ORDO ab CHAO

VOLUME TWO

The Grand Lodge

by DAVID LIVINGSTONE

Ordo ab Chao

Volume Two: The Grand Lodge

David Livingstone

Sabilillah Publications

Copyright © 2021 David Livingstone

All rights reserved

The characters and events portrayed in this book are fictitious. Any similarity to real persons, living or dead, is coincidental and not intended by the author.

No part of this book may be reproduced, or stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without express written permission of the publisher.

Printed in the United States of America

Contents

Title Page
Copyright
1. Elizabethan Age
2. The Great Conjunction
3. The Alchemical Wedding
4. The Rosicrucian Furore
5. The Invisible College
6. 1666
7. The Royal Society
8. America
9. Redemption Through Sin
10. Oriental Kabbalah
11. The Grand Lodge
12. The Illuminati
13. The Asiatic Brethren
14. American Revolution
15. Haskalah
16. The Aryan Myth
17. The Carbonari
18. American Civil War
19. God is Dead
20. Theosophy
21. Shambhala

1. Elizabethan Age

Faerie Queene

As demonstrated by Frances Yates in *The Occult of the Elizabethan Age*, Giorgi's *De harmonia mundi* exercised a very great influence on the era of the reign of Queen Elizabeth I (1533 – 1603), which was "was populated, not only by tough seamen, hard-headed politicians, serious theologians. It was a world of spirits, good and bad, fairies, demons, witches, ghosts, conjurors."[1] Elizabeth was the daughter of Henry VIII—a knight of the Order of the Golden Fleece—and Anne Boleyn, his second wife, who provided the occasion for Henry VIII to annul his marriage to Catherine of Aragon and declare the independence of the Church of England from the Catholic Church. Henry VIII famously had Anne beheaded for treason when Elizabeth was two years old. Anne's marriage to Henry VIII was annulled, and Elizabeth was declared illegitimate. In 1544, when she was eleven, Elizabeth gave her step-mother Catherine Parr, a manuscript book titled *The Miroir or Glasse of the Synneful Soul*. Elizabeth translated the poem into English from the French work *Miroir de l'âme pécheresse* by Marguerite de Navarre, the sister of Francis I of France, wrote the manuscript with her own hand, dedicating it with the words, "From Assherige, the last daye of the yeare of our Lord God 1544… To our most noble and vertuous Quene Katherin, Elizabeth her humble daughter wisheth perpetuall felicitie and everlasting joye."

Catherine Parr, was the last of the six wives of King Henry VIII, and the final queen consort of the House of Tudor, when she assumed the role of Elizabeth's guardian following the king's death. Catherine's mother was a close friend and attendant of Catherine of Aragon, her godmother, after whom she was named.[2] Catherine was influential in Henry VIII's passing of the Third Succession Act in 1543, which superseded the First Succession Act (1533) and the Second Succession Act (1536), which declared Henry's daughters

Mary and Elizabeth illegitimate and to remove them from succession to the throne. This third act returned both Mary and Elizabeth to the line of succession behind their brother Edward (1537 – 1553), his children and any potential children of Henry VIII by Catherine Parr, or any future wife he might have. Edward reigned as Edward VI until his death, bequeathing the crown to Lady Jane Grey and ignoring the claims of his two half-sisters, the Roman Catholic Mary, infamous of "Bloody Mary," and the young Elizabeth, in spite of statute law to the contrary. Edward's will was set aside and Mary became queen, deposing Lady Jane Grey.

During Mary's reign, Elizabeth was imprisoned for nearly a year on suspicion of supporting Protestant rebels. Upon Mary's death in 1558, Elizabeth succeeded to the throne. One of her first actions as queen was the establishment of an English Protestant church. This Elizabethan Religious Settlement, that brought the English Reformation to a conclusion, would evolve into the Church of England. The Act of Supremacy of 1558 re-established the Church of England's independence from Rome, and Parliament conferred on Elizabeth the title of Supreme Governor of the Church of England.

The royal astrologer to Elizabeth was the infamous sorcerer John Dee, who possessed copies of Francesco Giorgi's work.[3] According to Yates, Giorgi's influence might have had its roots when he was consulted along with the Jewish Rabbis of Venice by Richard Croke, in support of Henry VIII's divorce of Catherine of Aragon, daughter of Ferdinand and Isabella, an affair that ultimately led to the English Reformation and the establishment of the Church England, which separated itself from the Catholic Church in Rome. As Yates suggests, "Queen Elizabeth I might have been favorably disposed towards the philosophy of Francesco Giorgi if she knew that the Friar of Venice had supported her father's divorce, to which she owed her own existence."[4]

Under Elizabeth's successor, James VI of Scotland (1512 – 1542), later King James I of England, the "Golden Age" of Elizabethan literature and drama continued, with writers such as William Shakespeare, John Donne, Ben Jonson, and Sir Francis Bacon contributing to a flourishing literary culture, who laid the groundwork for the advent of Freemasonry. Elizabeth was the

daughter of King Henry VIII and Anne Boleyn, his second wife, who was executed two-and-a-half years after Elizabeth's birth. When Elizabeth succeeded to the throne in 1558, there was a great revival of the Order of the Garter, including its ceremonies, processions and ethos, which she regarded as a means of drawing the nobles together in common service to the Crown.[5] As she grew older, Elizabeth became celebrated for her virginity. Sometimes called The Virgin Queen, Gloriana or Good Queen Bess, Elizabeth was the last of the five monarchs of the House of Tudor. A cult grew around her which was celebrated in the portraits, pageants, and literature of the day. Historians often depict it as the golden age in English history, representing the height of the English Renaissance with the flowering of poetry, music and literature.[6]

The occult philosophy was the dominant influence of the Elizabethan Age.[7] As Yates has indicated, "Giorgi's *De harmonia mundi*, with its 'Judaising' tendency, might have provided a bridge to conversion for the English Marrano."[8] There is little evidence for the existence of Marranos in England during the reign of Elizabeth I. However, as elsewhere, their surreptitious presence was felt through the influence of the Christian Kabbalah. Christopher Marlowe wrote *Doctor Faustus*, a play developed from the Faust legend in which a man sells his soul to the devil for power and knowledge. Marlowe's Faustus says, possibly referring to Giorgi, as Yates suggests, "Go and returne an old Franciscan Frier; That holy shape becomes a devill best." After the appearance of the diabolical Franciscan Friar, Faustus rejects Christ and the Trinity, as Mephistopheles has demanded.

The period is famous for the flourishing of English drama, led by playwrights such as William Shakespeare and Christopher Marlowe, Ben Jonson and Edmund Spenser, who was heavily influenced by Giorgi.[9] Spenser inherited not only Neoplatonic influence from Ficino and Pico, but the Christian Kabbalism of Reuchlin, Giorgi, Agrippa.[10] As Elizabeth aged her image gradually changed, and she was portrayed as characters from Spenser's magical and Neoplatonic poem *The Faerie Queene*, including Belphoebe or Astraea, and after the Armada, as Gloriana, the eternally youthful Faerie Queene. Spenser's poem and his Neoplatonic hymns in

Elizabeth's honor, published in the 1590's, were a direct challenge to the Counter Reformation and their attitude to Renaissance philosophy. The poem, inspired by the Order of the Garter, describes the allegorical presentation of virtues through Arthurian knights in the mythical "Faerieland," and follows several knights, like the Redcrosse Knight, the hero of Book One who bears the emblem of Saint George.

Spenser was in contact with Philip Sidney and Edward Dyer, pupils of Queen Elizabeth I's royal astrologer, the infamous sorcerer John Dee. Dee and his pupil Edward Kelley's acquaintances included the famous alchemist Michael Sendivogius, a friend of the Scottish alchemist Alexander Seton, who was closely associated with William Schaw, King James' Master of Works, an important figure in the development of Freemasonry in Scotland as the author of the Schaw Statutes of the Mother Lodge of Kilwinning.

In his own time, Dee was one of England's most sought-after scholars, recognized for his opinions on a wide range of topics. Dee was influenced not only by Giorgi but also by Lull, Pico, Reuchlin and Agrippa. immersed himself in the worlds of magic, astrology and Hermeticism, and believed that he found the secret of conjuring angels by numerical configurations in the tradition of the Kabbalah. In 1588, in his capacity as royal astrologer, he was asked to choose the most favorable date for the coronation of Elizabeth, and subsequently tutored the new queen in the understanding of his mystical writings. Dee believed that he found the secret of conjuring angels by numerical configurations in the tradition of the Kabbalah. He claimed to have gained contact with "good angels from whom he learned an angelic language composed of non-English letters he called Enochian. It has been suggested that Dee used Enochian as a code to transmit messages from overseas to Queen Elizabeth in his alleged capacity as a founding member of the English secret service. Dee was among the first to merge his career as a sorcerer with that of a spy, a tendency that would then come characterize almost all leading occultists ever since. As such, Dee was the inspiration for Ian Fleming's James Bond character. Dee would sign his letters to Elizabeth with 00 and an elongated 7, to signify they were for her eyes only.

Lord Bacon

As Elizabeth did not marry, and as she had no direct heir she was therefore succeeded by King James IV of Scotland (1473 – 1513), who became King James I of England in 1603, who brought the Scottish heritage of Freemasonry to his new kingdom. King James continued to reign in all three kingdoms for twenty-two years, a period known after him as the Jacobean era, until his death in 1625. James' *Daemonologie* is believed to be one of the main sources used by Shakespeare's *Macbeth*.[11] Shakespeare attributed many quotes and rituals found within the book directly to the Weird Sisters, yet also attributed the Scottish themes and settings referenced from the trials in which King James was involved. A commentary on Shakespeare's *The Merchant of Venice* by Daniel Banes, published in 1975–6, suggests the play was written with full knowledge of Giorgi's *De harmonia mundi* and other Kabbalistic works.[12] Occult tradition firmly believes that Sir Francis Bacon (1561 – 1626) was the real author of Shakespeare's plays, but the original father of Rosicrucianism, and by extension, of Freemasonry.

Francis Bacon is typically celebrated by Masonic historians as having been a Rosicrucian. As early as 1638 a hint as to a connection between Rosicrucianism and Freemasonry, was published, with the earliest known reference to the "Mason Word" published in a poem at Edinburgh in 1638:

> For what we do presage is not in grosse,
> For we be brethren of the Rosie Crosse:
> We have the Mason word and second sight,
> Things for to come we can foretell aright…[13]

Bacon was the first recipient of the Elizabeth's counsel designation, which was conferred in 1597 when she reserved Bacon as her legal advisor. There are also theories that Bacon was the illegitimate son of Elizabeth I and Robert Dudley, the First Earl of Leicester, a Knight of the Garter.[14] Bacon is considered the father of modern science, having emphasized the importance of experimentation in his landmark work, *The Advancement of*

Learning. However, recent scholarship has shown that he was committed to the Renaissance occult tradition, and his survey of science included a review of magic, astrology, and a reformed version of alchemy.[15] Bacon would later become chancellor of England in the reign of King James, and supervised the translation of the King James Bible. It was the King James Bible which translated the verse from the *Song of Solomon* as the "rose of Sharon" although previous translations had rendered it simply as "the flower of the field." Bacon was also suspected of being the true author of Shakespeare's plays.

Bacon was elected to Parliament in 1581. In 1597 Bacon became the first Queen's Counsel designate, when Queen Elizabeth reserved him as her legal counsel. After the accession of King James in 1603, Bacon was knighted. In 1613, he was finally appointed attorney general, after advising the king to shuffle judicial appointments. Bacon continued to use his influence with the king to mediate between the throne and Parliament, and in this capacity he was further elevated in the same peerage, as Viscount St Alban, on 27 January 1621. Bacon's public career ended in disgrace in 1621. After he fell into debt, a parliamentary committee on the administration of the law charged him with 23 separate counts of corruption.

Bacon did not marry until the late age of forty-eight, and contemporary accounts claim that he was a homosexual. John Aubrey in his *Brief Lives* asserted that Bacon "He was a Pederast. His Ganimeds and Favourites tooke Bribes."[16] In Greek mythology, Zeus falls in love with Ganymede's beauty and abducts him to serve as cup-bearer in Olympus. In poetry, Ganymede thus became a symbol for the beautiful young male who attracted homosexual desire and love. King James and his lover the Duke of Buckingham were referred to in similar terms in anonymously authored street pamphlets: "The world is chang'd I know not how, For men Kiss Men, not Women now;… Of J. the First and Buckingham: He, true it is, his Wives Embraces fled, To slabber his lov'd Ganimede."[17]

The Jacobean antiquarian Sir Simonds D'Ewes, Bacon's fellow Member of Parliament, in his *Autobiography and Correspondence* discusses Bacon's love of his Welsh male servants, stating that

Bacon could “not relinquish the practice of his most horrible & secret sinne of sodomie, keeping still one Godrick, a verie effeminate faced youth, to bee his catamite and bedfellow.”[18] D’Ewes implied there had been a question of bringing Bacon to trial for buggery, which his brother Anthony Bacon had also been charged with.[19] Even Bacon's mother, Lady Ann Bacon, in a letter to Anthony, complained of “that bloody Percy” whom Francis kept “yea as a coach companion and a bed companion,” as well as others including Jones, Markes, Enney “and his Welchmen one after another.”[20]

Bacon would have suffered the fate of his brother-in- law, Mervyn Touchet, second Earl of Castlehaven, who had similar inclinations. In 1630, Castlehaven was publicly accused of raping his wife and committing sodomy with two of his servants. Castlehaven’s wife was Lady Anne Stanley, elder daughter and co-heiress of Ferdinando Stanley, Fifth Earl of Derby by his wife Alice Spencer, heiress presumptive to Queen Elizabeth I. Edmund Spenser represented Alice Spencer as “Amaryllis” in his eclogue *Colin Clouts Come Home Againe* (1595) and dedicated his poem *The Teares of the Muses* (1591) to her. Castlehaven was beheaded on Tower Hill for sodomy, committed with his page and assisting another, who was also executed, in the rape of his wife Lady Anne, in which Castlehaven was found to have assisted him by restraining her. The page who was executed testified that Lady Anne “was the wickedest woman in the world, and had more to answer for than any woman that lived.” In *The Complete Peerage*, George Edward Cokayne Anne was the equal of Castlehaven in immorality.[21]

Knights of the Helmet

In *Advancement of Learning*, Bacon argues that just as there are “brotherhoods” in families and those associated with certain skills (crafts guilds), there should also be a “fraternity in learning and illumination.”[22] By 1586, the *Fra Rosi Crosse* Society, or the Order of the Rosicrucians, which became a degree in the Knights of the Helmet.[23] Bacon later gave the group the name of Acception Masons, who were to carry out the long-term objectives of societal reform outlined in the *Advancement of Learning*:

> …we here deliver [not] an option, but a work; and assure themselves we attempt not to found any sect or particular doctrine, but to fix an extensive basis for the services of human nature… That they do not despair, as imagining our project for a grand restoration, or advancement of all kinds of knowledge, infinitely beyond the power of mortals to execute… Indeed, as our state is mortal, and human, a full accomplishment cannot be exposed in a single age, and must therefore be commended to prosperity.[24]

As summarized by Peter Dawkins, the founder-principal of the Francis Bacon Research Trust:

> In *The Honourable Order of the Knights of the Helmet*, Francis Bacon presented his philosophical ideals and an Order of knighthood dedicated to carrying them out. The purpose of the Order was to correct the errors of the past and bring order out of chaos. The knights vow to keep nineteen articles, full of Baconian philosophy and precepts, including vows to defend God and the State, to attack ignorance, and to defend truth and virtue ceaselessly and secretly. The name of this philosophical Order of knights refers to the divine Spear-shaker, Pallas Athena, the Tenth Muse and Patroness of the Arts and Sciences, whose helmet guards the sacred diadem of the Prince of Purpoole. In addition, the goddess presents helmets to her knight-heroes, hence the Order of the Knights of the Helmet. These helmets were said to bestow invisibility on the wearer as well as being “will helms” (the derivation of “William”), meaning “helmets of strength”, a symbolism that has the further cabalistic meaning of righteousness, virtue, clear perception and judgement. All such knights are, metaphorically, spear-shakers or shake-speares, like the Gemini and St George. They are also “invisible brethren,” a term used to describe the Rosicrucian fraternity.[25]

At Gray’s Inn, Bacon was a member of the Order of the Helmet,[26] dedicated to the goddess Pallas Athena, who was most often

represented dressed in armor like a male soldier, holding a spear in her right hand, with a serpent writhing at her feet, and wearing a Corinthian helmet raised high atop her forehead. Developed in the early seventh century BC, the “Corinthian style” helmet had no ear holes, but had solid nose guard a phallic cap-shaped crown.[27] It is also known as the Cap of Hades, Helm of Hades, or Helm of Darkness. Wearers of the cap in Greek myths include Athena, the goddess of wisdom, the messenger god Hermes, and the hero Perseus. Rabelais called it the Helmet of Pluto,[28] and Erasmus the Helmet of Orcus, a Roman god of the underworld.[29]

In classical mythology, the helmet was also known as the Cap of Invisibility that can turn the wearer invisible. According to Bacon, “the helmet of Pluto, which maketh the politic man go invisible, is secrecy in the counsel, and celerity in the execution.”[30] Thus the members of the Order of the Helmet likewise served “invisible” to the world, much of their labor being published anonymously or under pseudonyms.[31] To signify their vow of invisibility the knights of the order all had to kiss Athena’s helmet.[32] Pallas Athena was known as “the Spear Shaker” or the “Shaker of the Spear,”[33] while the cryptically hyphenated version of the name “Shake-Speares” appeared on the title pages of certain plays of Shakespeare, and on every page of the first edition of his sonnets.[34]

Inns of Court

The intellectual development of dramas in schools, universities, and Inns of Court in Europe allowed the emergence of the great playwrights of the late sixteenth century.[35] In contrast to Cambridge and Oxford, who produced theatre as a literary study, the London Inns of Court produced theatre as a means of entertainment.[36] Until the end of the seventeenth century, these performances typically took the form of masques written by law students at the Inns of Court. Once the Inns of Court transitioned from masques to plays, the so-called third university served as a cradle for classical English drama. Eventually, by the early seventeenth century, writers such as Ben Jonson and William Shakespeare began producing English

comedies at the Inns of Court, thus expanding the range of materials performed.[37]

The style of the plays of Shakespeare, Marlowe and Jonson is referred to as English Renaissance theatre, also known as Elizabethan theatre. Academic drama refers to a theatrical movement that emerged in the mid sixteenth century during the Renaissance. With the rediscovery and redistribution of classical materials during the English Renaissance, Latin and Greek plays began to be restaged.[38] Dedicated to the study of classical dramas for the purpose of higher education, universities in England began to produce the plays of Sophocles, Euripides, and Seneca the Younger (among others) in the Greek and Roman languages, as well as neoclassical dramas.

Academic drama stems from late medieval and early modern practices of miracles and morality plays as well as the Feast of Fools and the election of a Lord of Misrule.[39] The Feast of Fools includes mummer plays, folk plays performed by troupes of amateur actors, traditionally all male, known as mummers or guisers. Early scholars of folk drama, influenced by James Frazer's *The Golden Bough*, tended to view these plays as survivals of pre-Christian fertility ritual.[40] Mummer refers particularly to a play in which a number of characters are called on stage, two of whom engage in a combat, the loser being revived by a Doctor character. This play is sometimes found associated with a sword dance. Mummers are generally performed seasonally or annually, often at Christmas, Easter or on Plough Monday, more rarely on Hallowe'en or All Souls' Day, and often with a collection of money, in which the practice may be compared with other customs such as those of Halloween, Bonfire Night, wassailing, pace egging and first-footing at new year.[41] The principal characters are a hero, most commonly Saint George, King George, or Prince George (Robin Hood in the Cotswolds and Galoshin in Scotland), and his chief opponent, (known as the Turkish Knight in southern England), named Slasher elsewhere, and a quack Doctor to restore the slain man to life. Other characters include Old Father Christmas, who introduces some plays, the Fool and Beelzebub or Little Devil Doubt, who collects money from the

audience. Despite the frequent presence of Saint George, the Dragon rarely appears although it is often mentioned.

Ingrid Brainard argues that the English word “mummer” is ultimately derived from the Greek name Momus, the god of carnivals. In Greek mythology, Momus was the personification of satire and mockery.[42] In Aesop’s fables Momus is asked to judge the handiwork of three gods: a man, a house and a bull. He found all at fault: the man because his heart was not on view to judge his thoughts; the house because it had no wheels so as to avoid troublesome neighbors; and the bull because it did not have eyes in its horns to guide it when charging.[43] For that reason, Plutarch and Aristotle criticized Aesop’s story-telling as deficient, while it was defended by Lucian, who is best known for his tongue-in-cheek style, with which he ridiculed superstition, religious practices, and belief in the paranormal.[44] In Lucian’s *The Gods in Council* Momus takes a leading role in a discussion on how to purge Olympus of foreign gods and barbarian demi-gods who are lowering its heavenly tone.

Bacon describes the precepts put forward in *The Advancement of Learning* as based on knowledge ourselves and knowledge of others, citing the example of Momus, who found fault in the human heart for its lack of a window. During the Renaissance, several literary works used Momus as a mouthpiece for their criticism of tyranny, while others later made him a critic of contemporary society. Leon Battista Alberti wrote the political work *Momus or The Prince* (1446), which continued the god’s story after his exile to earth. Since his continued criticism of the gods was destabilizing the divine establishment, Jupiter bound him to a rock and had him castrated. Giordano Bruno’s philosophical treatise *The Expulsion of the Triumphant Beast* (1584) also harkens to Lucian’s example. There Momus plays a central role in the series of dialogues conducted by the Olympian deities and Bruno’s narrators as Jupiter seeks to purge the universe of evil.[45]

Gray’s Inn, as well as the other Inns of Court, became noted for the parties and festivals it hosted. During the reign of Elizabeth I, Gray’s Inn rose in prominence, and that period is considered the “golden age” of the Inn, with Elizabeth serving as the Patron Lady.[46] Gray’s Inn is one of the four Inns of Court, professional associations

for barristers in England and Wales. The four Inns, established between 1310 and 1357, are Lincoln's Inn, Gray's Inn, the Middle Temple and the Inner Temple. The Temples takes their name from the Knights Templar, who originally leased the land to the Temple's inhabitants (Templars) until their abolition in 1312.[47] After the Templars were dissolved in 1312, their land was seized by the king and granted to the Knights Hospitaller. With the Dissolution of the Monasteries in 1539, the Hospitallers' properties were confiscated by the king, who leased them to the Inner and Middle Temples until 1573. James VI of Scotland, who would succeed Elizabeth as King James, granted the land to a group of noted lawyers and Benchers, including Sir Julius Caesar and Henry Montague, and to "their heirs and assignees for ever."[48]

In winter 1561, the Inner Temple was the scene of an extraordinary set of revels and a performance of a play called *Gorboduc*, before Queen Elizabeth, that celebrated the raising of Robert Dudley as the Temple's "Christmas Prince." Dudley was granted the role in gratitude for his intervention in a dispute with the Middle Temple over Lyon's Inn, one of the Inns of Chancery that had historically been tied to the Inner Temple. Dudley's influence swayed Elizabeth into asking Nicholas Bacon—as Lord Keeper of the Great Seal, and father of Francis Bacon—to rule in favor of the Inner Temple, and in gratitude the Parliament and Governors of the Inner Temple swore never to take a case against Dudley and to offer him their legal services whenever required. This pledge was always honored, and in 1576 the Inner Temple Parliament referred to Dudley as the "chief governor of this House."[49] The play was partially documented by Gerard Legh in his *Accedens of Armory*, a book of heraldry woodcuts, which described Dudley as bearing the shield of Pallas, and being Prince Pallaphilos, the second Perseus, lieutenant of the goddess Pallas Athena—personifying Queen Elizabeth—and patron of the order of Pegasus, the horse of honor.[50]

Printed in 1688 from a manuscript apparently passed down from the 1590s, the *Gesta Grayorum* is an account of the Christmas revels by the law students at Gray's Inn in 1594. On 28 January 1594, Bacon took over the role of Treasurer of Gray's Inn, where he was responsible for the revels. It was decided that the Inn was to be

turned into a mock royal court and kingdom, ruled by a “Prince,” in jesting imitation of the royal court of Queen Elizabeth, complete with masques, plays, dances, pageants, ceremonial. The revels, which took place over the Twelve Days of Christmas, were called The Prince of Purpoole and the Honourable Order of the Knights of the Helmet. The title referred to the Manor of Purpoole or Portpoole, the original name of Gray’s Inn. Like the mummers, the theme of these revels centered around the idea of errors being committed, disorder ensuing, and a trial held of the “Sorcerer” responsible, who then restores order.[51]

The entertainment would have included drinking the health of the Prince of Purpoole, usually a student elected Lord of Misrule for the duration of the Festival.[52] The Lord of Misrule was sometimes called “Captain Christmas,” “Prince Christmas” or “The Christmas Lord,” being the origin of Father Christmas, and later Santa Claus. In the Inns of Court, the Lord of Misrule was represented by lawyers dressed as a prince: the Prince d’Amour for the Middle Temple, the Prince of the Sophie for the Inner Temple, the Prince of the Grange for Lincoln’s Inn, and the Prince of Purpoole for Gray’s Inn.[53] The Lord of Misrule to John Milton, in a masque of the same name, was the pagan god Comus. In Greek mythology, Comus is the god of festivity and revelry, and the root of the word “comedy.” Ben Jonson associated Comus with Bacchus in *Poetaster* (1602): “we must live and honor the Gods sometimes, now Bacchus, now Comus, now Priapus.”[54] In Jonson’s *Pleasure Reconciled to Virtue*, Comus, the god of cheer, the Belly-god appears as a character, riding in triumph with his head crowned with roses. The Neo-Latin play *Comus* (1610) by Erycus Puteanus was performed in Oxford in 1634.[55] Ben Jonson dedicated *Every Man out of His Humor* to “the noblest nurseries of humanity and liberty, the INNS OF COURT.”[56]

All the World’s a Stage

For the Christmas of 1594, Shakespeare’s *The Comedy of Errors* was performed by the Lord Chamberlain’s Men after a day of banqueting and revelry at Gray’s Inn presided over by the Prince of

Purpoole.[57] Dame Frances Yates observed in *The Rosicrucian Enlightenment*, “Shakespeare’s preoccupation with the occult, with ghosts, witches, fairies, is understood as deriving less from popular tradition than from deep-rooted affinity with the learned occult philosophy and its religious implications.”[58] Early editors of Shakespeare also saw echoes of Rabelais in *As You Like It*.[59]

The story for *As You Like It features*, which many of Shakespeare’s most famous speeches such as “All the world's a stage,” “too much of a good thing” and “A fool! A fool! I met a fool in the forest,” was derived from *Rosalynde, Euphues Golden Legacie* (1590) by Thomas Lodge (c. 1558 – 1625), a member of Lincoln’s Inn. *Rosalynde* features the rivalries between the sons of a Knight of Malta. As the author of *A Fig for Momus*, Lodge has been called the earliest English satirist.[60] Lodge had published a historical romance, *The History of Robert, Second Duke of Normandy, surnamed Robert the Devil*, based on a medieval legend about a Norman knight who discovers he is the son of Satan. The original of Robert the Devil was Robert, father of William the Conqueror, and sixth Duke of Normandy.[61] Owing to uncertainty over the numbering of the Dukes of Normandy he is usually called Robert I, but sometimes Robert II with his ancestor Rollo the Viking as Robert I.

A Midsummer Night’s Dream is replete with occult symbolism. The play also intertwines the Midsummer Eve, referring to the traditional pagan holiday of the summer solstice, and May Day. Both David Wiles of the University of London and Harold Bloom of Yale University have strongly endorsed the reading of this play under the themes of Carnivalesque, Bacchanalia, and Saturnalia.[62] Shakespeare’s Puck, a Robin Goodfellow, is a “shrewd and knavish sprite,” mischievous fairy, sprite, or jester who delights in pranks and practical jokes, is the Lucifer character.

The idea of the mischievous Puck, like Comus, also inspired the archetype of the wise fool, which Shakespeare greatly helped popularize in the English theater through incorporating the trope in a variety of characters throughout many of his plays. The paradox of the wise fool is famously demonstrated through the jester in Shakespeare’s *King Lear,* who works in the royal court and remains

the only character who Lear does not severely punish for speaking his mind about the king and his precarious situations.

The wise fool is a literary paradox that can be found in a wide range of early literature around the world, from Greco-Roman works to the oral traditions of folk culture, but the paradox received especial attention during the Renaissance.[63] More than Shakespeare or Cervantes' Don Quixote, Erasmus of Rotterdam praised Momus as a champion of legitimate criticism of authorities in *In Praise of Folly* (1511), a satirical attack on superstitions and other traditions of European society as well as on the Western Church.[64] Rotterdam is often credited for creating the definitive wise fool through his portrayal of Stultitia, the goddess of folly. Influential to all later fools, she shows the foolish ways of the wise and the wisdom of fools through delivering her own eulogy, *The Praise of Folly*.

In Praise of Folly is considered one of the most notable works of the Renaissance and played an important role in the beginnings of the Protestant Reformation.[65] Even Pope Leo X and Cardinal Cisneros are said to have found it amusing.[66] The essay is filled with allusions to classical mythology delivered in a style typical of the leading humanists of the Renaissance. It was originally written in the space of a week while sojourning with Sir Thomas More, the author of *Utopia*, at More's house in the City of London. The Latin title *Moriae Encomium* had a punning second meaning as *In Praise of More*.

Shakespeare's *Twelfth Night* includes numerous references to the Feast of Fools. The revelry of the Saturnalia included the appointment in each community of someone to personify Saturn as the Jester or Lord of Misrule.[67] Similar to the real fools and jesters of the time, fools in Shakespeare are usually clever peasants or commoners that use their wits to outdo people of higher social standing.[68] The jester is related to the harlequin, the best-known of the zanni or comic servant characters from the *Commedia dell'arte*.[69] The harlequin inherits his physical agility and his trickster qualities, as well as his name, from a mischievous "devil" character in medieval passion plays.[70]

Many royal courts throughout English royal history employed entertainers and most had professional fools, sometimes called licensed fools. In Renaissance times, aristocratic households in Britain employed licensed fools or jesters, who sometimes dressed as other servants, but generally wore a motley coat, hood with donkey's ears or a red-flannel coxcomb and bells. Regarded as pets or mascots, they served not simply to amuse but to criticize their master or mistress and their guests.[71] During the reigns of Elizabeth I and James I of England, William Shakespeare wrote his plays and performed with his theatre company the Lord Chamberlain's Men (later called the King's Men). Clowns and jesters were featured in Shakespeare's plays, and the company's expert on jesting was Robert Armin, author of *Fooled upon Foole*. In *Twelfth Night*, Feste the jester is described as "wise enough to play the fool." The English word "clown," which was first recorded c. 1560, is used as the name of fool characters in Shakespeare's *Othello* and *The Winter's Tale*. The sense of clown as referring to a professional or habitual fool or jester developed soon after 1600, based on Elizabethan "rustic fool" characters such as Shakespeare's.

2. The Great Conjunction

Elias Artista

The Oxford scholar Richard Burton in his *Anatomy of Melancholy* (1621) documented that the early Rosicrucians expected the coming of the master alchemist *Elias Artista* (Elijah the Artist), advanced by Kabbalist Guillaume Postel (ca. 1510 – 1581). The Rosicrucians announced themselves with the publication of their *Manifestos*, which claimed to represent a combination of "*Magia, Cabala, and Alchymia,"* and purported to issue from a secret, "invisible" fraternity of "initiates" in Germany and France. In fact, it is known that later German Rosicrucian authors associated the *Faerie Queene*—Spenser's poem dedicated to Elizabeth and featuring the Redcrosse Knight—with their movement.[72] Christian Rosencreutz is not only a Red Cross knight, but also a knight of the Golden Fleece.[73] The alchemical symbolism of the dragon and the Golden Fleece was alluded to by Ben Johnson in *The Alchemist* (1610), a satiric play where Sir Epicure Mammon utters the following lines:

> I have a piece of Jason's fleece, too,
> Which was no other than a book of alchemy,
> Writ in large sheep-skin, a good fat ram-vellum.
> Such was Pythagoras' thigh, Pandora's tub,
> And, all that fable of Medea's charms,
> The manner of our work; the bulls, our furnace,
> Still breathing fire; our argent-vive, the dragon:
> The dragon's teeth, mercury sublimate,
> That keeps the whiteness, hardness, and the biting;
> And they are gathered into Jason's helm,
> The alembic, and then sow'd in Mars his field,
> And thence sublimed so often, till they're fixed.
> Both this, the Hesperian garden, Cadmus' story,
> Jove's shower, the boon of Midas, Argus' eyes,
> Boccace his Demogorgon, thousands more,

All abstract riddles of our stone.[74]

The first of these was the *Fama Frateritatis Rosae Crucis* (“The Famous Brotherhood of the Rosy Cross”), which appeared in 1614, recounted the story of a mystic named Christian Rosenkreutz supposedly founded the Rosy Cross brotherhood as early as the 1300s after studying in the Middle East under various masters. The *Fama Fraternitatis* was part of a larger Protestant treatise titled, *The Universal and General Reformation of the Whole Wide World; together with the Fama Fraternatis of the Laudable Fraternity of the Rosy Cross, Written to All the Learned and the Rulers of Europe*. The *Confessio Fraternitatis* (“The Confession of the Brotherhood of Rosy Cross”), published a year later.

Yates noted that the term “ludibrium,” a word derived from Latin *ludus* meaning a plaything or a trivial game, was used frequently by Andreae, most notably in his *Chymical Wedding of Christian Rosenkreutz*, to suggest the Rosicrucian Order was fictitious, a comedy or a “joke.” According to Yates, “though the framers of the manifestos did not intend the story of Christian Rosencreutz to be taken as literally true, it might yet have been true in some other sense, might have been a divine comedy, or some allegorical presentation of a complex religious and philosophical movement having a direct bearing upon the times.”[75]

The *Confessio* contains a section entitled “A Brief Consideration of the More Secret Philosophy” which quotes verbatim from the first thirteen theorems of John Dee’s *Monas Hieroglyphica*, and a reproduction of the Monad, which symbolizes a Great Conjunction of Saturn in Jupiter in the fiery trigon, believed to herald the coming the master alchemist *Elias Arista* (Elijah the Artist), a precursor of the Messiah. Drawing on medieval Jewish and Christian traditions dealing with the expected return of Elijah, Paracelsus made a famous prophecy based upon his knowledge of the special planetary conjunctions that were due to occur in 1603, marking the advent of *Elias Artista*, who possessed all nature’s secrets and heralded a future realm of equality and justice.[76] Paracelsus recounted:

> …the Sign and Harbinger of the approaching revolution. … It is true there is nothing concealed which shall not be revealed, for which cause a marvellous Being [Elias the Artist] shall come after me, who as yet lives not, and who shall reveal many things.[77]

Guillaume Postel identified himself with the prophet Elijah, or *Elias Artista*.[78] Like, the medieval millenarian Joachim di Fiore, Postel believed in the coming of the third Elijah mentioned in the Talmud and its exposition of Daniel 12:7, the times, time, and half a time before the end.[79] According to scripture, Enoch was joined in Paradise by another figure prominent in the angel conversations: the prophet Elias (also known as Elijah), whose story was told in 1 Kings 17-19. Elias, like Enoch, was transported to heaven prior to death.[80] He was especially revered in the Jewish tradition, because references in Malachi 4:5-6 suggested that Elias would return from heaven before the Final Judgment to bring the Israelites to repentance.[81]

In 1536, when Francis I of France—descendant of the House of Savoy and knight of the Order of the Golden Fleece—sought a Franco-Ottoman alliance with the Ottoman Empire, he sent Guillaume Postel as the official interpreter of the French embassy to the Turkish sultan Suleiman the Magnificent in Istanbul. By his father, Charles, Count of Angoulême, Francis I was descended from Charles V of France, son of John II, King of France and Bonne of Luxembourg, and brother of Philip the Bold, John Duke of Berry and Marie of Valois of the legend of Melusine. Francis I' mother was Louise of Savoy, the granddaughter of Philip II of Savoy and Margaret of Bourbon, the niece of Philip the Bold's grandson, Philip the Good, who founded the Order of the Golden Fleece. Francis I's son, Henry II of France, married Catherine de Medici, who taught the black arts to her son Henry III. Francis I's sister was Marguerite de Navarre, author of the erotic Mirror of the Sinful Soul. Her grandson became Henry IV of France, the first King of France from the House of Bourbon, and married Marie de Medici. A prodigious patron of the arts, Francis I promoted the emergent French Renaissance by attracting many Italian artists to work for him, including Leonardo da

Vinci—another purported Grand Master of the Priory of Sion—who brought the *Mona Lisa* with him, which Francis had acquired.

Catherine de Medici was a sponsor of Postel's contemporary Nostradamus, and notorious practitioner with her son Henry III of the Black Mass. As noted by Christopher McIntosh, in *The Rosicrucians: The History, Mythology, and Rituals of an Esoteric Order*, Nostradamus prophesied:

> A new sect of Philosophers shall rise,
> Despising death, gold, honors and riches,
> They shall be near the mountains of Germany,
> They shall have abundance of others to support and follow them.[82]

Claude of France, the daughter of Henry II of France and Catherine de Medici, married Charles III, Duke of Lorraine, the great-grandson of René II, Duke of Lorraine, Grand Master of the Order of the Fleur de Lys, founded by his grandfather, René of Anjou, purported Grand Master of the Priory of Sion. René II was also the grandfather of Marie de Guise, married James V, King of Scotland, also a knight of the Order of the Golden Fleece, who became grandparents of King James I of England. James's son and successor Charles I of England married Henrietta Maria, the daughter of Henry IV of France and Marie de Medici. The Rosicrucian manifestos appeared around the same time that the German prince Frederick V of the Palatinate (1574 – 1610) married King James I's daughter, Elizabeth Stuart. The perceived occult importance of their marriage was enshrined in a Rosicrucian tract called *The Chymical Wedding of Christian Rosenkreutz*, published in 1616, and time around the expectation of the Great Conjunction of Saturn and Jupiter expected to appear in 1623.

Guillaume Postel

Postel came to the attention of Francis I, and especially to his sister Marguerite of Navarre, also an important sponsor of the French Renaissance, and author of the erotic *Miroir de l'âme*

pécheresse (“Mirror of the Sinful Soul”), later translated into English by the eleven-year-old and future Queen Elizabeth of England. Postel was introduced to Marguerite and to the French court by the famous Byzantine scholar John Lascaris (1445 – 1535) who had escaped the fall of Constantinople as a child in 1453.[83] When still quite young he came to Venice, where Bessarion (1403 – 1472), the titular Latin Patriarch of Constantinople, became his patron, and sent him to learn Latin at the University of Padua. Before becoming a cardinal, Bessarion was educated by Gemistus Pletho, who had inspired Cosimo de Medici to found the Platonic Academy in Florence headed by Marsilio Ficino, whose interest in Hermeticism helped launch the Renaissance. As revealed in the *Nomoi* or *Book of Laws*, which he only circulated among close friends, Pletho rejected Christianity in favor of a return to the worship of the pagan gods of Ancient Greece, mixed with wisdom based on Zoroaster and the Magi.[84]

Pletho taught Bessarion Neoplatonic philosophy, which stayed with him his entire life, even as a cardinal. Under Pletho, Bessarion “went through the liberal arts curriculum…, with a special emphasis on mathematics…including the study of astronomy and geography” that would have related “philosophy to physics… cosmology and astrology” and Pletho’s “mathematics would include Pythagorean number-mysticism, Plato’s cosmological geometry and the Neoplatonic arithmetic which connected the material world with the world of Plato’s Forms. Possibly it also included astrology…”[85] It was thanks to Bessarion that the *Bibliotheca*, an important compendium of Greek mythology, has survived to the present. Plethon's own summary of the *Nómoi* also survived, amongst manuscripts held by Bessarion, titled *Summary of the Doctrines of Zoroaster and Plato*.

Bessarion, who served at the Medici court, went back to the Orient in 1489-1492 as a librarian of Lorenzo de Medici in search of oriental and Greek manuscripts. On the death of Bessarion, Lorenzo welcomed Lascaris to Florence, where he gave lectures on Greek Anthology. Lorenzo sent Lascaris twice to Greece in quest of manuscripts. When he returned the second time in 1492, he brought back about two hundred from Mount Athos.[86] After Lorenzo died,

Lascaris entered the service of the Kingdom of France and was ambassador at Venice from 1503 to 1508, at which time he became a member of the New Academy of Aldus Manutius (1449/1452 – 1515), a friend of Pico della Mirandola. Manutius was the founder of Aldine Press which issued the celebrated Aldine editions Plato, Aristotle, and other Greek and Latin classics. The first edition of Plato's works was dedicated to Pope Leo X. Erasmus sought out Manutius to publish his translations of *Iphigenia in Aulis*. Lascaris assisted Louis XII in forming the library of Blois, and when Francis I had it removed to Fontainebleau, he and Guillaume Budé (1467 – 1540) were in charge of its organization.[87]

It was Lascaris who brought Postel to the attention of his student Jean de la Foret who in 1536 was sent as an ambassador of Francis I to the Ottoman court of Suleiman the Magnificent (1494 – 1566) and who welcomed Postel's company on account of his knowledge of oriental languages. While La Faret's mission was to secure an alliance with the Turks in the on-going conflicts that were raging between Francis I and the Holy Roman Emperor Charles V, Postel's was to collect oriental manuscripts to enrich the library al Fontainebleau. In February 1536, de la Forêt obtained the signature of a commercial treaty called Capitulations, which was the foundation for French influence in the Ottoman Empire and the Levant until the nineteenth century. Once the treaty was secured, Francis I invaded Italy against Emperor Charles V, starting the Italian War of 1536–1538.

France became the first country in Europe to establish formal relations with the Ottoman Empire and to set up instruction in the Arabic language under the guidance of Guillaume Postel at the Collège de France.[88] Postel is believed to have spent the years 1548 to 1551 on a trip to the East, traveling to the Holy Land—during the period when Isaac Luria was still a young man living in Jerusalem—and Syria to collect manuscripts. Postel's trip was sponsored by Daniel Bomberg (c. 1483 – c. 1549), the famous printer of Hebrew books who employed rabbis, scholars and apostates in his Venice publishing house.[89] Daniel befriended Felix Pratensis (Felice da Prato), an Augustinian friar who had converted from Judaism, who encouraged Bomberg to print Hebrew books.[90]

Probably Bomberg's most impressive accomplishment is his publication of the first printed edition of the complete Babylonian Talmud, with the Talmud text in the middle of the page and the commentaries of Rashi and Tosfot surrounding it. Published with the approval of the Medici Pope, Leo X with editing was overseen by Pratensis, this edition became the standard format, which all later editions have followed.[91] Rashi's commentary has been included in every edition of the Talmud ever since.

After his trip to the Holy Land, Postel was appointed Professor of Mathematics and Oriental Languages at the Collège Royal by Emperor Ferdinand I, grandson of Ferdinand and Isabella of Spain. After several years, however, Postel resigned his professorship and traveled all over Central Europe, including Austria and Italy, returning to France after each trip, often by way of Venice. Through his efforts, he brought many Greek, Hebrew and Arabic texts into European intellectual discourse in the Late Renaissance and Early Modern periods. Among them were Euclid's *Elements*, Astronomical works by al-Tusi and other Arabic astronomers, and Latin translations of the *Zohar*, the *Sefer Yetzirah*, and the *Sefer ha-Bahir*, even before they had been printed in the original, and accompanied his translations with a lengthy theosophic exposition of his own views.[92]

Postel's mission was the harmonization of Jewish, Christian and Islamic thought, which would ultimately create a single universal religion under a single universal French monarchy.[93] Postel subscribed to a belief that Christianity must return to its origins in the Mosaic law. Professor Kuntz, Postel's biographer, says that "Postel constantly speaks of the Jewishness of all men. He speaks of Christian-Jews, rather than Jewish Christians, and the distinction is significant."[94] Having studied Hebrew and Aramaic, Postel eventually became an actual convert to Judaism, though he remained a "Christian Jew."[95]

While working on his translations of the *Zohar* and the *Bahir* in Venice in 1547, Postel became the confessor of "Mother" Joanna, an elderly woman who confessed to experiencing divine visions. Postel recognized her as the divine *Shekhinah* and called her "mater Mundi" and the "New Eve."[96] Postel was inspired to believe that she was a prophet, that he was her spiritual son, and that he was

destined to be the unifier of the world's religions. Joana died in 1549, and Postel described how two years later, on Christmas Day, she appeared to him again, announcing that she would possess his body: "I shall send you two beautiful gifts in our garments, and you shall be our first born, who shall case to be understood by Intellect and Reason the truth of our mysteries."[97] In 1564, Postel was imprisoned in Paris on the grounds of heresy and madness. His continuing affiliation to the Order of St. John of Jerusalem and his services to the houses of Habsburg, Medici, and Navarre likely spared him from more severe punishment.

Plantin Press

In 1531, Nostradamus, was invited by Italian scholar and physician Julius Caesar Scaliger (1484 – 1558), to come to Agen, France.[98] George Buchanan, chief tutor of the young King James, formed a lasting friendship with Scaliger and in later life he won the admiration of his son Joseph Scaliger (1540 – 1609). Julius is best known for his *Exotericarum* (1557), which had an influence Francis Bacon, Gottfried Wilhelm Leibniz and Johannes Kepler. His son Joseph is known for expanding the notion of classical history from Greek and ancient Roman history to include Persian, Babylonian, Jewish and ancient Egyptian history. In 1591, Joseph took a position at the University of Leiden and utilized the press of Christophe Plantin (1568 - 1571), an influential French Renaissance humanist and book printer and publisher living and working in Antwerp.[99] While Plantin published many heretical works, including Kabbalistic treatises, he was also protected by a network of wealthy Marranos and Calvinists.[100] Plantin published works by the Family of Love, an international secret society that included Protestants, Catholics, and Marranos, and which maintained strong Llullist interests.[101] Many historians have argued that Plantin Press operated as a front for a kind of "pre-Freemasonry."[102] Plantin named the press "The Golden Compasses," and his publications featured the motto *Labore e Constantia*, represented by a compass. Plantin works were read in Scotland, and were found in the libraries of the Stuart monarchs and courtiers.

Also associated with Plantin Press was Guillaume Postel. While studying at the Collège Sainte-Barbe, Postel became acquainted with Ignatius of Loyola, and held a lifelong affiliation with the Jesuits. One of Postel's disciples, Guy Lefèvre de La Boderie (1541 – 1598) translated Giorgi's *De Harmonia Mundi* into French. Guy was one of the three La Boderie brothers, all Hebrew scholars and involved in the intense Hebrew studies then being conducted in France. A discourse added by Guy's brother Nicolas emphasizes the importance of Giorgi's work for understanding the Scriptures.[103] It has been said that Pope Clement VIII wished to make de La Boderie a cardinal in his last days, but that he declined.[104] Dee also met with Postel when he visited Paris in early 1551.[105]

Boderie participated in the publication of Plantin's most important work, the *Biblia Regia* (King's Bible), also known as the Plantin Polyglot Bible. Plantin had been encouraged by King Philip II of Spain, Grand Master of the Order of Santiago, who sent him the learned Benito Arias Montano to lead the editorship. Boderie helped to develop the Hebrew and Syriac characters and provided his Latin translation of the Syriac New Testament in Syriac which he had produced from a manuscript brought back from the Middle East by Postel in 1550.[106] For printing the Hebrew text, Plantin used among others Daniel Bomberg's Hebrew type, which he had received from his friends, Bomberg's two grand-nephews.[107] Postel's role in the publication of the Bible was kept secret due to his reputation as a revolutionary Kabbalist.[108]

Plantin also published Buchanan's Judaized drama of *Jephtes* and his paraphrases of the Hebrew psalms in 1566. In "British Israel and Roman Britain," Arthur H. Williamson argues that Buchanan was influenced by his Parisian contacts with Iberian Marranos. As Williamson observed, Buchanan experienced a "significantly crypto-Jewish" environment, which appeared publicly as "faultlessly Catholic" but was privately "informed by elements of Jewish religion and identity."[109] When Buchanan urged the king to eat "the paschal lamb," critics charged that he wanted James "to become a Jew and live as Jews do."[110]

Joseph Scaliger paid an influential visit to Scotland, in which he reinforced the interests in Jewish learning of Buchanan and other courtiers. Scaliger was inspired by his meeting with Postel to learn Hebrew and discussed mystical topics with various rabbis. Scaliger considered Postel the most learned man in Europe. Scaliger was a classical scholar and philologist, who is regarded by many of his time as the most learned man in Europe.[111] Scaliger's subsequent studies of ancient Jewish mystical fraternities and masonic guilds, explains Schuchard, would have a significant influence on James VI when he undertook the revival of royalist masonry.[112]

Fiery Trigon

Paracelsus made a famous prophecy based upon his knowledge of the special planetary conjunctions and configurations that were due to occur in 1603: namely, that they would mark the advent or appearance of *Elias Artista* ("Elias the Artist"), a master alchemist and a "great light" who would revive the arts and sciences, teach the transmutation of all the metals, and reveal many things. The basis of Paracelsus' prophecy was an astronomical calculation that indicated there would be in 1603-4 a Great Conjunction of Saturn, Jupiter and Mars in the sign of Sagittarius. In rabbinic and Kabbalistic tradition it is said that such a conjunction indicates an appearance of some kind of messiah.[113] The conjunctions between Saturn and Jupiter were of momentous importance to the esoteric followers of Arabic astrology, being signified by Aries the Ram in John Dee's *Monas*.[114]

Many astrologers, remarked Pico della Mirandola in his criticism of astrology, believed that nothing remarkable ever happened in human affairs without being preceded by a major planetary conjunction.[115] The theory of conjunctions reached the West through the work of Arab astrologers, in particular Abu Ma'shar's *De magnis*, which, closely following the exposition of his master al Kindi, expounded a theory of conjunctions which profoundly influenced Christian astrology centuries later.[116] Abu Ma'shar argued that a great prophet who would supersede Mohammed would appear when the conjunction meets in Scorpio, as they did in 1484.[117] Eugenio

Garin declares, “In reality the Latin version of the *Picatrix* is as indispensable as the *Corpus Hermeticum* or the writings of Albumasar for understanding a conspicuous part of the production of the Renaissance, including the figurative arts.”[118] Among those who discussed Albumasar’s theory was Roger Bacon, who went into the question of conjunctions in the mathematical section of his *Opus majus*.

Astrologers recognized that conjunctions of the superior planets of Saturn and Jupiter took place approximately every twenty years in a cycle, to which they attributed varying degrees of significance of great, greater and greatest. This cycle depended upon the four trigons or triplicities, into which the signs of the zodiac were divided. A trigon represents a set of three signs, each 120º distant from the other, thus forming an equilateral triangle, each corresponding to one of the four elements. A great conjunction occurred every twenty years when the two planets conjoined in a new sign within a given triplicity. A greater conjunction, which recurred every 200 or 240 years occurred when they moved into a new triplicity. A greatest conjunction came at the end of the complete cycle of all four triplicities after 800 or 960 years.[119]

Astrologers agreed that there had been six “greatest” conjunctions since the creation: during the life of the prophet Enoch; Noah’s Flood; Moses’s reception of the Ten Commandments; during the dispersal of the Ten Tribes of Israel; the birth of Christ; and the sixth coinciding with the reign of Charlemagne.[120] Few doubted that the next “greatest conjunction” due to occur in 1583 would be the harbinger monumental event, because it was to happen at the end of the watery trigon or triplicity of the signs of Cancer, Scorpio, and Pisces, and at the beginning of the fiery trigon or triplicity of the signs of Aries, Leo, and Sagittarius. As the astrologers emphasized, there were only six parallels in the entire history of the world, and only one during period since the birth of Christ. Bohemian astrologer Cyprian Leowitz (1514? – 1574) concurred and discussed the significance of the conjunction in his *De coniunctionibus magnis insignioribus superiorum planetarum* (1564).[121] Leowitz was sure that the upcoming conjunction announced “undoubtedly . . . the second coming of the son of God and man in the majesty of his glory.”[122]

Leowitz' predictions were studied in 1564 by Dee, who in 1562, had presented a now lost millenarian chart, *Cabbalisticae Haebrerorum compendiosa Tabella*.[123]

Brahe suggested that the potential effects of the entry of Jupiter and Saturn into the fiery trigon would be magnified by a supernova he observed in Cassiopeia in 1572. The supernova is often called "Tycho's supernova," because of Brahe's extensive work *De nova et nullius aevi memoria prius visa stella* ("Concerning the Star, new and never before seen in the life or memory of anyone"), published in 1573 with reprints overseen by Kepler in 1602 and 1610. Although Tycho was probably the most accurate observer of the phenomenon, almost as accurate were his European colleagues, such as Wolfgang Schuler, Thomas Digges, John Dee, Francesco Maurolico, Jerónimo Muñoz, Tadeáš Hájek, or Bartholomäus Reisacher. Postel wrote about the new star that appeared in 1572, a supernova that formed a cross with the stars in Cassiopeia, a cross shining there brightly and remaining visible to everyone for more than sixteen consecutive months. In England, Queen Elizabeth summoned the mathematician and astrologer Thomas Allen, "to have his advice about the new Star that appeared in the Cassiopeia to which he gave his Judgment very learnedly," as the antiquary John Aubrey recorded in his memoranda a century later.[124] Thomas Allen, one of the seventeenth century's great collectors, came into possession of at least twelve Dee manuscripts and may have employed Edward Kelly before he entered Dee's service. Allen owned a sixteenth-century manuscript that described how to invoke and bind simple spirits.[125]

While he was reading Leowitz, Dee completed his Kabbalah-inspired *Monas hieroglyphica* (1564). Dee expressly credited Trithemius, following a chance discovery of a manuscript copy of the *Steganographia* while on a diplomatic assignment to Antwerp in 1563, with stimulating the composition of his Monad. Susana Åkerman has shown that the work of Trithemius involved a scheme taken from the observations on the great conjunctions by Abu Ma'shar.[126] Dee's study of number was related to astrology and alchemy, and in his *Monas* he reported that he had discovered a formula for a combined Kabbalist, alchemical, and mathematical

science which would enable its possessor to move up and down the scale of being from the lowest to the highest spheres.

The *Monas hieroglyphica* is a primer of the mysteries of a symbol he invented, the Monad, whose meaning he explained as representing the moon, the sun, the elements and fire. According to Dee, “The very ancient wise men and Magi have transmitted to us five hieroglyphical signs of the planets, all of which are composed out of the signs used for the Moon and the Sun, together with the sign of the Elements and the hieroglyphical sign of Aries, the Ram.”[127] The Monas is composed of the symbol for mercury. By placing a point in the center of the circle, it becomes a composite of the symbol for the sun, topped by a semicircle for the moon, forming figure of the Horns (Cornucopia). They are supported by a cross, of four points representing the four elements, forming the arms and the body. For feet, Dee adds the symbol of Aries, representing the Fiery Trigon. Therefore, Dee’s Monad represents the conjunction of Jupiter and Saturn in the sign of Aries in 1583. As Åkerman concludes, “Dee’s influence on the Rosicrucians thus appears to be profound, since his sign was a compact invention, a new pictorial way of emphasizing the role of alchemy (mercury, sol, and luna) in the new age of the fiery trigon.”[128]

Tübigen Circle

John Dee’s *Monas Hieroglyphica* and its symbol are mentioned and discussed or critiqued in numerous authors associated with the Rosicrucian movement, including Johann Valentin Andreae, Petrus Bongus, Gerard Dorn, Andreas Libavius, Heinrich Khunrath and Athanasius Kircher.[129] The *Confessio Fraternitatis* was originally published with an illustrated commentary on Dee’s *Monas Hieroglyphua*, called *Secretions Philosophia Consideratio brevis a Phillippo a Gabella*. Throughout, as Yates points out, Dee’s Monas symbol is consistently called a “Stella hieroglyphica,” alluding to the woman holding a star in her hand printed on the last page of the first edition of Dee’s *Monas*.

The Fiery Trigon is the pattern of passage of the planets in the zodiacal signs of Aries in 1583, Sagittarius in 1603/4, the year of the

reopening of Christian Rosenkreutz's grave, and that of Leo in 1623, the year of the Rosicrucian Furore. Rosenkreutz had supposedly undertaken a pilgrimage to Jerusalem, studied with the wise men of Damcar in Arabia, from whom he learned the ancient esoteric knowledge which included the study of physics, mathematics, magic and kabbalah. Damcar was Damar in Yemen. Leo Africanus had described the city as situated on the eastern shore of the Red Sea and told how the Sabeans there could pursue their planetary cult in peace. Members of the Sabean sect were active in Damar at the alleged time of Christian Rosencreutz. The Sabeans of Damar in Arabia Felix were purportedly followers of the Queen of Sheba of Ethiopia. The Sabians had identified themselves with these Sabeans, to qualify as protected "People of the Book" in Islamic law to escape persecution. While the relation of the Sabians to the Sabeans of Yemen are unclear, it is known that the Sabeans worshipped the Sun, Moon, and Venus.[130] In the seventeenth century it was believed that the Sabians were identical with the Mandaean Hebrew Christians of St. John, both sects having branches in the Baghdad area.[131] According to the *Confessio*, referring to Damcar, "for there do govern only wise and understanding men, who pursue by the king's permission to make particular laws; according unto which example also the government shall be instituted in Europe."[132]

Rosencreutz returned through Egypt and Fes and Spain, and upon his return to Europe, to have established a secret "House of the Holy Spirit," modeled on the Ismaili "House of Wisdom" in Cairo.[133] A hundred and twenty years after Rosenkreutz' burial, the text relates, his vault was discovered by one of the brethren, which they took as a signal for them to declare themselves and invite the learned of Europe to join. As Christopher McIntosh explained, the image of the vault occurs in a book called the *Aim of the Sage*, which was circulated among the Brethren of Sincerity, who would have been active around the time that Christian Rosenkreutz was supposed to have made his journey to that region.[134]

Johann Valentin Andreae (1586 – 1654), the author of the *Chymical Wedding*, was also purportedly the author of the *Fama*. Andreae belonged to the Tübingen Circle, who some scholars

believe were the originators of all the Rosicrucian manifestos. The Tübingen Circle, which consisted of twelve members, was founded by Tobias Hess (1568 – 1614), a lawyer knowledgeable in Paracelsian medicine, alchemy and the Bible. According to Christopher McIntosh:

> The Tübigen circle from which the manifestos emerged was composed of men who desired and anticipated the golden age foretold by Joachim of Fiore. They saw this golden age as being ushered in initially on German soil and under the banner of Protestantism, but a new and reinvigorated Protestantism. They also believed that the men who would prepare the new age would be men of learning, illuminated by the hidden light of Hermetic wisdom, but not deceived by false alchemists and other tricksters.[135]

Whoever wrote the *Fama* and *Confessio*, explains Donald R. Dickson, was familiar with the *Naomatria* of Simon Studion (1543 – 1605), which was based prophecies of Ezekiel, Daniel and Revelation, and predicted the crucifixion of the last pope in 1612, the immanent destruction of the world, the beginning of the New Jerusalem, or *Heliopolis* or *Civitas Solis*. Studion's subtitle promised knowledge of the *claves* or secret "key" of David, which the author of Revelation would have also received, and which could open and measure the Temple and the altar of God. It presented the inner and outer temple, symbolizing scripture and nature, the two books of revelation. Studion also attributed mythical and prophetic significance to the rose and the cross.[136]

Other members included Christoph Besold (1577 – 1638), who influenced the Confession, and a close friend of Andreae. Besold, who knew nine languages including Arabic and Hebrew, and was a Kabbalist and mystic. Besold studied jurisprudence, and in the early 1590s was a close friend of Kepler, who were students of the University of Tübigen together. When Kepler's mother Katharina Kepler was accused of witchcraft in 1615, Besold was one of the jurists dealing with the case, which after six years, was dropped.[137] Some historians have speculated that Kepler may even have

contributed to the rumors when he wrote an allegory called *Somnium* (“The Dream”). The work described a trip to the moon and speculation on what astronomy would be like if practiced on another planet. The characters include a fictional wise woman named Fiolxhilde who sells magic charms and communes with a demon on the moon, which strongly resembled Katharina.[138]

Besold also knew the work of Guillaume Postel and Paracelsian astronomer Helisaeus Roeslin (1545 – 1616) and.[139] In 1578, Roeslin openly used Postel’s millenarian scheme to interpret the significance of the new star and it was through Roeslin that the Wurtemberg prophet Simon Studion learned of Postel. Like Postel before him, Roeslin ties the new star to changes in the macrocosm and to historical events among the Ismaili Muslims, who like Protestants are waiting for Apocalyptic fulfillment.[140] Roeslin, a friend and rival of Kepler, recorded Postel’s observations on the supernova of 1572 and adopted Postel’s millenarian scheme on the “time, times, and half a time” of Daniel 12:7.

In December 1603, there was to be a Great Conjunction in Sagittarius, one of the points of the Fiery Trigon. In Autumn 1604, the conjunction was still in the Fiery Trigon, and not far apart, Mars was to come and be in conjunction with Saturn, thus forming the vertices of a fiery triangle in the Fiery Trigon, presaging great things. Some stargazers, reported Kepler, watched “to see if there would be a comet, as had been expressly predicted by the astrology of the Arabs.”[141] On October 9, 1603, Kepler’s fellow astronomers Wilhelm Fabry, Michael Maestlin and Helisaeus Roeslin made observations of a supernova that came to be known as Kepler’s Star. At the time, Kepler was working at the imperial court in Prague for Emperor Rudolf II. This star appeared in the constellation Ophiuchus, the Greek (*Ophioukhos*) “serpent-bearer,” commonly represented as a man grasping the snake that is represented by the constellation Serpens. In Greek mythology, Serpens represents a snake held by the healer Asclepius. Kepler published a book about the supernova in 1606, titled the *Nova Stella in Pede Serpentarii*. Kepler identified the star with the Star of Bethlehem, which led the Magi to the manger of Jesus. According to Kepler:

> The Magi were of Chaldea, where was born astrology, of which this is a dictum: Great conjunctions of planets in cardinal points, especially in the equinoctial points of Aries and Libra, signify a universal change of affairs; and a cometary start appearing at the same time tells of the rise of a king.[142]

That the new star heralded Elijah the prophet was to become a dominant cultural factor for the Rosicrucian millenarians.[143] As Åkerman explained, all the evidence indicates that it was a comet in the cross-shaped Swan (Cygno) in 1602 and supernova in Serpentario in 1603/04 that triggered the Rosicrucian movement in Tübingen.[144] As revealed by the Roman investigation into Campanella's heresy, he had highlighted the prophetic significance of the great conjunctions and believed that "the death of the world" was signified by the new star in the Swan.[145] Thus the *Confessio* states:

> As we now willingly confess, that many principal men by their writings will be a great furtherance unto this Reformation which is to come; the Lord God hath already sent before certain messengers, which should testify his will, to wit, some new stars, which do appear and are seen in the firmament in Serpentario and Cygno, which signify and give themselves known to everyone, that they are powerful Signacula of great weighty matters.[146]

The *Fama*, it would appear, as declares Åkerman was likely to be understood only by readers knowledgeable of Arabic astrology. As Åkerman observes, Rosencreutz was born in 1378 and lived 106 years. In the *Fama*, we are told of the rediscovery of his grave, as Rosencreutz had predicted, 120 years after his death in 1484, in 1604, the year of the new star as related in the *Confessio*. Readers presumably supposed to aware that the birth of Rosencreutz coincided with the end of the Great Papal Schism in 1378, while his death concurs with the birth of Martin Luther in 1484, a year in which a conjunction between the planets Saturn, Jupiter, and Mars appeared in the zodiac sign of Scorpio.[147]

3. The Alchemical Wedding

House of Ascania

The House of Wettin and the Landgraves of Hesse—descended from Elizabeth of Hungary of the Miracle of the Roses—the same families who were involved in supporting Martin Luther's Reformation and the creation of his seal the Luther Rose, were involved a century later in again advancing the cause of reformation, this time under the guise of the Order of the Rosy Cross, also known as the Rosicrucians. As demonstrated Frances Yates, the celebrated expert on the movement, in *The Rosicrucian Enlightenment*, the philosophy of Christian Kabbalah as expressed by Francesco Giorgi and Cornelius Agrippa is very close to the occult philosophy expressed in the Rosicrucian manifestos and by Robert Fludd. Many suggestions as to the origin of the name of the "Rosicrucian" have been made, but as Yates indicates, it seems most likely that Giorgi's Christian Kabbalah became associated with Queen Elizabeth I, the Tudor Rose, Dee's scientific British imperialism, and with a messianic movement for uniting Europeans against the Catholic-Hapsburg powers.

The Rosicrucian manifestos appeared around the same time that the German prince Frederick V of the Palatinate (1574 – 1610) began to be seen as the ideal incumbent to take the place of leader of the Protestant resistance against the Catholic Hapsburgs, to be achieved through his dynastic union with King James I's daughter, Elizabeth Stuart. The perceived occult importance of their marriage was enshrined in a Rosicrucian tract called *The Chymical Wedding of Christian Rosenkreutz*, published in 1616, which contains allusions to the Order of the Golden Fleece. The word "chymical" is an old form of "chemical' and refers to alchemy, for which the "Sacred Marriage" was the goal.

The chief advisor to Frederick V of the Palatinate, and architect of the political agenda of the Rosicrucian movement, was Christian of Anhalt (1568 –1630), of the House of Ascania, also known as the

House of Anhalt, who succeed the House of Welf as Dukes of Saxony. Like the Julio-Claudian dynasty of Roman emperors, the House of Anhalt traced their descent to Ascanius, legendary king of Alba Longa and the son of the Trojan hero Aeneas, whom they equated with Ashkenaz, grandson of Japhet, the son of Noah, whose descendants were reputed to have migrated from the marches of Ascania in Bithynia, in northwest of Asia Minor, and at last to have settled in Germany.[148] Similarly, Trithemius' *De origine gentis Francorum compendium* (1514) described the Franks as originally Trojans, or "Sicambrians," who after the fall of Troy came into Gaul after being forced out of the area around the mouth of the Danube by the Goths in 439 BC. He also details the reigns of each of these kings—including Francus, from whom the Franks are named—and their battles with the Gauls, Goths, and Saxons.

The Duchy of Saxony was originally the area settled by the Saxons in the late Early Middle Ages, when they were subdued by Charlemagne during the Saxon Wars from 772 and incorporated into the Carolingian Empire by 804 as Francia. With the Treaty of Verdun in 843, Saxony became one of the five German duchies of East Francia. The early Dukes of Saxony were members of the House of Billung, who trace their descent to Liudolf (c. 805/820 – 866), who married Oda Billung, great-granddaughter of Guillaume of Gellone, purported son of Rabbi Makhir, of the royal line of David, who ruled the Jewish princedom of Septimania in Southern France. Makhir was a member of the Kalonymos family of northern Italy, that had immigrated to Germany in the tenth century, where they became leaders of the community of the Ashkenazi Hasidim movement, who were central to the development of the Kabbalah. According to Jewish legend, after the fall of Jerusalem in 70 AD, the Romans transported large numbers of the Jews to distant regions of the Roman Empire, many of them being sent as slaves to a German region on the Upper Rhine, which was known as Ascania, named after Ascanius, who was equated with Ashkenaz of Genesis, whose father Gomer was an ally of Gog, the chief of the land of Magog. Hence the term "Askenazim."[149]

According to Ottfried Neubecker, in *A Guide to Heraldry*, in the heroic poem by Heinrich von Veldeke (c. 1150 – d. after 1184),

based on the story of Aeneas, the bearer of the arms of a lion refer to Henry the Lion, Duke of Saxony, set against the bearer of the arms of an eagle, symbol of the Holy Roman emperor.[150] Veldeke, who was an influence on Wolfram von Eschenbach, wrote his most sizeable work, the *Eneas Romance*, the first courtly romance in a Germanic language. Veldeke's *Eneas* was based on the Old French *Roman d'Enéas*, that in turn was inspired by Virgil's *Aeneid*. The *Roman d'Enéas* is one of the three important *Romans d'Antiquité* ("Romances of Antiquity") of the period, the others being the anonymous *Roman de Thèbes* and the *Roman de Troie* of Benoît de Sainte-Maure (d. 1173), who belonged to the court of the Plantagenets.

The *Roman d'Enéas* inspired a body of literature in the genre called the roman antique, loosely assembled by the medieval poet Jean Bodel (c. 1165 – c. 1210), as the Matter of Rome. Bodel divided all the literary cycles he knew best into the Matter of Britain, the Matter of France and the Matter of Rome. According to Bodel, the Matter of Rome was the literary cycle made up of Greek and Roman mythology, together with episodes from the history of classical antiquity, focusing on military heroes like Alexander the Great and Julius Caesar. The Matter of Rome also included what is referred to as the Matter of Troy, consisting of romances and other texts based on the Trojan War and its after-effects, including the adventures of Aeneas. In the epic poems Alexander Roman and the *Roman de Troie*, Alexander the Great, and Achilles and his fellow heroes of the Trojan War were treated as knights of chivalry, not much different from the heroes of the *chansons de geste*.

The dedication of *Roman de Troie*, to a "riche dame de riche rei," is generally believed to be Eleanor of Aquitaine, wife of Henry II, who were the parents of Henry the Lion's wife Matilda. Earlier heraldic writers attributed the lions of England to William the Conqueror, whose son, Henry I of England, married Matilda of Scotland, the daughter of Malcolm III of Scotland and Margaret of Wessex, daughter of the mysterious Agatha of Bulgaria, descended from Guillaume of Gellone. One of the earliest known examples of armory as it subsequently came to be practiced can be seen on the tomb of Henry II's father, Geoffrey Plantagenet, Count of Anjou, who

married Henry I and Matilda's daughter, also called Matilda. An enamel, probably commissioned by Matilda, depicts Geoffrey carrying a blue shield decorated six golden lions rampant and wearing a blue helmet adorned with another lion. A chronicle dated to c. 1175 states that Geoffrey was given a shield of this description when he was knighted by his father-in-law, Henry I, in 1128.

Henry the Lion was the heir of the Billungs, the same family who produced Emperor Otto the Great. The House of Billung merged into the House of Welf and House of Ascania (also known as House of Anhalt) dynasties when Magnus died in 1106 without a male heir. The family's property was divided between his two daughters. Wulfhilde married Henry the Black, of the House of Welf, whose daughter, Judith of Bavaria, married Frederick II, Duke of Swabia, and was the mother of Frederick Barbarossa. Judith's brother, Henry the Proud, was the father of Henry the Lion. Henry the Lion married Matilda of England, the daughter of Henry II of England and Eleanor of Aquitaine. Isabella's brother, John of England was the father of Henry III of England, and his sister, Isabella of England who married Frederick II, Holy Roman Emperor, the grandson of Frederick Barbarossa.

Magnus' daughter Eilika married Otto, Count of Ballenstedt (c. 1070 – 1123), the first prince of the House of Ascania to call himself count of Anhalt, and was also briefly named duke of Saxony. His son, Albert the Bear, lost the duchy of Saxony to his cousin Henry the Lion, but later conquered Brandenburg and called himself its first margrave. Upon the deposition of Henry the Lion in 1180, the ducal title of Saxony fell to House of Ascania under Albert the Bear's son, Bernhard, Count of Anhalt (c. 1140 –1212). After his Bernhard's death in 1212, oldest son, Henry I, Count of Anhalt (c. 1170 – 1252), inherited Anhalt, while his younger brother Albert I, Duke of Saxony (c. 1175 – 1260), inherited the duchy of Saxony, from whom descend the dukes of Saxony. Henry I married Irmgard of Thuringia, the daughter of Hermann I, Landgrave of Thuringia, the son of Louis II, Landgrave of Thuringia and Judith of Hohenstaufen, the sister of Frederick Barbarossa. In 1218, Henry I assumed the title of a prince and thereby was the real founder of the princely House of Anhalt. On Henry I's death in 1252, his three sons partitioned the principality

and founded, respectively, the lines of Aschersleben, Bernburg and Zerbst. This led to the differentiation between Lower Saxony, ruled by the Ascanians, and Upper Saxony, which belonged to the House of Wettin. In 1296, the remaining lands were divided between the Ascanian dukes of Saxe-Lauenburg and Saxe-Wittenberg, the latter obtaining the title of Electors of Saxony by the Golden Bull of 1356, a decree issued by the Imperial Diet at Nuremberg and Metz, headed by the Emperor Charles IV, which fixed, for a period of more than four centuries, important aspects of the constitutional structure of the Holy Roman Empire.

Irmgard's brother, Louis IV, Landgrave of Thuringia, married Elizabeth of Hungary, of the Miracle of the Roses, from whom descend the Landgraves of Hesse. Elizabeth of Hungary, who was a greatly venerated Catholic saint, was an early member of the Third Order of St. Francis, by which she is honored as its patroness. Elizabeth's father was Andrew II of Hungary, the son of Bela III of Hungary and Agnes of Antioch, who was associated with Pontigny Abbey. Elizabeth's sister Violant married James I of Aragon, the son of Peter II of Aragon, who died in the Battle of Muret defending the Cathars, and was the founder of the Order of Saint George of Alfama. Their descendants formed the network of families who intermarried the Lusignans who led the orders that inherited the Templars properties, including the Order of Montesa. Another story of the "miracle of the roses" is told of Elizabeth of Hungary's great-niece, Saint Elizabeth of Portugal, the wife of Denis I of Portugal, who founded the Order of Christ.

In 1211, Andrew II accepted the services of the Teutonic Knights and granted them the district of Burzenland in Transylvania. During the rule of Hermann von Salza (1209–1239), the fourth Grand Master, the Order changed from being a hospice brotherhood for pilgrims to primarily a military order. As a friend and councillor of emperor Frederick II, Hermann achieved the recognition of the order as of equal status with the older military orders of the Knights Hospitaller and the Knights Templar by Pope Honorius III. Frederick II elevated Hermann to the status of *Reichsfürst*, or "Prince of the Empire," enabling the Grand Master to negotiate with other senior princes as an equal. During Frederick II's coronation as King of

Jerusalem in 1225, Teutonic Knights served as his escort in the Church of the Holy Sepulchre.

Andrew II had been involved in negotiations for the marriage of his daughter Elizabeth with the son of Hermann I, Landgrave of Thuringia, whose vassals included the family of Hermann von Salza. Hermann I was the son of Louis II, Landgrave of Thuringia and Judith of Hohenstaufen, the sister of Frederick Barbarossa's daughter Judith of Hohenstaufen. According to the epilogue of the *Eneas*, Veldeke allowed Margaret of Cleves, the wife of Hermann I's brother Louis III, Landgrave of Thuringia (1151/52 – 1190), to read his work when it was nearly completed. The work was stolen, and it was only returned to Veldeke in 1184 by Hermann I, who gave him the order to finish it. Some believe the thief was Herman's brother Henry Raspe, while others believe the thief was Count Henry I of Schwarzburg, who had a feud with Louis III. Hermann I married Sophia of Wittelsbach. Their sons were Louis IV of Thuringia and Conrad (c. 1206 – 1240), the landgrave of Thuringia, the fifth Grand Master of the Teutonic Knights, and the first major noble to join the order.

Hermann I supported poets like Walther von der Vogelweide and Wolfram von Eschenbach who wrote part of his *Parzival* in 1203 at Wartburg Castle, the former residence of Elizabeth of Hungary. In Wolfram's story, Wartburg is the Grail castle *Munsalvaesche*, where the Knight Swan Loherangrin hears a call of distress from Elsa of Brabant, who is being held prisoner in the castle of Cleves, modern Kleve, Germany. The principal French versions of the romance are *Le Chevalier au Cygne* and *Helyas*. The first mention of Helyas is when arrives on the scene when the Emperor Henry IV held court at Neumagen to decide a claim by the Count of Frankfort for the duchy of Bouillon, then held by Ida of Louvain, the widow of the Duke of Bouillon. Helyas of Lorraine won the battle, and married Ida, by whom he begot Geoffrey of Bouillon, leader of the First Crusade. When Ida betrays her promise not to ask his identity, Helyas leaves her, never to return. Helyas then married Elsa of Brabant, producing a son, Elimar, who married Rixa, the heiress of Oldenburg, and became the Count of Oldenburg.[151] Helyas then marries Beatrix of Cleves and becomes king of Francia. They have three sons:

Diederik, who succeeded his father in the county of Cleves; Godfrey, who became count of Lohn; and Konrad, who became ancestor of the counts of Hesse.[152]

A contemporary poem known as the *Wartburgkrieg* presented the story of the Knight of the Swan Lohengrin as Wolfram's entry in a story-telling contest held at Wartburg by Hermann I, where the magician Klingsor of Hungary predicted the birth of Saint Elizabeth of Hungary, who would marry Hermann's son Louis IV, and spend two thirds of her short life, from 1211–1228, at the Wartburg, the site of her "miracle of the roses." Ludwig IV's brother Conrad succeeded Hermann von Salza as Grand Master of the Teutonic Knights.[153] Saint Elizabeth had left the court at Wartburg and moved to Marburg in Hesse, where she founded a hospital, which became a center of the Teutonic Order, who adopted her as its secondary patroness.

Sophie of Thuringia, the daughter of Louis IV, Landgrave of Thuringia and Elizabeth of Hungary, married Henry II, Duke of Brabant, from the House of Reginar. Henry II was the son of Henry I, Duke of Brabant and Matilda of Boulogne, the granddaughter of King Stephen I of England and Matilda of Boulogne, the daughter of Eustace III, the brother of Godrey of Bouillon and Baldwin I of Jerusalem. Matilda's mother was Mary of Scotland, the daughter of Malcolm III of Scotland and Saint Margaret, the daughter of Edward the Exile and Agatha of Bulgaria. Matilda's brother was David I of Scotland, a supporter of the Templars. Sophie was the heiress of Hesse, which she passed on to her son, Henry I, Landgrave of Hesse (1244 – 1308), upon her retention of the territory following her partial victory in the War of the Thuringian Succession. In 1264, Henry became the first Landgrave of Hesse and the founder of the House of Hesse. The remaining Thuringian landgraviate fell to the Henry III, Margrave of Meissen (c. 1215 –1288), of the House of Wettin.

Order of the Swan

The House of Wettin, which played an important role in the beginnings of the Protestant Reformation, in alliance with Philip I, Landgrave of Hesse (1504 – 1567), a direct descendant of Elizabeth

of Hungary, who became the ancestress of the Landgraves of Hess through her daughter Sophie. Upon the death of Sophia's uncle, Landgrave Henry Raspe (1204 – 1247) in 1247, Sophia secured the Hessian possessions for her minor son Henry the Child (1244 – 1308), who would become the first landgrave of Hesse and founder of the House of Hesse in 1246. Henry I of Hesse was raised to princely status by King Adolf of Germany in 1292. The remaining Thuringian landgraviate fell to the Wettin margrave Henry III of Meissen (c. 1215 – 1288).

The House of Wettin, one of the oldest in Europe, is a dynasty of German counts, dukes, prince-electors and kings that once ruled territories in the present-day German states of Saxony, Saxony-Anhalt and Thuringia. Many ruling monarchs outside Germany were later tied to its cadet branch, the current House of Saxe-Coburg and Gotha, who changed to the House of Windsor in England. Around 1000, the family acquired Wettin Castle, on the Saale river in Germany. In 1423, Frederick I, Elector of Saxony (1370 – 1428), received the Saxon Electorate from Emperor Sigismund, founder of the Order of the Dragon.

Frederick I's daughter Catherine of Saxony married Frederick II, Elector of Brandenburg (1413 – 1471), founder of the Order of the Swan. Frederick II was the son of Frederick I (1371 – 1440), Brandenburg's first ruler of the House of Hohenzollern, who could also trace their descent to Elizabeth of Hungary. Frederick I was an ally of Emperor Sigismund and his brother John III, Burgrave of Nuremberg (c. 1369 – 1420), married Sigismund's sister, Margaret of Luxemburg. Frederick II's mother was Elizabeth, daughter of Frederick, Duke of Bavaria-Landshut, and Maddalena Visconti. Elector Frederick II's brothers included John, Margrave of Brandenburg-Kulmbach (1406 – 1464), known as "the Alchemist," whose daughter Barbara married Ludovico III Gonzaga, and Albert III Achilles married Anna of Saxony, the daughter of Frederick I of Saxony's son, Frederick II, Elector of Saxony (1412 – 1464), a knight of the Order of the Golden Fleece, who married Margaret of Austria, daughter of Ernest the Iron, of the House of Habsburg and a member of the Order of the Dragon. Ernest the Iron was the son of Leopold III, Duke of Inner Austria and Viridis Visconti. Margaret's

brother was Emperor Frederick III, who succeeded Sigismund as Holy Roman Emperor. Frederick III married Eleanor of Portugal, daughter of Edward, King of Portugal, brother of Prince Henry the Navigator, Grand Master of the Order of Christ. After passing some time at the court of Emperor Sigismund, Albert III took part in the Hussite Wars, and then distinguished himself assisting Sigismund's successor, the Habsburg king Albert II of Germany, against the Hussites and their Polish allies.

Albert III Achilles was a member of the Order of the Swan, founded by his brother Frederick II, in reference to the Swan Knight, with himself at their head, thirty men and seven women united to honor Virgin Mary. The order spread rapidly, and further branches were established in the Franconian Principality of Ansbach and in the possessions of the Teutonic Order in East Prussia. However, the order was disbanded during the Protestant Reformation which discouraged devotions to Mary.

The House of Wettin split into two ruling branches in 1485, when the sons of Frederick II agreed to the Treaty of Leipzig in 1485, dividing the territories hitherto ruled jointly. Frederick II's elder son Ernest, Elector of Saxony (1441 – 1486), who had succeeded his father as Prince-elector, received the Electorate of Saxony and Thuringia, while his younger brother Albert III, Duke of Saxony (1443 – 1500), a knight of the Order of the Golden Fleece, obtained the March of Meissen, which he ruled from Dresden. Albert III's possessions were also known as Ducal Saxony. Albert III's son, George the Bearded, Duke of Saxony (1471 – 1539), also a knight of the Order of the Golden Fleece, married Barbara Jagiellon, the sixth daughter of King Casimir IV of Poland and Archduchess Elisabeth of Austria. She was named after her great-grandmother, Barbara of Cilli, who co-founded the Order of the Dragon with her husband Emperor Sigismund.

Barbara's brother was Sigismund I the Old, a knight of the Order of the Golden Fleece, who married Bona Sforza. Their daughter, Anna Jagiellon married Stephen Bathory, sponsor of John Dee and uncle of the "Blood Countess" Elizabeth Báthory. Barbara's other brother Vladislaus II Bohemia of Hungary was the father of Anna Jagellonica, who married Ferdinand I, Holy Roman Emperor, Grand

Master of the Order of the Golden Fleece. Their son, Maximilian II, Holy Roman Emperor, was the father of Rudolf II, a knight of the Order of the Garter, and also, like his father, of the Order of the Golden Fleece. Rudolf II maintained an occult-oriented court in Prague which attracted Rabbi Loew, known as the Maharal, the creator of the golem, and John Dee, sparking the rise of the Rosicrucian movement.

Barbara Jagiellon's sister Sophia of Poland married Frederick I, Margrave of Brandenburg-Ansbach (1460 – 1536), the son of Albert III, Margrave of Brandenburg I and Anna of Saxony. Frederick I and Sophia's sons include Johann of Brandenburg-Ansbach (1493 – 1525), and knight of the Order of the Golden Fleece, and Albert of Prussia (1490 – 1568), the last *Hochmeister* of the Teutonic Knights. Duke Frederick of Saxony (1473 – 1510), the youngest son of Albert III, Duke of Saxony, was the 36th Grand Master of the Teutonic Knights. The Teutonic Knights had been in a long power struggle with Poland over Prussia. Because the Teutonic Knights' fortunes had declined throughout the fifteenth century, they hoped that by selecting someone connected by marriage to the ruling Jagiellon dynasty of Poland, they would strengthen their position.

When Frederick of Saxony died in 1510, Albert of Prussia was chosen as his successor. In 1522, Albert journeyed to Wittenberg, where he was advised by Martin Luther to abandon the rules of his order, to marry, and to convert Prussia into a hereditary duchy for himself. Luther worked to spread his teaching among the Prussians, while Albert's brother George presented the plan to Sigismund I the Old.[154] Albert converted to Lutheranism and, with the consent of Sigismund, turned the State of the Teutonic Order into the first protestant state, Duchy of Prussia, according to the Treaty of Kraków, which was sealed by the Prussian Homage in Kraków in 1525. When Albert died in 1568, his teenage son Albert Frederick (1553 – 1618) inherited the duchy. This Order of the Swan disappeared when the house of Brandenburg adopted Protestantism in 1525, but the marriage of Albert Frederick to Mary Eleanor, sister and heir of John William, duke of Cleves, who died in 1609, introduced the Hohenzollerns a new and more prestigious descent

from the Swan Knight, from whom would descend the later famous Kings of Prussia.[155]

Christine of Saxony, the daughter of George Bearded and Barbara Jagiellon, married Philip I of Hesse, a direct descendant of Elizabeth of Hungary. Elizabeth of Hungary's body was laid in a golden shrine in the St. Elizabeth's Church, Marburg, Germany, built by the Order of the Teutonic Knights in her honor, which became one of the main German centers of pilgrimage of the fourteenth and early fifteenth century. Until the sixteenth century, the Landgraves of Hesse were buried in the church. However, Philip of Hesse raided the church in Marburg and demanded that the Teutonic Order hand over her remains, in order to deter pilgrims from the Protestant city of Marburg. Philip took away the crowned agate chalice in which her head rested, but returned it after he was imprisoned by Charles V, Holy Roman Emperor.

Luther Rose

Martin Luther's reforms were concentrated on the church in the Electorate of Saxony, working closely with a friend of Philip I of Hesse, John, Elector of Saxony (1468 – 1532), and whose son, John Frederick I of Saxony (1503 – 1554), commissioned Luther seal of the rose and cross.[156] Although the Protestant Reformation is usually considered to have begun in 1517, when Luther nailed his Ninety-five Theses to the door of All Saints' Church in Wittenberg, the first overt schism resulted from the edict issued in 1521 at the Diet of Worms, an imperial diet called by Emperor Charles V and conducted in 1521. Luther refused to recant his views in response to a Papal bull of Pope Leo X, the corrupt Medici pope who sold fraudulent promises of salvation called "indulgences." At the end of the Diet, Charles V issued the Edict of Worms, which condemned Luther as "a notorious heretic" and banned citizens of the Empire from preaching his ideas. However, Frederick III had obtained a promise of safe conduct for Luther to and from the meeting. This guarantee was essential after the treatment of Jan Hus, the heretic protected by Emperor Sigismund, founder of the Order of the

Dragon, who was burned at the stake following the Council of Constance in 1415 despite the same promise.

The symbol of the swan which became associated with Luther derives from a prophecy reportedly made by Hus, whose teachings had a strong influence on Luther.[157] In the Bohemian language, Hus' name meant "grey goose." In 1414, while imprisoned by the Council of Constance and anticipating his execution, Hus prophesied, "Now they will roast a goose, but in a hundred years' time they'll hear a swan sing. They'd better listen to him."[158] The evening before October 31, 1517, when Luther would post his Theses on the door of the Castle Church in Wittenberg, John the Elector recorded a dream had by his brother, Frederick III the Wise (1463 – 1525), about a monk who wrote on the church door of Wittenberg with a pen so large that it reached to Rome, which he was told by the monk, that is "belonged to an old goose of Bohemia, a hundred years old."[159] Luther himself referred to Hus' prophecy in 1531, and his Wittenberg colleague Johannes Bugenhagen (1485 – 1558) invoked it in the funeral sermon that he preached for Luther in 1546.[160]

Elector John and Frederick were the sons of Ernest, Elector of Saxony, founder of the Ernestine branch of the House of Wettin, which remained predominant until 1547 and played an important role in the beginnings of the Protestant Reformation. Ernest married Elisabeth of Bavaria, whose father, Albert III, Duke of Bavaria, was the son of Ernest, Duke of Bavaria and Viridis' sister Elisabetta Visconti. As ally of the House of Luxembourg, Ernest, Duke of Bavaria, backed Emperor Sigismund in his wars against the supporters of Jan Hus. Elisabeth's sister Margaret of Bavaria was briefly married to Federico I Gonzaga, the son of Ludovico III Gonzaga of Barbara of Brandenburg, daughter of John the Alchemist. Barbara's sister Dorothea married Christian I of Denmark (1426 – 1481), the first king of the House of Oldenburg. Their son, John I of Denmark (1455 – 1513), married Ernest and Elizabeth's daughter Christina of Saxony.

Ernest and Elisabeth's son, Frederick III the Wise, Elector of Saxony, was one of the most powerful early defenders of Martin Luther. In 1521, Frederick protected Martin Luther following his

excommunication after the Diet of Worms by hiding him at Wartburg Castle, where he devoted his time to translating the New Testament from Greek into German and other polemical writings. Luther reported that he was often harassed by the devil during his stay at the Wartburg. Awakened by the devil one night, Luther supposedly defended himself against Satan by throwing an inkwell at him. However, Luther's statement that he had "driven the devil away with ink" is usually ascribed to his translation of the Bible rather than nightly fights at Wartburg. The ink stain on the wall in Luther's room at the Wartburg was still visible during the last century.[161]

Elector John's son, John Frederick, married Sibylle, Electress of Saxony, of the House of Cleves, who are descended from her great-great-grandfather, Adolph I, Duke of Cleves, who was raised by Emperor Sigismund, founder of the Order of the Dragon, as duke and a Prince of the Holy Roman Empire in 1417. Adolph's wife was Mary of Burgundy, Duchess of Cleves, sister of Philip the Good, founder of the Order of the Golden Fleece. Sibylle's great-grandfather, John I, Duke of Cleves, was the brother of Catherine of Cleves, whose daughter Marie married James II of Scotland. John I's other sister, Marie of Cleves, married Charles, Duke of Orléans, Order of the Golden Fleece, who became the parents of Louis XII of France, and the grandparents of Claude of France, the wife of Francis I of France, a supporter of Guillaume Postel and Leonardo Da Vinci. His son, Henry II of France, married Catherine de Medici.

Frederick III the Wise appointed Luther and Philipp Melanchthon to the University of Wittenberg, which he had established in 1502. In his time at Wittenberg, Melanchthon and his son-in-law Caspar Peucer (1525 – 1602) were of the main promoters of the astrological department.[162] Peucer and Melanchton collaborated closely on a book about divination, indicating that magic, incarnations and other practices that appeal to the devil are illicit, while three are permitted. These are oracles, divination from natural causes and, most importantly, astrology.[163] Peucer worked with Tycho Brahe in a few instances, including a dispute with Christoph Rothman around the Tychonic system, a proposed compromise between Copernicus' heliocentric and the geocentric models of the universe, which Brahe believed was compatible with the Bible.[164]

Among their friends at the university was Lucas Cranach the Elder was a German Renaissance painter who was praised by Albrecht Dürer. Cranach was court painter to the Electors of Saxony for most of his career, and is known for his portraits, both of German princes and those of the leaders of the Protestant Reformation, whose cause he embraced. He was a close friend of Martin Luther, and made numerous portraits of his, and provided woodcut illustrations for his German translation of the Bible. Throughout his career, Cranach painted numerous nude subjects drawn from mythology, including Venus, Lucertia, sleeping nymphs, the Three Graces and the Judgement of Paris, a theme popular with the faculty at Wittenberg. In *De alchimia*, written by Valentin Hernworst, the most striking illustration is a Judgement of Paris, as an allegory of a decisive step in the Great Work, the making of the Philosopher's Stone, which shares striking details with the Wittenberg woodcut of Nikolaus Marschalk at Wittenberg. Cranach signed his works with his initials until 1508, when John Frederick I granted him the use of the serpent with bat wings, which bears a red crown on the head and holds a ring studded with a ruby in its mouth, an evident alchemical symbol.[165]

Cranach had two sons, both artists: Hans Cranach, whose life was obscure, and Lucas Cranach the Younger, continued to create versions of his father's works for decades after his death. Cranach also had three daughters, one of whom was Barbara Cranach, who was an ancestor of Goethe. The Nazis had a particular interest in Cranach, leading to claims for restitution from Jewish collectors who looted. The Nazis looted Cranach's *Portrait of John Frederick I, Elector of Saxony* from Jewish art collector Fritz Gutmann before murdering him, but was later recovered by his grandson Simon Goodman. Cranach's *Cupid Complaining to Venus* became part of Hitler's personal collection. The diptych Adam and Eve has been the focus of a legal dispute between the heirs of the former owner, Dutch art collector, Jacques Goudstikker, and the Norton Simon museum in California. In 1999, the Commission for Art Recovery of the World Jewish Congress (WCJ) notified the North Carolina Museum of Art that the *Madonna and Child* in its possession had been looted by Nazis from the Jewish Viennese art collector, Philipp von Gomperz.

In 2000, a Budapest court ruled that a Cranach and other looted paintings claimed by the granddaughter of famous Hungarian Jewish art collector Baron Herzog should be returned to her. In 2012, the heirs of Rosa and Jakob Oppenheimer submitted a claim to the National Gallery of Ireland for a Cranach painting of Saint Christopher.

In 1525, Luther married the former nun Katharina von Bora, with Melanchthon and Cranach and his wife as witnesses, and Luther and new wife moved into a former monastery, "The Black Cloister," a wedding present from Elector John. It was at the Diet of Worms that Luther met Philip I of Hesse, and he embraced Protestantism in 1524 after a personal meeting with Melanchthon. In 1539, Luther became implicated in the bigamy scandal of Philip I of Hesse, who wanted to marry one of his wife's ladies-in-waiting, Margarethe von der Saale. Philip solicited the approval of Luther, Melanchthon and Martin Bucer (1491 – 1551), citing the polygamy of the patriarchs as a precedent. They reluctantly advised Philip he should marry secretly because divorce was worse than bigamy. As a result, Philip married Margarethe with Melanchthon and Bucer among the witnesses. However, Philip's sister Elisabeth made light of the scandal, and when Philip threatened to expose Luther's advice, Luther told him to "tell a good, strong lie" and deny the marriage, which Philip did.[166]

Schmalkaldic League

In 1521, the year Emperor Charles V sided with Pope Leo X and declared Martin Luther an outlaw at the Diet of Worms, Francis I of France started a conflict in Italy that lasted until the Battle of Pavia in 1525, leading to Francis I's temporary imprisonment. Having assisted in suppressing an uprising during the German Peasant's War in 1525, Elector John helped Philip I of Hesse found the League of Gotha, formed in 1526 for the protection of the Reformers. Charles V's difficulties with the Protestants re-emerged in 1527 as Rome was sacked by an army of Charles's mutinous soldiers, largely of Lutheran faith, commanded by Charles III, Duke of Bourbon, a purported Grand Master of the Priory of Sion. In 1531, Philip I and John Frederick I, then the two most powerful Protestant rulers in the

Holy Roman Empire at the time, officially established the Schmalkaldic League, with the Protestant princes pledging to defend each other if their territories were attacked by Charles V.

In 1529, Philip I had convoked an assembly of German and Swiss theologians at the Marburg Colloquy, which paved the way for the signing in 1530 of the Augsburg Confession, and for the formation of the Schmalkaldic League the following. In 1530, Charles V requested the Imperial Diet of Augsburg to decide on three issues: the defense of the Empire against the Ottoman Turks; issues related to the public, and disagreements about theology. It produced numerous outcomes, most notably the 1530 declaration of the Lutheran estates known as the Augsburg Confession, that was presented to the emperor. It produced numerous outcomes, most notably the declaration of the Lutheran estates known as the Augsburg Confession, that was presented to the emperor. The Confession was signed by leading Protestant nobles, such as Elector John, and George, Margrave of Brandenburg-Ansbach (1484 – 1543), of the House of Hohenzollern. George was the third of eight sons of Frederick I, Margrave of Brandenburg-Ansbach, and his wife Sophia of Poland. George entered the service of his uncle, Vladislaus II of Bohemia and Hungary, living at his court from 1506. The confession was signed by Margrave George, Ernest I, Philip I of Hesse, as well as Elector John and his son John Frederick, his brother-in-law Wolfgang, Prince of Anhalt-Köthen (1492 – 1566), and his nephews, the brothers Francis, Duke of Brunswick-Lüneburg (1508–1549) and Ernest I, Duke of Brunswick-Lüneburg (1497 – 1546).

The Luther Rose, became a widely recognized symbol for Lutheranism, was designed for Martin Luther at the behest of John Frederick I in 1530, while Luther was staying at the Coburg Fortress during the Diet of Augsburg. When Lazarus Spengler sent Luther a drawing of the seal of a rose and a cross commissioned by John Frederick I, Luther wrote Melanchthon a letter to describe how he viewed the symbol an expression of his theology and faith. Luther informed Melanchthon, that John Frederick I had personally visited him in the Coburg fortress and presented him with a signet ring, presumably displaying the seal.[167]

For fifteen years, the League was able to exist without opposition because Charles was busy fighting wars with France and the Ottoman Empire. At the insistence of John Frederick I, membership in the Schmalkaldic League was conditional on agreement to the Augsburg Confession.[168] In 1535, Anhalt, Württemberg, Pomerania, as well as the free imperial cities of Augsburg, Frankfurt am Main, and the Free Imperial City of Kempten joined the alliance. In 1535, Francis I of France, who persecuted Protestants at home, supported the Protestant princes in their struggle against their common enemy. Francis I of France, in an effort to limit the power of the Habsburgs, allied with Suleiman the Magnificent of the Ottoman Empire, forming a Franco-Ottoman alliance, brokered by the French Kabbalist Guillame Postel. The Italian War of 1536–38 between France and the Holy Roman Empire ended in 1538 with the Truce of Nice. Also in 1538, the Schmalkaldic League allied with the newly reformed Denmark.

Francis I's tactical support ended in 1544 with the signing of the Treaty of Crépy, whereby the French king, who was fighting the Emperor in Italy, pledged to stop backing the Protestant princes and the League in Germany. The league would also get limited support from Brandenburg under Joachim II Hector (1505 – 1571), but during the Schmalkaldic War he would send cavalry support to the Emperor against the league.[169] Joachim II was the son of Joachim I Nestor, Elector of Brandenburg and Elizabeth of Denmark, the daughter of John I of Denmark and Christina of Saxony, the sister of Frederick the Wise and Elector John. Elizabeth's brother, Christian II of Denmark, married Isabella of Austria, the sister of Charles V. Joachim II's first wife was Magdalena of Saxony, sister of Philip I of Hesse's wife Christine. Joachim II's second wife was Hedwig Jagiellon, the daughter of Sigismund the Old. In 1544, Denmark and the Holy Roman Empire signed the Treaty of Speyer, which stated that during the reign of Christian II's nephew Christian III (1503 – 1559), Denmark would maintain a peaceful foreign policy towards the Holy Roman Empire. In 1545, the League gained the allegiance of the Electoral Palatinate, under the control of Frederick III, Elector Palatine (1515 – 1576), the grandfather of Frederick IV, Elector Palatine.

In 1545, the Council of Trent was finally opened and began the Counter-Reformation. However, the Schmalkaldic League refused to recognize the validity of the council and occupied territories of Catholic princes. In June 1546, Pope Paul III entered into an agreement with Charles V to suppress the spread of the Reformation. After the peace with France, Charles signed the Truce of Adrianople in 1547 with the Ottoman Empire, which was allied to Francis I, to free even more Habsburg resources for a final confrontation with the League. From 1546 to 1547, in what is known as the Schmalkaldic War, Charles and his allies fought the League over the territories of Ernestine Saxony and Albertine Saxony. The Schmalkaldic War ended the predominance the Ernestines. Although itself Lutheran, the Albertine branch rallied to the Emperor's cause. Charles V had promised the rights to the electorship to Albert III's grandson, Maurice, Elector of Saxony (1521 – 1553), a cousin of Philip I of Hesse's wife, Christine of Saxony. In 1541, Maurice married Philip I's daughter, Agnes of Hesse. Maurice refused to join the Protestant Schmalkaldic League, although the Landgrave Philip of Hesse, his friend and father-in-law, was its leader. The principal reason for his refusal to do so is generally regarded as his hate for his Ernestine cousin John Frederick I and the Imperial promise of the Saxon electorship which he held. Though a Lutheran, Maurice allied with Charles V against the Schmalkaldic League. Thus, he participated in the Charles V's army in the war against Suleiman the Magnificent in 1542, Duke William of Jülich-Cleves-Berg in 1543, and Francis I of France in 1544.

In 1546, with the assistance of Ferdinand I, the younger brother of Charles V, Maurice invaded the lands of John Frederick I in Saxony, beginning the brief Schmalkaldic War. On April 24, 1547, Charles V's forces routed the Schmalkaldic League at the Battle of Mühlberg, capturing many leaders, including, most notably, Johann Frederick I. Philip I surrendered in May. Many of the princes and key reformers, such as Martin Bucer, fled to England where they directly influenced the English Reformation. Following the victory, Maurice gained the Electorate for the Albertine line of the House of Wettin, and John Frederick I had to cede territory and the electorship to him. Although imprisoned, John Frederick I was able to plan a new

university, which was established by his three sons in 1548 as the *Höhere Landesschule* at Jena. It was awarded the status of university in 1557 Emperor Ferdinand I, a knight of the Order of the Golden Fleece.[170]

In 1548, the victorious Charles forced the Schmalkaldic League to agree to the terms set forth in the Augsburg Interim. However, Protestantism had established itself firmly in Central Europe. A small Protestant victory in 1552 forced Charles to flee across the Alps to avoid capture. His younger brother and heir Ferdinand I signed the Peace of Passau, which granted some freedoms to Protestants and ended all of Charles' hopes of religious unity within his empire. The Protestant princes taken prisoner during the Schmalkaldic War, John Frederick of Saxony and Philip of Hesse, were released. The Council of Trent was re-opened in 1550 with the participation of Lutherans. In 1552, Protestant princes, in alliance with Francis I's son and successor and husband of Catherine de Medici, Henry II of France, rebelled again and the second Schmalkaldic War began. Maurice, Elector of Saxony, switched to the Protestant cause and bypassed the Imperial army by marching directly into Innsbruck where Charles V set up the Imperial court, with the goal of capturing the Emperor. Charles V was forced to flee the city. After failing to recapture Metz from the French, Charles V returned to the Low Countries for the last years of his emperorship. In 1555, he instructed his brother Ferdinand to sign the Peace of Augsburg in his name, which officially ended the religious struggle between the two groups, granting Lutheranism official status within the Holy Roman Empire and allowing princes choose the official religion within the domains, according to the principle of *Cuius regio, eius religio*.

William the Silent

Maurice, Elector of Saxony, married Agnes of Hesse, the daughter of his cousin Christine of Saxony, the first wife of Philip I of Hesse. Their daughter Anna of Saxony married William "the Silent" of Orange (1533 – 1584), whose daughter Louise Juliana of Orange-Nassau was the mother of Frederick of the Palatinate. William the Silent, a knight of the Order of the Golden Fleece, and the main

leader of the Dutch Revolt against the Spanish Habsburgs that set off the Eighty Years' War (1568–1648) and resulted in the formal independence of the United Provinces in 1581. The Principality of Orange was a feudal state in Provence, in Southern France, founded around the year 800, when it was awarded to Guillaume of Gellone for his services in the wars against the Moors and in the reconquest of southern France and the Spanish March. It was constituted in 1163, when Holy Roman Emperor Frederick Barbarossa elevated the Burgundian County of Orange to a sovereign principality within the Empire. The principality became part of the distributed holdings of the house of Orange-Nassau from the time that William inherited the title of Prince of Orange from his cousin in 1544.

Louise Juliana's mother was Charlotte of Bourbon, whose maternal grandparents were John IV de Longwy, Baron of Pagny, and Jeanne of Angoulême, a half-sister of Francis I. Charlotte's father was influential in the court of Catherine de Medici. Charlotte's paternal grandmother was Louise de Bourbon, who was the daughter of Gilbert, Count of Montpensier and Clara Gonzaga, a descendant of Edward I, Count of Bar, a purported Grand Master of the Priory of Sion. Edward was the son of Henry III, Count of Bar and Eleanore, the daughter of Edward I of England and Eleanor of Castile. Louise of Bourbon's brother was Charles III, Duke of Bourbon (1490 – 1527), who supposedly succeeded Leonardo da Vinci as Grand Master of the Priory of Sion. Clara's brother, Francesco II Gonzaga married Isabella d'Este, and fathered Charles IIIs successor, Ferrante I Gonzaga. Francesco II was succeeded by his nephew, Ludovico Gonzaga, Duke of Nevers, who married Henriette of Cleves, a lady-in-waiting of Catherine de Medici.

William the Silent's grandfather, Henry III, Landgrave of Upper Hesse, was the brother of Louis II, Landgrave of Lower Hesse, whose son, William II, Landgrave of Hesse (1469 – 1509), a descendant of Saint Elizabeth of Hungary of the "Miracle of the Roses." William II was first married to Yolande, the daughter of Ferry II of Vaudémont and Yolande of Bar, the daughter of René of Anjou, also a purported Grand Master of the Priory of Sion, as well as founder of the Order of the Fleur de Lys. By his second wife, Anna of Mecklenburg-Schwerin, William II was the father of Philip I of Hesse,

whose daughter Elizabeth married Louis VI, Elector Palatine, the son of Frederick III, Elector Palatine, who supported the Schmalkaldic League. VI and Elizabeth's son was Frederick IV, Elector Palatine, the father of Frederick V.

William the Silent's fourth wife was Louise de Coligny, who during her life remained an advocate for Protestantism. She corresponded with many important figures of that time, like Elizabeth I of England, Henry IV of France, Marie de Medici and Philippe de Mornay, as well as with her many stepchildren. She died at Fontainebleau. Cosimo Ruggeri, who had been the trusted sorcerer of Catherine de Medici, was a personal friend of Marie de Medici's favorites, Concino Concini (1569 – 1617) and his wife Leonora Dori, who was later burned at the stake for witchcraft.[171] Marie's sister, Eleonora married Vincenzo Gonzaga, Duke of Mantua, a knight of the Order of the Golden Fleece, and nephew of Louis Gonzaga, Grand Master of the Priory of Sion.

Fruitbearing Society

As Susana Åkerman explained, all the evidence indicates that it was a comet in the cross-shaped Swan (Cygno) in 1602 and supernova in Serpentario in 1603/04 that triggered the Rosicrucian movement in Tübingen, which included Johann Valentin Andreae, the reputed author of the Rosicrucian manifestos.[172] Although the authorship of the Rosicrucian manifestos is not confirmed, Martin Brecht and Roland Edighoffer have each found evidence of the involvement of Andreae in several of the treatises, especially the *Confessio fraternitatis*.[173] The Augsburg Confession is the fourth document contained in the Lutheran Book of Concord, the doctrinal standard of the Lutheran Church, compiled by a group of theologians led by Johann's grandfather and friend of Martin Luther, Jakob Andreae (1528 –1590), and Martin Chemnitz (1522 – 1586), at the behest of their rulers, who wished an end to the religious controversies in their territories that arose among Lutherans after Luther's death in 1546.[174] Chemnitz was employed by Albert, Duke of Prussia, as the court librarian for the Konigsberg State and University Library, where his interest shifted from astrology, which he

had studied in Magdeburg, to theology. Andreae, who attended the diets of Regensburg and Augsburg, became professor of theology in the University of Tübingen, and provost of the church of St. George. Andreae also established a family coat of arms, a St. Andrew's cross and four roses, which was quite similar to Luther Rose.[175]

Andreae and Chemnitz were supported by the powerful Augustus, Elector of Saxony (1526 – 1586), the brother of Maurice, Elector of Saxony, and who was married to Anne of Denmark, the daughter of Christian III of Denmark. Anne's brother was Frederik II of Denmark, whose fascination with alchemy and astrology facilitated the rise of the astronomer Tycho Brahe. Augustus's second wife was Agnes Hedwig of Anhalt, the sister of Christian of Anhalt, chief architect of the political agenda of the Rosicrucian movement. Christian and Agnes were the children of John V, Prince of Anhalt-Zerbst (1504 – 1551), and Margaret of Brandenburg, the sister of Joachim II Hector, Elector of Brandenburg, who supported the Schmalkaldic League.

The Rosicrucian movement inspired the foundation of similar societies with an interest in natural philosophy, among them the *Fruchtbringende Gesellschaft* ("Fruitbearing Society"), whose members included Johann Valentin Andreae, Christian of Anhalt, and his siblings. The Fruitbearing Society was linked to the *Order der Unzertrennlichen* ("Order of the Inseparables"), founded in 1577, which was said to have used a secret alphabet containing numerous alchemical symbols.[176] During the funeral celebrations of Christian of Anhalt's sister, Dorothea Maria of Anhalt, on August 24, 1617, timed to commemorate St. Bartholomew's Day Massacre of 1572, several princes took the opportunity to propose the founding of the society, and appointed her brother, Louis I, Prince of Anhalt-Köthen (1579 –1650) as its first president.

The Fruitbearing Society included Charles X Gustav of Sweden, numerous German nobles, and scholars. Among the members of the society during its relatively brief history were virtually all of the great poets of the German Baroque, as well as other learned men who wrote on subjects ranging from literature and music to history, philosophy, and the law. The society included Wolfgang Ratke (1571 – 1635), a German educational reformer whose system was based

on the philosophy of Francis Bacon. Also a member of the society was Christian's brother, John George I of Anhalt-Dessau (1567 – 1618), who ruled the unified principality of Anhalt jointly with his brothers. John George was much appreciated by his subjects and considered learned abroad, particularly in the subjects of astrology and alchemy. Other than Andreae, another Fruitbearing Society member specifically associated with the Rosicrucian movement included Andreae's friend Tobias Adami (1581 – 1643), a disciple of Tommaso Campanella, author of *City of the Sun*.

The aim of the Fruitbearing Society was to standardize vernacular German and promote it as both a scholarly and literary language, following the example of the *Accademia della Crusca*, a society of scholars of Italian linguistics and philology in Florence, of which Louis I had been a member.[177] The Villa di Castello, which served as the headquarters of the Accademia, was the country residence of Cosimo I de Medici, Grand Duke of Tuscany. However, the Accademia used humor, satire, and irony to distinguish themselves from the purported pedantry of the Accademia Fiorentina protected by Cosimo I. Likewise, it was reported that some of the rituals introduced into the Fruitbearing Society gave rise to ridicule and laughter, such that many were deterred from joining. The admission rituals included drinking from a tazza-shaped chalice called Mount of Olives cup, taunting new members on a rotating chair, and having them hold a speech in exemplary German.[178]

Andreae was also a friend of a fellow member of the Fruitbearug Society, Augustus the Younger, Duke of Brunswick-Wolfenbüttel (1579 – 1666), the grandson of Ernest I, Duke of Brunswick-Lüneburg, who was one of the signatories of the Augsburg Confession and a nephew of Elector John. Augustus was married to Dorothea of Anhalt-Zerbst, the daughter of Rudolph, Prince of Anhalt-Zerbst (1576 – 1621), another brother of Christian of Anhalt and also a member of the Fruitbearing Society. Augustus is known for founding the Herzog August Library at his Wolfenbüttel residence, then the largest collection of books and manuscripts in Northern Europe. Under the pseudonym Gustavus Selenus he wrote a book on chess and another on cryptography which was largely based on earlier works by Johannes Trithemius. Augustus was also

interested in occult sciences and alchemy and maintained an active correspondence with Andreae, whom he had tutor his three sons. [179]

The legend of Rosencreutz may have been inspired by Balthasar Walther who served as personal physician to Christian of Anhalt's brother, Prince August of Anhalt-Plötzkau (1575 – 1653), whose court was a center for occult, alchemical and Rosicrucian thought during the opening decades of the seventeenth century. There, in 1612 or 1613, more than a year before its first printing, Walther's collaborator Paul Nagel transcribed a copy of the *Fama*. Nagel was also a practicing alchemist, who collected recipes from the likes of Edward Kelley. In addition to more than a dozen other astrological tracts Nagel's copy of the *Fama* also contains Kabbalistic explications of the *Book of Revelation* and *Daniel*. Nagel was the first person to set any part of Boehme's work in print.[180] In 1611, Prince August of Anhalt-Plötzkau proposed publishing the two Rosicrucian manifestos together, but was unable to locate a copy of *Confessio*.[181]

Hesse-Kassel

When Philip I of Hesse died in 1567, Hesse was divided between his sons from his first marriage, which included Hesse-Kassel, Hesse-Marburg, Hesse-Rheinfels Hesse-Darmstadt. Philip I of Hesse's grandson was Maurice of Hesse-Kassel (1572 – 1632), a member of the Fruitbearing Society, and a close friend of Frederick V. Maurice's court in Kassel was a flourishing center for alchemy and Paracelsian medicine, including occultists such as German Jew and alchemist Michael Maier (1568 – 1622), physician and counsellor to Rudolf II Habsburg, who in 1611 left Prague for Hesse-Kassel. In *Septimana Philosophica*, alchemist Michael Maier wrote:

> The rose is the first and most perfect of flowers. The Gardens of Philosophy are planted with many roses, both red and white, which colors are in correspondence with gold and silver. The centre of the rose is green and is emblematical of the Green Lion or First Matter. Just as the natural rose turns to the

> sun and is refreshed by rain, so is the Philosophical Matter prepared in blood, grown in light, and in and by these made perfect.[182]

Maurice, also called “the Learned,” was a great patron of alchemists and medical men.[183] An Anglophile, Maurice actively pursued connections with England and maintained a company of English “comedians.”[184] Maurice’s father had been William IV of Hesse-Kassel (1532 – 1592), called “William the Wise,” a notable patron of the arts and sciences and a pioneer in astronomical research, who founded the first European observatory in 1564 in his castle at Kassel, and was on friendly terms with the Danish astronomer Tycho Brahe. Both manifestos were published by an official printer to Maurice. Maier composed a wedding song for the marriage of Frederick V and Elizabeth, and in 1619 he became Maurice’s physician.

Maier wrote that the 1603/4 celestial phenomenon was a sign to the Rosicrucian brotherhood to emerge from their period of secrecy.[185] In 1608, Maier went to Prague, and in 1609, he formally entered the service of Rudolf II as his physician and imperial counselor. Rudolf raised him to the hereditary nobility and gave him the title of Imperial Count Palatine. In both *Silentium post clamores* and *Themis aurea*, Maier maintains that the R.C. Fraternity actually exists, and is not a mere mystification, as some have suggested. However, he asserts that he is not a member and is too humble to have access to such exalted beings. The *Themis aurea* discusses the R.C. Fraternity as an Order of Chivalry, comparing its ‘R.C.’ emblem with the insignia of other Orders, the double cross of the Knights of Malta, the Fleece of the Order of the Golden Fleece, or the Garter of the Order of the Garter. Maier goes on to affirm, that the emblem of the R.C. Order is neither a double cross, a Fleece, nor a Garter, but the words R.C.

Maier was a friend of fellow alchemist and Rosicrucian Robert Fludd (1574 – 1637). Fludd travelled for six years in France, Germany, Italy and Spain, where he studied with Jewish Kabbalists and was visited by Maier. By his own account, Fludd also spent a winter in the Pyrenees studying theurgy with the Jesuits.[186] Fludd’s

vast volumes on the universal harmony, the *Utriusque cosmi historia* published at Oppenheim in 1617 – 1 9, are heavily influenced by the Franciscan Kabbalist, Francesco Giorgi, and essentially represent Giorgi's philosophy in a later form.[187] Fludd's *Apologia* opens with an invocation of the traditions of the *prisca theologia*, particularly "Mercurius Trismegistus."

Fludd defended the Rosicrucians from charges of "detestable magic and diabolical superstition." The Rosicrucian brothers, explains Fludd, only used good kinds of magic—*Magia, Kabbalah and Astrologia*—that were mathematical and mechanical. The magic of the Kabbalah was holy, he argued, teaching how to invoke the sacred names of angels. The nova of 1603/4 was taken to mark the coming of the new age, a circumstance set out in detail by Fludd in 1616. Fludd wrote in his *Tractatis Apoligetica* (1617) that "new star" of 1572 marked the beginning of the Rosicrucian work, which then continued to be prepared in secrecy until the 1603-4 conjunction, which was a sign to the Brotherhood to emerge into the open, expand their membership and begin the restoration of the world.

Winter Lion

Christian played an important role in the formation of the Protestant Union in 1608, when the Protestant princes met in Auhausen and formed a coalition of Protestant states, under the leadership of Frederick V's father, Frederick IV, in order to defend the rights, land and safety of each member, which included the Palatinate, Neuburg, Württemberg, Baden-Durlach, Ansbach, Bayreuth, Anhalt, Zweibrücken, Oettingen, Hesse-Kassel, and Brandenburg. With the death of Frederick V in 1610, the Protestant Union began placing their hopes in his son and successor, Frederick V, whose marriage to Elizabeth Stuart was celebrated in Andreae's *The Chymical Wedding of Christian Rosenkreutz*. Frederick V and his uncle, Maurice, Prince of Orange (1567 – 1625), were elected to the Order of the Garter at Windsor a week before Frederick V wedding to Elizabeth Stuart.[188] Maurice was the son of William the Silent and his second wife Anne, the daughter of Maurice, Elector of Saxony, and Philip I of Hess' daughter Agnes. Maurice had been

educated at Heidelberg University in the Palatinate, where he had met Simon Studion and other founding members of the Rosicrucian movement.[189] Elaborate celebrations, organized by Francis Bacon, followed the ceremony, which included a performance of the pagan themed *The Masque of the Inner Temple and Gray's Inn* by Francis Beaumont and *The Memorable Masque of the Middle Temple and Lincoln's Inn* by George Chapman, with costumes, sets, and stage effects designed by Inigo Jones. On their return trip to Heidelberg, Frederick and Elizabeth travelled to The Hague to visit Maurice before leaving for Germany, where the couple entered amidst widespread celebration.

During the thirteenth century, Joachim of Fiore's system of an ultimate redemption was transformed from awaiting a future Angelic Pope to electing the Holy Roman Emperor, Frederick II, Holy Roman Emperor, seated in a Templar throne in Sicily, as opponent to the Church and world monarch of the redemption. Fredrick was however declared anathema by Pope Gregorius IX in 1240. Since his death, followers of Joachim's prophecies in southern Germany awaited a new Frederick, just as the French long awaited their second Charles in Charlemagne. Michel Lotich Pomer(iensis) wrote to King Carl IX of Sweden and drew a cross-marked heart mounted by a precious crown supporting a rose and an "F" probably for Fredrick, which signaled that there now was a German Prince ready to rise as a new crusading Emperor.[190] Lotich saw Fredrick IV, Frederick's father, as a possible candidate. Lothich pointed to a new era heralded by the new star of 1572. He drew up the sign of Cassiopeia and placed beside it a sword topped with a star. The sword stood on an altar inscribed with the sign of Leo.

Lotich also advanced the prophecy of the Lion found in the works of Paracelsus in 1536. A renewed use of the Lion prophecy in Germany can be traced back at least to 1598. A first part was culled from Paracelsus' *Liber Mineralibus* (ca. 1540), republished in his collected works at Basel in 1588. Paracelsus is said to have claimed that he would return fifty-eight years after his death, in 1541, which probably made 1598 a year of special significance. Paracelsus had published a shorter prophecy in 1530 that was republished at Strasbourg in 1616, of the coming of the Lion, after which a "New

World" would begin.[191] Millenarian ideas about the Paracelsian Lion inspired King James in 1588 to complete his own calculations about the scenario in Revelations 20:7-10, where Satan is released following the thousand-year period and Gog and Magog are released. King James' commentary was read by courtiers in Hesse in 1604 and at Heidelberg in 1613.[192]

On his way to Austria and Bohemia, Lotich says, he had been given part of Divine Wisdom. He was told of a meeting taking place in 1599 at Heidelberg with the administrator of Wurtemberg during the minority of Fredrick IV, with Maurice of Hesse-Kassel, and Christian of Anhalt.[193] Christian of Anhalt, who was Frederick V's chief advisor, was eager to support Henry IV of France, husband of Marie de Medici, in plans for a large-scale attempt to end Hapsburg power in Europe. According to Frances Yates:

> When Henry's projects were interrupted by his death, the Palatinate policy, still inspired largely by Anhalt, turned to other means for the pursuit of these large aims. It was then that the young Elector Palatine, Frederick V, began to be seen as destined to step into the vacant place of leader of Protestant resistance against the Hapsburg powers.[194]

Christian's brother and fellow Fruitbearing Society member, Prince August of Anhalt-Plötzkau, was introduced to Adam Haselmayer, the first commentator of the Rosicrucian manifestoes, by his close friend the Paracelsian Karl Widemann, secretary of John Dee's collaborator, the English alchemist Edward Kelley, at the court of Emperor Rudolf II.[195] Raphael Eglinus (1559 – 1622) was involved the first edition of the *Fama* printed at Kassel in 1614, which included Haselmayer's text on the Paracelsian Lion. Eglinus was behind the first edition of the *Confessio* at Kassel in 1614 which had an alchemical preface on Dee's Monas symbol, written by the mysterious figure, Phillippus a Gabella, or Philemon R.C. In 1606, Maurice gave Eglinus a position as lecturer in Hermeticism at the University of Marburg, where, under the pseudonym "Nicolaus Niger Hapelius," he proceeded to publish a commentary to the alchemical prophecy on Elias Artista, the *Cheiragogica Heliana*, also signed

“Radix Ignis Elixir.”[196] In 1617, Haselmayer produced an inspired writing that exemplifies his idea of the Lion, which asserted that through the Kabbalah one could come to know and recognize “that great man, the Lion of the north, Elias Artista, the defender of eternal sapience and glory in the Church.”[197]

Three successive comets in the winter of 1618 were described in the *Fama siderea nova* of Johan Faulhaber, an active participating in the stream of Rosicrucian publications. Not long after, the Paracelsian Lion prophecy was put together to support Fredrick V as the “lion of the Woods,” the *Leo ex Silva*.[198] Cyprian Leowitz had predicted from the great conjunction of Saturn and Jupiter in Cancer in 1563 that though there would be wars in the heartland of Germany, that knowledge would nevertheless increase, the secret arts would be made known, and the biblical *Leo ex Silva*, the legendary Lion of the Woods, would step forth in Bohemia.[199]

Following the death of Rudolf II in 1612, the most likely next candidate for the imperial and Bohemian thrones was the fanatical Catholic-Hapsburg Archduke Ferdinand of Styria (1578 –1637), later Ferdinand II, a knight of the Order of the Golden Fleece. Ferdinand and his Jesuit advisers were determined to stamp out heresy. In 1617, Ferdinand became King of Bohemia, and immediately put an end to Rudolph II’s policy of religious tolerance by revoking the *Letter of Majesty* and implementing the suppression of the Bohemian church. It was under these conditions that the first Rosicrucian texts emerged, whose general intention, according to Frances Yates, is clear, “of associating the first Rosicrucian manifesto with anti-Jesuit propaganda.”[200]

In 1618, the largely Protestant estates of Bohemia rebelled against their Catholic King Ferdinand, triggering the outbreak of the Thirty Years’ War. Expecting that King James would come to their aid, in 1619, the Protestant Union granted the throne of Bohemia to Frederick in direct opposition to the Catholic Habsburg rulers. Christian of Anhalt was appointed to command the Protestant forces to defend Bohemia against Holy Roman Emperor Ferdinand II—a knight of the Order of the Golden Fleece—and his allies when that country’s nobles elected Frederick as their king in 1619. However, King James opposed the takeover of Bohemia, and Frederick’s allies

in the Protestant Union failed to support him militarily by signing the Treaty of Ulm in 1620. Frederick's brief reign as King of Bohemia ended with his defeat at the Battle of White Mountain in the same year. Imperial forces invaded the Palatinate and Frederick had to flee to Holland in 1622, where he lived the rest of his life in exile with Elizabeth and their children, mostly at The Hague, and died in Mainz in 1632. For his short reign of a single winter, Frederick is often nicknamed the "Winter King." Frederick's supporters issued pamphlets in response, calling him the Winter Lion, or otherwise still, the Summer Lion.[201]

Jonathan Israel attributed to Maurice of Orange a significant role in the outbreak of the conflict, by persuading his nephew Frederick V, to accept the Bohemian Crown, as well as actively encouraging the Bohemians to confront Habsburg rule, and providing them 50,000 guilders as well as sending Dutch troops to fight in the Battle of the White Mountain.[202] After their flight from Bohemia, Maurice granted Elizabeth and Frederick asylum in Holland. He let them use his home in The Hague and gave them another residence in Leiden.[203] In 1621, in response to his affiliation with the Palatines, Christian of Anhalt was put under an imperial ban that effectively made him an outlaw, and he fled to the court of Christian IV of Denmark, a knight of the Order of the Garter, and son of Frederick II of Denmark, and brother of Anne of Denmark, the wife of James I of England, the father of Frederick V's wife, Elizabeth Stuart.

4. The Rosicrucian Furore

Heliocentrism

The anticipation generated by the publication of the Rosicrucian manifestos peaked with the "Rosicrucianism furore," when two mysterious posters appeared on the walls of Paris in 1622, timed with the Great Conjunction expected the following year. Criticism of the Rosicrucians by the French monk Marin Mersenne (1588 – 1648), who made use of Isaac Casaubon's (1559 – 1614) critique of the *Corpus Hermeticum*, ignited a controversy "that was watched with interest and excitement by all Europe."[204] According to Frances Yates, writing in *Giordano Bruno and the Hermetic Tradition*, the celebrated expert on the Rosicrucian movement, historians would be able to refer to the "pre-Casaubon era" or the "post-Casaubon era." Casaubon a friend of Joseph Scaliger, was born in Geneva to Protestant parents, but later moved to England. In 1614, Casaubon published *De rebus sacris et ecclesiasticis exercitationes XVI*, dedicated to his patron King James, which consisted of a philological analysis of Ficino's Latin translation of the *Corpus Hermeticum*, which he proved were the original writings of a very ancient Egyptian priest, Hermes Trismegistus, but post-Christian forgeries of the third or fourth century AD. According to Yates, Casaubon's discovery must "be reckoned as one of the factors, and an important one, in releasing seventeenth-century thinkers from magic."[205] And yet, despite their open opposition, the critics of the Rosicrucians often betrayed a cryptic support for the movement.

Casaubon had become involved in dispute that broke out in 1606 between Venice and Rome, mainly concerning Venice's jurisdiction over ecclesiastical property held within its territories and its right to imprison and try members of the clergy, and it turned into a fully-blown crisis when Pope Paul V placed an interdict on the kingdom of Venice.[206] The reason for Casaubon's involvement in the controversy was his admiration for Venetian statesman Paolo

Sarpi (1552 – 1623). At twenty-seven, Sarpi was appointed provincial of the Servite Order for the Venetian Republic, one of the five original Catholic mendicant orders. Its objectives are the sanctification of its members, preaching the Gospel, and the propagation of devotion to the Mother of God, with special reference to her sorrows. Sarpi's extensive network of correspondents included Francis Bacon and William Harvey. Prince Christian of Anhalt, the advisor-in-chief of Frederick V of the Palatinate, was also in touch with Sarpi, and the chief representative of the Palatinate, Baron Christian Von Dohna, was a frequent visitor to Venice in those years. The resistance in Venice against the Papacy led by Sarpi was perceived as significant for those in Germany who hoped for new Protestant leadership under Frederick V, with the expected support of King James of England.

Among Sarpi's many friends was Galileo Galilei (1564 – 1642), who was sponsored by Cosimo II de Medici (1590 – 1621). Cosimo II's father was Cardinal Ferdinando (1549 – 1609), the son of Cosimo I de Medici, a knight of the Order of the Golden Fleece, and Eleonora of Toledo, who was brought up in Naples at the household of Jacob Abarbanel's son Don Samuel Abarbanel and daughter-in-law Benvenida.[207] Cosimo II's mother was Christina of Lorraine, the daughter of Charles III of Lorraine (1543 – 1608) and the favorite granddaughter of Catherine de Medici, a sponsor of Nostradamus and involved in the Black Mass. Catherine's husband was Henry II of France, the son of Francis I, a knight of the Order of the Golden Fleece, who supported Guillaume Postel and Leonardo da Vinci. Henry II's sister was Margaret of Valois who together with their husband Emanuele Filiberto of Savoy had called upon Nostradamus to help them produce an heir, Charles Emmanuel I of Savoy, titular King of Cyprus and Jerusalem.[208]

Charles III's dynasty of Lorraine also claimed the Kingdom of Jerusalem and used also the title of Duke of Calabria as symbol of their claims to the Kingdom of Naples. Charles III was the great-grandson of René II of Lorraine, Grand Master of the Order of the Fleur de Lys, founded by his grandfather, René of Anjou, a purported Grand Master of the Priory of Sion. René II was also the grandfather of Marie of Guise, who married James V, King of Scotland, also a

knight of the Order of the Golden Fleece, who became grandparents of King James I of England. Christina's brother, Henry II, Duke of Lorraine, married Margherita Gonzaga, daughter of Vincenzo I Gonzaga, Duke of Mantua, a knight of the Order of the Golden Fleece, and nephew of Louis Gonzaga, another purported Grand Master of the Priory of Sion.

Vincenzo I Gonzaga married Eleonora de Medici, the sister of Marie de Medici, who was married to Henry IV of France. After Henry IV was assassinated in 1610, Marie was confirmed as Regent on behalf of her son and new King, eight-year-old Louis XIII (1601 – 1643). Marie's father was Francesco I de Medici, the son of Cosimo I and Eleanor of Toledo. Francesco I's sister Lucrezia married Alfonso II d'Este, an ally of Rudolf II, who according to France Yates, headed the occult-influence court in Prague that attracted of John Dee and Robert Fludd and gave rise to the Rosicrucian movement. Marie's mother was a Habsburg archduchess, Joanna of Austria, who was the daughter of Ferdinand I and Anna Jagellonica, and an aunt of Rudolf II. As Queen-Regent, Marie formed an alliance with Habsburg Spain which culminated in 1615 with the double marriage of her daughter Elisabeth and her son Louis XIII with the two children of King Philip III of Spain, Philip IV and Anne of Austria, respectively. Philip III and Philip IV were Grand Masters of the Order of the Golden Fleece. Louis XIII' sister, Henrietta Maria married Charles I of England, the son of King James. Louis XIII's other sister, Christine Marie, married Victor Amadeus I of Savoy, the son of Charles Emmanuel I of Savoy. Christine Marie rebuilt Palazzo Madama in Turin following the advice of master alchemists.[209]

During and after the regency, Marie de Medici played a major role in the development of Parisian artistic life by focusing on the construction and furnishing of the Luxembourg Palace, which she referred to as her "Palais Médicis." Flemish painter Peter Paul Rubens (1577 – 1640), then court painter to the Duchy of Mantua under Vincenzo I Gonzaga, had first met Marie at her proxy wedding in Florence in 1600. She commissioned Rubens to create a 21-piece series glorifying her life and reign to be part of her art collection in the palace. This series is now known as the "Marie de' Medici cycle," currently housed in the Louvre Museum, and employs iconography

throughout to depict Henry IV and Marie as Jupiter and Juno and the French state as a female warrior.

Cosimo Ruggeri, who had been the trusted sorcerer of Catherine de Medici, was a personal friend of Marie de Medici's favorites, Concino Concini (1569 – 1617) and his wife Leonora Dori.[210] Leonora Dori suffered from debilitating depressions and paralyzing spasms, which the queen and her courtiers believed to be due to demonic possession. Dori was arrested, imprisoned in Blois and accused of sorcery and subsequently burned at the stake. She had been treated by the court Marie's court physician, a Marrano named Elijah Montalto (1567 – 1616), who had been raised as a Christian in Portugal and openly returned to Judaism on settling in Venice.[211]

Montalto was one of the teachers of Rabbi Joseph Solomon Delmedigo (1591 – 1655). After graduating in 1613 he moved to Venice and spent a year in the company of Leon de Modena (1571 – 1648) and Simone Luzzatto (1583 – 1663). Delmedigo's only known works are *Sefer Elim* (Palms), published in 1629 by Menasseh ben Israel, dealing with mathematics, astronomy, the natural sciences, and metaphysics, as well as some letters and essays. As Delmedigo writes in his book, he followed the lectures by Galilei, during the academic year 1609–1610, and was accorded the rare privilege of using Galileo's own telescope. In subsequent years, Delmedigo often referred to Galilei as "rabbi Galileo." Delmedigo declared in *Sefer Elim*, that the proofs of Copernicus' theory are convincing, and that "anyone who refuses to accept them can only be classed among perfect imbeciles."[212] Galileo was also a friend of Cardinal Francesco Maria Del Monte, a member of the court of Christina's husband, Cardinal Ferdinando. Del Monte, who was reputed to be a homosexual, was a sponsor of Caravaggio, and his interests also included alchemy.[213] Together with his brother, del Monte helped Galileo win a lectureship in mathematics in Pisa in 1589 and in Padua in 1592. Ferdinando also supported the education of his niece, Marie de Medici.

In 1605, Christina of Lorraine invited Galileo to tutor her son Cosimo II de Medici (1590 – 1621), who would eventually become his most important patron. Galileo was generously welcomed to the

Medici court after his discovery of the four largest moons of Jupiter—Io, Europa, Ganymede, and Callisto in the summer of 1609. Galileo presented his discoveries in the *Sidereus nuncius* ("Starry Messenger"), a short text dedicated Cosimo II. Galileo initially called his discovery the *Cosmica Sidera* (“Cosimo’s stars”), in his honor, but at Cosimo II's suggestion, Galileo changed the name to *Medicea Sidera* (“the Medician stars”), honoring all four Medici brothers, Cosimo II, Francesco, Carlo, and Lorenzo. Since Cosimo I established the dynasty in the middle of the sixteenth century, in the mythology articulated by the Medici, Jupiter was regularly associated with Cosimo I, the founder of the dynasty and the first of the “Medicean gods,” as Vasari, who painted the mythological themes of the Pallazo Vecchio, referred to them. Galileo asserted in the dedication of the *Sidereus nuncius* that these celestial bodies were monuments to the Medici dynasty.[214]

Galileo used the Medici court to advance his claims and the theories of Copernicus. Pointing to the fact that Guillaume Postel read and annotated advanced Arabic astronomical texts, recent historians have made the case that Copernicus himself may have borrowed his revolutionary theories championed by Galileo from a famous Arabic astronomer from Damascus, Ibn al Shatir (ca. 1305 – 1375), who had proposed a similar system.[215] In 1615, Galileo sent the “Letter to The Grand Duchess Christina,” written for Christina, to accommodate the had Copernican model with the doctrines of the Catholic Church. Galileo’s letter was a revised version of the “Letter to Castelli,” which was denounced by the Roman Inquisition, leading to Galileo being found “vehemently suspect of heresy,” and forced to recant, spending the rest of his life under house arrest.[216] When Galileo went to Rome in 1611, Cosimo II recommended him to the Cardinal Del Monte’s council so that he could be helped during his sojourn at the Vatican.[217]

Venetian Interdict

Galileo thought no one in Europe could surpass Sarpi in mathematics, while Sarpi said of Galileo’s condemnation by Rome, “The day will come, I am almost sure, when men, better versed in

these matters, will deplore the disgrace of Galileo and the injustice dealt so great a man."[218] Sarpi is widely seen as an early advocate of the separation of church and state. Venice, with its culturally diverse population, had long followed a liberal religious policy, resisting the intrusion of the Church into its political affairs. In 1606, Pope Paul V demanded that Venice repeal a law restricting church building and hand over to him two priests, one charged with murder, which the government of Venice had intended to try in their civil courts. When Venice refused, the Pope excommunicated the Senate and the Doge, Venice's head of state, and placed the republic under an interdict, meaning that all priests were barred from their functions. The Venetian clergy largely disregarded the interdict and performed their functions as usual, the major exception being the Jesuits, who left and were simultaneously officially expelled.[219] Sarpi, having been appointed consulter to the government, wrote in strong in support of the Venetian case. Between 1610 and 1618 he wrote his *History of the Council of Trent*, an important work decrying papal absolutism.

Among Sarpi's friends were Sir Henry Wotton (1568 – 1639), the British ambassador who had hoped to induce Venice to adopt a reform similar to Anglicanism. Wotton travelled by way of Vienna and Venice to Rome, and in 1593 spent some time at Geneva with Isaac Casaubon. In 1595, Wotton was admitted to the Middle Temple. Wotton spent most of his career in Venice, where he helped the Doge in his resistance to the Interdict in close association with Sarpi. Wotton sent a copy of Sarpi's *History of the Council of Trent* to King James in England as soon as it was written, where it was first published. It was Antonio de Dominis, Archbishop of Spalato, who converted to Anglicanism in 1616, who first published Sarpi's book in Italian, in England in 1619, with a dedication to James I appealing to him as one in whom the Italian reformers had confidence.[220] In 1620, Wotton had been sent on a special embassy to Ferdinand II at Vienna, to do what he could on behalf of Elizabeth of Bohemia. Wotton's famous poem "on his Mistress the Queen of Bohemia," comparing her to the rose, queen of flowers, was written in Greenwich Park in June 1620, just before the defeat.

In 1609-1610, Wotton, Sarpi and Johann Baptist Lenk, acting in Venice for Christian of Anhalt, were was involved in discussions with Fulgenzio Micanzio (1570 – 1654), another supporter of Galileo.[221] A Servite friar, Micanzio was a close associate of Sarpi and became his biographer. Through his efforts at the court of James I of England, Micanzio worked to have Francis Bacon's *Essays* published in Italian.[222] Sarpi corresponded with Casaubon who along with Micanzio supported his efforts in "attending to Baronius."[223] Micanzio took extensive notes on the *Annales Ecclesiastici* of Baronius (1538 – 1607), that appeared between 1588 and 1607. The *Annales* were an official Counter Reformation reply to the Lutheran *Historia Ecclesiae Christi* ("History of the Church of Christ"), which sought to demonstrate how the Catholic Church represented the Antichrist and had deviated from the beliefs and practices of the early church. In turn, the *Annales* fully supported the claims of the papacy to lead the unique true church. The first volume dealt with Gentile prophets, among whom were Hermes Trismegistus and the Sibylline Oracles of Rome. Some, it was claimed, had foreseen Christ's birth, which was disputed by Casaubon in his *De rebus sacris et ecclesiasticis exercitationes, XVI*, a work which King James had requested him to write.

At this period Micanzio was also in touch with Dudley Carleton, 1st Viscount Dorchester (1573 – 1632) was an English Secretary of State, who in 1610 was knighted and sent as ambassador to Venice. Much of Carleton's work was tied up with protecting religious heresy. While in Venice, he arranged for the ex-Carmelite Giulio Cesare Vanini to be sent to England, and also helped Giacomo Castelvetro out the Inquisition's prison in 1611.[224] Carleton commissioned in 1613 a report from Paolo Sarpi on the theology of German-Dutch heretic Conrad Vorstius.[225] On Carleton's staff were Isaac Wake, and Nathaniel Brent who would later smuggle Sarpi's *History of the Council of Trent* out for publication in London.[226]

As in other parts of Protestant Europe, the Venetian government was eager to obtain information as to whether James intended to support Frederick. A Venetian ambassador, reporting to the Doge in November 1619, pointed out that action against the Holy Roman Empire in Bohemia would weaken the imperial ambitions of the

Spanish-Hapsburg powers for the subjugation of Italy, and that a weakening of those powers is “what your Serenity has every reason to wish.” Therefore “the common prosperity depends on the success of the Palatine.”[227]

John Donne, another poet close and mutual friend to Sarpi and Wotton, urged Elizabeth Stuart from the time of her wedding to be a “new star.” The tract on “the general reformation of the whole wide world” which was published with the Fama was a translation into German of a chapter in Traiano Boccalini’s *Ragguagli di Parnaso*, published at Venice in 1612–13. Boccalini, a friend of Sarpi and of other Italian intellectuals in Sarpi’s circle, which included Galileo, was a vehemently anti-Hapsburg Italian liberal.[228] In his *Mythologiae Christianae Libritres* (1619), Johannes Valentinus Andreae—the author of the Chymical Wedding of Christian Rosenkreutz—has a section on “Bocalinus,” whom he said was persecuted by “wicked fools.”

Rosicrucian Furore

Marin Mersenne was the leading figure in the attack on Renaissance Hermeticism and Kabbalah, and all their attendant studies, who through his massive attack on the whole tradition cleared the way for the rise of Cartesian philosophy.[229] In the year 1623, coinciding with the next planetary conjunction, placards are said to have appeared in Paris announcing the presence in the town of the Brethren of the Rose Cross:

> We, being deputies of the principle College of the Brothers of the Rose Cross, are making a visible and invisible stay in this city through the Grace of the Most High, towards whom turn the hearts of the Just. We show and teach without books or marks how to speak all languages of the countries where we wish to be, and to draw men from error and death.

Another critic of the Rosicrucians was a friend of Mersenne, Gabriel Naudé (1600 – 1653), a French librarian and scholar, and a prolific writer who produced works on many subjects including

politics, religion, history and the supernatural. In his *Instruction to France about the truth of the Rose Cross Brothers*, published in 1623, in defense of the Rosicrucians, reported another version of the placards was given in an anonymous work, published in 1623, titled "Horrible Pacts made between the Devil and the Pretended Invisible Ones." Thirty-six "deputies" of the Rosy Cross had convened in the provincial city of Lyons on the very day the posters appeared in Paris, at which time the participants celebrated a grand Sabbath on the eve of St. John's Day [summer Solstice]. The members at this point prostrated themselves before an emissary of the devil, named Astarte. To the demon they swore they would renounce all the rites and sacraments of the Christian Church. In return, they were bestowed with marvelous powers, including the ability to transport themselves magically wherever they pleased, to speak with such eloquence and apparent wisdom, to disguise themselves so that they would always appear to be natives of whatever place they found themselves, and to be forever supplied with gold. Finally, the manifestos confirmed that six missionaries had instantaneously been posted to Paris, where they went into hiding in a quarter of the city favored by Protestants. No more posters appeared, no applicants for membership made themselves known, and the Rosicrucians apparently vanished from Paris.[230]

Naudé argued that the secret brothers expected a return of Elias Arista, the master alchemist prophesied by Paracelsus to appear in 1603 to restore the arts and sciences. Naudé proposed that Guillaume Postel's "instruction of all things by the hand of Elijah the Prophet" was identical to Roger Bacon's idea of a future renovation of all arts. As Postel's *Panthenousia* on the new star of 1572 shows, there was a renewed interest in Roger Bacon's thirteenth century attempt at millenarian reform in the natural sciences. Naudé based this on his reading of Bacon's letters published in 1618 as *Epistola Fratris Rogerii Baconis De Secretis Artis et Naturae et de nullitate Magia* with a dedication to the "*Classimiris Restitutionis universe Phosphoris, illuminatis, Rosae Crucis Fratribus Unamis*." The text included John Dee's notes on Bacon and material from Robert Fludd. Naudé pointed to the statement in the preface stating that the

new age would bring about a return to the original justice, beginning with a conversion of the Jews and the Ismailis of Islam.[231]

Mersenne's first attack on the Renaissance tradition, his *Quaestiones in Genesim*, was a polemic against magic, divination and Kabbalah.[232] He criticizes Ficino for claiming power for images and characters. He condemns astral magic and astrology popular amongst Ficino and the Renaissance neoplatonists. While allowing for a mystical interpretation of the Kabbalah, he condemned its magical application, particularly angelology. Mersenne devoted a whole work, published in 1623, to refuting Francesco Giorgi's *Problemata*, and he strongly attacks the *De harmonia mundi* many times in the *Quaestiones in Genesim*.[233] He also criticizes Pico della Mirandola, Cornelius Agrippa, Francesco Giorgio and Robert Fludd, his main target. Fludd responded with *Sophia cum moria certamen* (1626), wherein he admits his involvement with the Rosicrucians.

The Kabbalist Jacques Gaffarel joined Fludd's side, while Mersenne was defended by Naudé's friend Pierre Gassendi (1592 – 1655), an admirer of Galileo. Naudé and Gassendi were part of a group of free-thinking intellectuals known as *libertins érudit* ("erudite libertines").[234] Richard Popkin indicates that Gassendi was one of the first thinkers to formulate the modern "scientific outlook," of moderated skepticism and empiricism.[235] The seventeenth century was a key period in the development of modern science, and Mersenne, a friend of Naudé and Gassendi, played an important part in encouraging the new movement, by putting enquirers into touch with others working on similar lines through his vast correspondence with all the savants of Europe.[236] Mersenne and Gassendi claimed that Fludd wanted to demonstrate that the *Spiritus mundi* ("World Soul") was identical to Christ and that he intended to turn alchemy into a religion by explaining the creation alchemically.[237]

Sun King

Mersenne said that Tommaso Campanella (1568 – 1639). "can teach us nothing in the sciences… but still he has a good memory

and a fertile imagination."[238] The interest of Andreae and Tübingen Circle with the contemporary situation in Italy is also evident from their interest in the works of Tommaso Campanella (1568 – 1639). Campanella was, like Giordano Bruno, a revolutionary ex-Dominican friar. In 1600, he led a revolt in southern Italy against the Spanish occupying powers. Campanella was however captured, tortured, and imprisoned for most of the rest of his life in the castle at Naples, where he was visited by Tobias Adami and Wilhelm Wense, both close friends of Andreae. While in prison, he wrote his *City of the Sun*, which profoundly influenced Andreae. The work was influenced by the *Asclepius* and the *Picatrix*.[239] Campanella's aim was to establish a society based on the community of goods and wives, for on the basis of the prophecies of Joachim of Fiore and his own astrological observations, he foresaw the advent of the Age of the Spirit in the year 1600.[240] He defended Galileo in his first trial with *The Defense of Galileo* which he wrote in 1616.

At the same time as the onslaughts of Mersenne against Hermeticism and Rosicrucianism, Campanella was prophesying at court that the infant Louis XIV of France (1638 – 1715), *le Roi Soleil* ("the Sun King"), would build the Egyptian "City of the Sun."[241] Louis XIV's was the son of Louis XIII and Anne of Austria, the daughter of Philip III of Spain, Grand Master of the Order of the Golden Fleece. Mismanagement of the kingdom and ceaseless political intrigues by Marie and her Italian favorites led the young king to take power in 1617 by exiling his mother and executing her followers, including Concino Concini. The King surrounded himself with a variety of significant political, military, and cultural figures, such as the Jesuit-educated Cardinal Mazarin (1602 – 1661), Grand Condé (1621 – 1686) and his Chief minister, Cardinal Richelieu (1585 – 1642), Abbot of Cluny.

Campanella was finally released from prison in 1626, through the personal intercession of the Jesuit-supporting Pope Urban VIII with Philip IV of Spain. Campanella was restored to full liberty in 1629, when he was taken to Rome and became Urban's advisor in astrological matters. In 1634, a new conspiracy in Calabria, led by one of his followers, forced him to flee to France, where he was received at the court of Louis XIII, where he was protected by

Cardinal Richelieu, and granted a liberal pension by the king. His last work was a poem celebrating the birth of the future Louis XIV, *Ecloga in portentosam Delphini nativitatem*. The third version of Campanella's *Civitas Solis*, published in France in 1637, adapted the Sun City with Richelieu's ambitions for the French Monarchy in mind. In the dedication to Richelieu of his *De sensu rerum et magia*, Campanella appeals to the cardinal to build the City of the Sun. Richelieu did not receive the Rosicrucians, but when eleven years later Campanella came to Paris he had the powerful cardinal's support.[242]

Richelieu, also known by the sobriquet *l'Éminence rouge* ("the Red Eminence"), advanced politically by faithfully serving the most powerful minister in the kingdom, Concino Concini, favorite of Marie de Médici, and husband of the witch Leonora Dori. Like Concini, Richelieu was one of Marie's closest advisors. In 1616, Richelieu was made Secretary of State, and was given responsibility for foreign affairs. Cardinal Richelieu sought to consolidate royal power and crush domestic factions. By restraining the power of the nobility, he transformed France into a strong, centralized state. His chief foreign policy objective was to check the power of the Austro-Spanish Habsburg dynasty, and to ensure French dominance in the Thirty Years' War that engulfed Europe. Although he was a cardinal, he did not hesitate to make alliances with Protestant rulers in an attempt to achieve his goals.

Richelieu's main ally was Père Joseph (1577 – 1638), a Capuchin friar, who would later become a close confidant. Joseph was the original *éminence grise*—the French term ("grey eminence") for a powerful advisor or decision-maker who operates secretly or unofficially. As Richelieu's ally against the Habsburgs, Joseph maneuvered at the Diet of Regensburg (1630) to thwart the aggression of the Habsburg emperor, and then recommended the intervention of Gustavus Adolphus, and the Protestant armies, thereby maintaining a balance of power. Théophraste Renaudot (1586 – 1653), who became the physician of Louis XIII of France, was supported by Richelieu and Père Joseph. Renaudot, born a Protestant, converted to Catholicism. After the deaths of his benefactors, Richelieu and Louis XIII, Renaudot lost his permission

to practice medicine in Paris, due to the opposition of Guy Patin and other academic physicians.

Cardinal Mazarin (1602 – 1661) succeeded his mentor, Cardinal Richelieu made Renaudot Historiographer Royal to the new king, Louis XIV. Mazarin's father, Pietro Mazzarino (1576 – 1654), had moved to Rome from Sicily in 1590 to become a chamberlain in the family of Filippo I Colonna (1578 – 1639), the Grand Constable of Naples, a nephew of Carlo Borromeo and grand-nephew of Gian Giacomo Medici. The Colonna, along with the Sforza, were sponsors of the artist Caravaggio, including Costanza Colonna, the widow of Francesco I Sforza di Caravaggio. Filippo I offered Caravaggio asylum as well.[243] Mazarin served as the chief minister to the kings of France Louis XIII and Louis XIV from 1642 until his death in 1661. Richelieu also intended to make Naudé his librarian, and on his death Naudé accepted a similar offer from Cardinal Mazarin, who served as the chief minister of France from 1642 until his death. Scholars from many countries, such as Hugo Grotius, came to pursue their research at Naudé's unique library.[244]

Following Richelieu's death in 1642, Mazarin took his place as first minister, and after the death of Louis XIII in 1643, he acted as the head of the government for Anne of Austria, the regent for the young Louis XIV, and was also made responsible for the king's education. Louis XIV reigned over a period of unprecedented prosperity in which France became the dominant power in Europe and a leader in the arts and sciences. An adherent of the concept of the divine right of kings, Louis continued his predecessors' work of creating a centralized state governed from Paris, the capital. His most famous quote is arguably *L'Etat, c'est moi* ("I am the State"). In 1682, he moved the royal Court to the Palace of Versailles, the defining symbol of his power and influence in Europe. At the start of his reign, before turning to more political allegories, Louis XIV chose the sun as his royal insignia. The sun is the symbol of Apollo, god of peace and the arts. The Palace of Versailles is replete with representations and allegorical allusions to the sun god, and there was a famous ballet where he performed as Apollo.

Fay çe que vouldras

Naudé also connects the Rosicrucians to Thomas More (1478 – 1535), the author of *Utopia*, and to Francois Rabelais (c. 1483 – 1553), who is considered by Western literary critics as one of the great writers of world literature and among the creators of modern European writing. Rabelais was first a novice of the Franciscan order and then entered the Benedictine order. Rabelais received the protection of Charles de Lorraine (1524 – 1574), Duke of Chevreuse, a member of the powerful House of Guise. He was the grandson of René II of Lorraine, Grand Master of the Order of the Fleur de Lys founded by his grandfather, René of Anjou, purported Grand Master of the Prioy of Sion. Charles was known at first as the Cardinal of Guise, and then as the second Cardinal of Lorraine, after the death of his uncle, Jean, Cardinal of Lorraine (1498 – 1550). In 1528, Jean was named Abbot Commendatory of the Abbey of Cluny by his friend Francis I of France, knight of the Order of the Golden Fleece. In addition to Rabelais, Jean was also a friend of Erasmus of Rotterdam, who was admired by Rabelais.

It has been argued that the character of Panurge in Rebelais's most famous work, *Gargantua and Pantagruel*, is based on Jean de Lorraine, and his residence at Cluny.[245] The text, which tells of the adventures of two giants, Gargantua and his son Pantagruel, is written in an off-color satirical vein, and features much crude and obscene humor and violence. It is in the first book that Rabelais writes of the Abbey of Thélème, built by the giant Gargantua, where the only rule is "*fay çe que vouldras*" ("*Fais ce que tu veux*," or "Do what thou wilt"). The word "thelema" is rare in classical Greek, where it "signifies the appetitive will: desire, sometimes even sexual,"[246] but it is frequent in the original Greek translations of the Bible. Early Christian writings occasionally use the word to refer to the human will, and though it usually refers to the will of God, it could also refer to the will of God's opponent, the Devil.

The basis of Rabelais' nihilistic outlook was that, "it is agreeable with the nature of man to long after things forbidden and to desire what is denied us." Early editors of Shakespeare also saw echoes of Rabelais in *As You Like It*.[247] Despite the popularity of his book, it was condemned by the academics at the Sorbonne for its obscenity and unorthodox ideas and by the Roman Catholic Church for its

derision of certain religious practices. While Rabelais received the approval from King François I to continue to publish his collection, after the king's death, he was frowned upon by the academic elite, and the French Parliament suspended the sale of his fourth book.

Cogito, Ergo Sum

Mersenne had many contacts in the scientific world, including French philosopher René Descartes (1596 – 1650), and has been called "the center of the world of science and mathematics during the first half of the 1600s."[248] Descartes and Mersenne, despite his condemnations of the order, were widely rumored to be secret Rosicrucians.[249] Mersenne, like Descartes, was educated at the Jesuit college of La Flèche and would have been influenced in his early years by the Jesuit outlook.[250] Descartes entered the college in 1607, where he was introduced to mathematics and physics, including Galileo's work.[251] Descartes was one of the first and most illustrious students of the college, and introduced the school in his *Discourse on Method* under the phrase "I was in one of the most famous schools of Europe." The College continued to expand, and, upon the death of Henry IV, a vast church was built, in which his heart and that of his wife Marie de Medici were enshrined.

Descartes' biographer, Adrien Baillet (1649 – 1706), reported that Descartes had heard of the Rosicrucians in Germany during the winter of 1619-20, the news having reached him "at a time when he was in the greatest perplexity concerning the way that he should follow in the investigation of the truth." Descartes immediately attempted to contact members of the Fraternity. Though he failed to so, he was long rumored to have become one of the order's members when he returned to Paris in 1623, the year of the great Rosicrucian Furor.

In *Descartes: An Intellectual Biography*, Stephen Gaukroger maintains that Descartes' search for a general theory of "method" was partly influenced by the contact he had with the Rosicrucians while in Germany. In June 1620 Descartes met a certain Johann Faulhaber.[252] Descartes says that he studied Faulhaber's "table resembling the German Cabala."[253] Leibniz found in Descartes'

notebook the description of a work called *The mathematical treasure trove of Polybius, citizen of the world*, of which he explained: “The work is offered afresh to learned men throughout the world and especially to the distinguished brothers of the Rose Croix in Germany.”[254] In his satire, *Nouveaux memoires pour servir d l'histoire du cartesianisme* published at the end of the seventeenth century, Daniel Huet described Descartes as the perfect example of a Rosicrucian. “I renounced marriage,” he had him say, “I led a wandering life, I sought obscurity and isolation, I abandoned the study of geometry and of the other sciences to apply myself exclusively to philosophy, medicine, chemistry, the cabala and other secret sciences.”[255]

William R. Shae noted in “Descartes and the Rosicrucian Enlightenment,” that Descartes followed several of the rules of the Rosicrucians. He followed the first and second by offering medical advice to his friends freely.[256] The third rule enjoined following the dress of the local community. When he heard of Galileo’s condemnation in 1633, he wrote to Mersenne that he had decided not to publish his cosmological treatise *Le Monde*, keeping to his motto *bene vixit, bene qui latuit* (“he lives well who hides well”).[257] Though the third and fourth rule did not apply, the fifth required that they use the initials R.C. as their seal, and the Latinized version of his name was Renatus Cartesius. The Sixth and final Rule prescribed secrecy and Descartes wrote in an early notebook:

> Actors, taught not to let any embarrassment show on their faces, put on a mask. I will do the same. So far, I have been a spectator in this theatre which is the world, but I am now about to mount the stage, and I come forward masked.[258]

While in the service of the Catholic Duke Maximilian of Bavaria since 1619, Descartes was present at the Battle of the White Mountain outside Prague, in November 1620. Many years later, in 1644, Descartes established himself in near Leiden, largely in order to be near the Princess Elizabeth of the Palatinate, eldest daughter of Frederick and his widow, Elizabeth Stuart, the “Winter Queen” of Bohemia, who had continued to live at The Hague with her family.

The Princess Elizabeth maintained a great interest in the writings of Descartes, who dedicated his *Principia* to her in 1644, describing her as daughter of the “King of Bohemia,” granting her father the title he had ultimately been deprived of.[259]

Leviathan

In 1620, Mersenne settled at the convent of L’Annonciade in Paris, where he studied mathematics and music and met with other kindred spirits such as Descartes, Étienne Pascal, Pierre Petit, Gilles de Roberval, Thomas Hobbes (1588 – 1679), and Nicolas-Claude Fabri de Peiresc. He corresponded with Giovanni Doni, Constantijn Huygens, Galileo Galilei, and other scholars in Italy, England and the Dutch Republic. He was a staunch defender of Galileo, assisting him in translations of some of his mechanical works. Hobbes who is considered one of the founders of modern political philosophy, associated with literary figures like Ben Jonson and around 1620, worked for some time as a secretary to Francis Bacon. Hobbes associated also closely with the Cavendish family. Hobbes corresponded William Cavendish (1593 – 1 674), the first Duke of Newcastle, a member of the Order of the Garter. Cavendish was a courtier of James I and a friend of Charles I and his wife Henrietta Maria, the sister of Louis XIII. Cavendish was the patron of, among others, Ben Jonson, Shirley, Davenant, Dryden, Shadwell and Flecknoe, and of Hobbes, Gassendi and Descartes. He is known to have sent Hobbes on an errand to London to find a book of Galileo’s in the early 1630s. The earl’s younger brother, Charles Cavendish also had contacts among Continental scientists, including Mersenne. [260] Their relative, also William Cavendish (1551 – 1626), who in 1618 was to become the first Earl of Devonshire, hired Hobbes in 1608 to tutor his son, William Cavendish (1590 – 1628), who later became the second Earl of Devonshire. With Cavendish and Hobbes as his secretary, a meeting in Venice led to an extended exchange of letters from 1615 to 1628 with Fulgenzio Micanzio, covering military and religious affairs. Ben Jonson had access to some of this correspondence, and material from Micanzio found its way into his *Discoveries*.[261]

William Cavendish, the second Earl of Dmievonshire, corresponded with Paolo Sarpi. Hobbes translated the correspondence between William Cavendish and Fulgenzio Micanzio, Sarpi's friend and personal assistant, when he would have been exposed to Sarpi's theory of the supremacy of temporal rulers.[262] According to Gregorio Baldin, certain aspects of Hobbes' analysis of excommunication in Leviathan may suggest that Hobbes drew from Sarpi's arguments. With regard to Hobbes' analysis of excommunication used by Popes political weapon, explains Baldin, it is related in *De Cive* to his treatment of the "interdict," the most famous example being the "Interdict crisis of Venice."[263] Hobbes is known for his support of absolutism, founded on a pessimism rooted in Sarpi's thought. Sarpi claimed that there existed in every individual what he called the *libido dominandi*, an insatiable appetite that inevitably corrupts humanity:

> It happens with everything good and well instituted, that human malice progressively devises methods of operating abusively and of rendering insupportable what was established to a good end and with the highest principles.[264]

Hobbes is best known for his 1651 book *Leviathan*. Beginning from a mechanistic understanding of human beings and the passions, Hobbes postulated what life would be like without government, a condition which he calls the "state of nature." In that state, each person would have a right, or license, to do whatever they pleased. This, Hobbes argues, would lead to a "war of all against all" (*bellum omnium contra omnes*). As such, if humans wish to live peacefully they must give up most of their natural rights and create moral obligations in order to establish political and civil society. This is one of the earliest formulations of the theory of government known as the "social contract." Hobbes concluded that people will not follow the laws of nature without first being subjected to a sovereign power, without which all ideas of right and wrong are meaningless: "Therefore before the names of Just and Unjust can have place, there must be some coercive Power, to compel men equally to the performance of their Covenants."[265]

5. The Invisible College

Lion of the North

In the years following the outbreak of the Thirty Years' War in 1618, the combination of Hapsburg power with Catholic Counter Reformation came near to complete victory. However, after ten years of war, the victories of Gustavus Adolphus (1594 – 1632), King of Sweden, of the House of Vasa, saved the Protestant cause. Through his mother, Catherine Jagiellon, Gustavus Adolphus was the grandson of Philip I, Landgrave of Hesse, whose wife, Christine of Saxony, was the great-great-granddaughter of Emperor Sigismund and Barbara of Celje, founders of the Order of the Dragon. Gustavus Adolphus' father was Charles IX of Sweden, whose brother was John III of Sweden, whose son Sigismund III Vasa supported the famous Polish alchemist Michael Sendivogius, who was associated with John Dee. John III's wife was Catherine Jagiellon was the daughter of Sigismund I the Old, a knight of the Order of the Golden Fleece, and Bona Sforza. Catherine's sister Anna Jagiellon married Stephen Báthory, sponsor of John Dee and uncle of Elizabeth Báthory, the "Blood Countess." Their brother Sigismund II Augustus married Barbara Radziwiłł, who was accused of promiscuity and witchcraft. Gustavus Adolphus married Maria Eleonora of Brandenburg, the granddaughter of Albert, Duke of Prussia, Grand Master of the Teutonic Knights, and founder of the Duchy of Prussia.

Through his mother, Gustavus Adolphus was also a second cousin of Frederick V, Elector Palatine, whose marriage to Elizabeth Stuart was celebrated by the Rosicrucians as an Alchemical Wedding. Frederick V, who had represented the hope of the Rosicrucians, returned to Germany, and was recognized by Gustavus as leader of the Protestant princes. Inspired by a prophecy by Paracelsus, that he was seen as the incarnation of "the Lion of the North," or as he is called in German *Der Löwe aus Mitternacht* ("The Lion of Midnight"). This image of an all-conquering mystical hero descending from the North to inflict God's wrath on his

opponents had roots in Old Testament prophecy, foretold by *Jeremiah*, with new life breathed into it in the sixteenth century through an apocalyptic vision attributed to Paracelsus and Tycho Brahe that foresaw the northern hero laying low the eagle, the symbol of the Habsburgs and returning peace to the world after an era of unprecedented suffering and preparing the way for the second coming.[266] The theme recurs in Guillaume Postel and Tommaso Campanella.[267] The prophecy of the "Lion of Midnight" was first mentioned in 1605 a letter to Gustavus' father, King Carl IX of Sweden, from Michel Lotich, who pointed to a new era heralded by the new star of 1572. He drew the sign of Cassiopeia and placed beside it a sword topped with a star. The sword stood on an altar inscribed with the sign of Leo.[268] The Rosicrucian *Confessio* stated, "our treasures shall remain untouched and unstirred, until the Lion doth come, who will ask them for his use, and employ them for the confirmation and establishment of his kingdom."[269]

When Frederick V died in November 1632, his widow, the Queen of Bohemia, Elizabeth Stuart, living in refuge in The Hague, represented for sympathizers in England the policy of support for Protestant Europe which, in their opinion, should have been the policy of King James I towards his daughter and son-in-law.[270] In years to come, it was through Elizabeth's descendants that a Protestant succession was to be sought. If her brother Charles I had had no children, or had his children died before him, Elizabeth would have succeeded, or if herself no longer alive, her eldest son would have succeeded to the throne as Queen of Great Britain. Her daughter, was to become Sophia of Brunswick (1630 – 1714), Electress of Hanover, whose son, George I, was the first Hanoverian king of Great Britain. Elizabeth's diplomatic supporters were Sir William Boswell, executor of Francis Bacon, now ambassador at The Hague, and Sir Thomas Roe, former ambassador to Gustavus Adolphus, and Chancellor of the Order of the Garter.[271] Gustav's mother was Christina of Holstein-Gottorp, whose uncle was Maurice, Landgrave of Hesse-Kassel, Frederick V's close friend.

Of thirteen children and eldest daughter of Frederick V and Elisabeth Stuart was Elisabeth, Princess of Bohemia (1618 – 1 680). It is reported that her intellectual accomplishments earned her the

nickname “La Greque” from her siblings, and might well have been tutored by Constantijn Huygens.[272] Descartes dedicated his *Principles of Philosophy* to her, and wrote his *Passions of the Soul* at her request. She seems to have been involved in negotiations around the Treaty of Westphalia and in efforts to restore the English monarchy after the English civil war. As Abbess of the convent in Herford, Germany, she managed the rebuilding of that war-impacted community and also provided refuge to marginalized Protestant religious sects, affiliated with the Rosicrucians including Labadists and Quakers.

Elisabeth’s older brother Charles Louis (1617 – 1680) spent much of the 1630s at the court of his maternal uncle, Charles I of England, hoping to enlist English support for his cause. Their brother Rupert (1619 – 1682), gained fame for his chemical experiments as well as for his military and entrepreneurial exploits, including the founding of the Hudson’s Bay Company. He also played a role in the early African slave trade. Louise Hollandine (1622 – 1709), was an accomplished painter and student of Gerritt van Honthorst. Sophia, who became the Electress of Hanover, was renowned for her intellectual patronage, particularly of Leibniz and John Toland.[273] She was well-read in the works of Descartes and Spinoza.

Parliamentarians and Oliver Cromwell did not necessarily object to monarchy but to monarchs who tried to rule without Parliament and whose foreign policy was not directed towards the support of the Protestant cause in Europe. The revolutionary Parliament therefore recognized the right of Elizabeth to its support, who continued her pension which had been granted to her by Charles I.[274] Cromwell had led the forces of Parliament against Charles I, son of King James I Stuart, in the English Civil Wars, which challenged his attempts to negate parliamentary authority, while simultaneously using his position as head of the English Church to pursue religious policies which generated the animosity of reformed groups such as the Puritans. Charles was defeated in the First Civil War (1642 – 45), after which Parliament expected him to accept its demands for a constitutional monarchy. Charles I had remained defiant by attempting to forge an alliance with Scotland and escaping to the Isle of Wight. Cromwell then ordered Colonel Pryde in 1648 to purge

Parliament of those members who had voted in favor of a settlement with the King, known as “Pryde’s purge.” The remaining members were known as the “Rump Parliament.”

The Cromwellian government was commonly regarded as a Rosicrucian circle. Samuel Butler (1612 – 1680), in his satire of the Restoration, *Characters*, tells of “the Brethren of the Rosy-Cross” as having attempted a misguided reformation of “their government.” A character in Butler’s other work *Hudibras* explains: “The Fraternity of the Rosy-Crucians is very like the Sect of the antient Gnostici who called themselves so, from the excellent Learning they pretend to, although they were really the most ridiculous Sots of all Mankind.”[275] According to Paul Benbridge, Cromwellians also referred to themselves as Rosicrucians, such as Andrew Marvell (1621 – 1678), a metaphysical poet who sat in the House of Commons.[276]

Hartlib Circle

Elizabeth was the chief patron the “three foreigners,” Samuel Hartlib (c. 1600 – 1662), John Dury (1596 – 1680) and John Amos Comenius (1592 – 1670), all three “millenarian Baconians” and members of a Rosicrucian “Invisible College” who were responsible in fanning millenarian ideas among the English Puritans about the approach of the Messianic time that became popular in the seventeenth century.[277] Hartlib had come to England in 1628, after the Catholic conquest of Elbing in Polish Prussia, as part of the disruptions of the Thirty Years’ War. He seems to have studied as young in Cambridge where he had been captivated by the ideas of Francis Bacon.[278] Not known in his own day for his published writings, Hartlib was virtually forgotten by historians, until the rediscovery of an archive of his personal papers. Hartlib had been the head of a mystical group like Andreae’s Christian Unions, a cover for the Invisible College, which pursued Rosicrucian ideals. The plan for Andreae’s *Societas Christiana* was already set forth in two works that were believed to have been lost until they were discovered recently among the Hartlib papers.[279] The Hartlib papers revealed his personal correspondence to have been

extensive. It ranged from Eastern and Central as well as Western Europe, Great Britain and Ireland and New England. Among the extensive network of the Hartlib Circle were John Milton, author of *Paradise Lost*, a friend of Rosicrucian and Cromwellian Andrew Marvell, and John Winthrop, one of the leading figures in the founding of the Massachusetts Bay Colony.

Gradually though, as the Counter-Reformation advanced in Europe, Hartlib looked to England to advance his project. To ensure co-operation, Hartlib advocated a union of all good men, bound together in an "invisible college" by religious pacts and devoting themselves to the advancement of science and the study of the Apocalypse.[280] Ever since 1620, the year of collapse of the Rosicrucian movement, Hartlib and his friends had dreamed of establishing "models" of Christian society, based in Andreae's *Christianopolis*. They called it "Antilia" or "Macaria." The former name came from Andreae's work, the latter from More's *Utopia*.[281] In Hartlib's *A Description of the Famous Kingdom of Macaria*, published in 1641, that ideal "model" was the first step to "the reformation of the whole world."[282]

Recent scholarship has been pointing to Fludd as probably a main influence on Milton's world of angels and demons.[283] Lucifer's statement in Milton's *Paradise Lost*, "Better to reign in hell, than serve in heav'n," became an inspiration for those who embraced the rebellion against God. According to Matthews in *Modern Satanism*, "Shorn of all theistic implications, modern Satanism's use of Satan is firmly in the tradition that John Milton inadvertently engendered—a representation of the noble rebel, the principled challenger of illegitimate power."[284] As noted by Frances Yates, that there was an influence of Kabbalah on Milton is now generally recognised. Denis Saurat believed that he had found traces of Lurianic Kabbalah in *Paradise Lost*.[285] In 1955, the eminent Hebrew scholar Zwi Werblowsky stated that although the influence of Lurianic Kabbalah on Milton could not be proved, there was decidedly an influence of Christian Kabbalah upon him: "Milton is influenced not by the Lurianic *tsimtsum*, still less by the Zohar, but by Christian post-Renaissance Cabala in its pre-Lurianic phase."[286]

Dury also came from Elbing, where he had met Hartlib and discovered that he also was a Baconian.[287] When he arrived in England, Hartlib collected around him refugees from Poland, Bohemia and the Palatinate. John Dury, a Scotsman, met Hartlib at Elbing and was closely in touch with Elisabeth of Bohemia, and with her adviser Sir Thomas Roe, the advocate of English intervention in the Thirty Years' War and took an active interest in the restoration of her son, Charles Louis, to the Palatinate, as did Hartlib. "Protestant unity," Dury wrote to the English Court, "will be more worth to the Prince Palatine than the strongest army that His Majesty can raise him."[288] John Dury spent a considerable amount of time in Sweden, where he exercised a strong influenced on Gustav Adolphus.[289] As travelled over Europe, he ever supported by the ''agitation and cooperating industry'' of Hartlib in London, ''the boss of the wheel,'' as Dury called him, ''supporting the axle-tree of the chariot of Israel.''[290]

At the end of Comenius' *Labyrinth of the World*, a pilgrim escapes from the maze of worldly events and finds himself in "the Paradise of the Heart." There, angelic teachers impart him with "secret knowledge of diverse things." Similar angelic teachers were found in Andreae's *Christianopolis*. Comenius referred to these angelic teachers as an "invisible college."[291]

As a consequence of the Thirty Years' War, Comenius lost all his property and his writings in 1621, and six years later he led the Bohemian Brethren into exile in Poland. There he too discovered the works of Francis Bacon and become an enthusiast.[292] Comenius was a Bishop of the Bohemian Brethren, heirs of the Hussite movement. The Hussites were a pre-Protestant movement that followed the teachings of Czech reformer Jan Hus, who was burned at the stake at the Coucil of Constance in 1415, despite the protection he received from King Wenceslaus IV of Bohemia and his brother Sigismund, Holy Roman Emperor, and founder of the Order of the Dragon.[293]

Comenius was present in the cathedral during the ceremony when Frederick was crowned King of Bohemia in defiance of the Catholic Habsburgs.[294] Comenius met with the defeated Frederick

V in The Hague to share with him prophecies outlined in a work called *Lux in Tenebris* ("Light in Darkness").[295] It contained the pronouncements of three prophets, one of whom named Christopher Kotter who promised the future restoration of Frederick to the Kingdom of Bohemia. Kotter's visions were apparently brought to him by "angels" who would suddenly make themselves visible, show him a vision and then disappear. Comenius named Johann Valentin Andreae, the purported author of the Rosicrucian manifestoes, as one of those who inspired him towards the reform of education. Andreae recognized Comenius as his intellectual heir and encouraged him to carry on his reforming Rosicrucian ideas.[296] It was to Andreae's "golden book," Comenius afterwards wrote, that he owed "almost the very elements" of the ideas which summarized under the name "Pansophia."[297] In 1642, Descartes met Comenius at Endegeest near Leyden, Holland. The meeting was arranged by Hartlib, a mutual friend.[298] However, they disagreed with each other's philosophical approaches, and Comenius was later to write scathing critiques of Cartesian philosophy.

Gothic Kabbalah

Like Comenius, Descartes was in contact with Queen Christina (1626 – 1689) of Sweden, the only surviving legitimate child of King Gustav Adolphus, and an avid student of the occult. Known as the "Minerva of the North," Christina is remembered as one of the most learned women of the seventeenth century.[299] The symbolism of the "Lion of the North," was advanced for propaganda purposes by Gustavus' renowned teacher, the Runic Swedish scholar and Rosicrucian, Johannes Bureus (1568-1652), who was in frequent contact with Abraham von Franckenberg, a close friend and biographer of Balthasar Walther, who inspired the legend of Christian Rosenkreutz. Bureus collaborated in his promotion of the Lion of the North mythology with Joachim Morsius, a close friend of Balthazar Walther, and one of the most knowledgeable of Rosicrucians outside of Tübingen.[300] In 1623, the expected great conjunction appeared, and activities on all fronts were set in motion to form a new Protestant alliance. On the advice of Prince August of Anhalt-

Plötzkau, Morsius repeated the Lion prophecy.[301] In November 1623 the ex-Palatine administrator Ludwig Camerarius set out on a "secret" mission to Stockholm in November, to find out whether Sweden would support the Palatinists by making peace with the Danes. England followed up on the Palatinist diplomacy by sending Robert Anstruther to Denmark. More secretly in 1624, the Prince of Wales and Fredrick V sent James Spens to Stockholm with assurance of subsidies from England if Sweden took command of the evangelical forces, specified as 36 legions and 8,000 equestrian troops.[302] In 1627, Spens was dispatched to invest Gustavus with the Order of the Garter.[303] Spens then moved on to Elbing, where he recruited John Dury as his secretary.[304]

In 1625, Bureus received a letter from Duke August of Anhalt-Plötzkau with a letter from Morsius and two texts including material from the edition of the lion prophecy. Paracelsus' was reedited and printed in 1619 as *De Tinctura Physicorum*, which now added the coming of *der Löwe aus Mitternacht* ("The Lion of Midnight"). Morsius refers to Bureus and to his Rosicrucian text, *FaMa e sCanzJa reDVX* (1616). Echoing the well-known prophecy of the Polish alchemist Michael Sendivogius (1566 – 1636) on Elias Artista, he adds that the art of theosophists, Kabbalists, and alchemists will now certainly ensure the rise of a metallic kingdom in the far north. [305]

For his diary, Bureus used the yearly almanacs of Finnish astronomer Sigfrid Aronius Forsius, who wrote that an age of great reform was soon to commence. Forsius appealed to the tradition of Arabic astrology, to the medieval authors Abu Ma'shar, Abraham the Jew, and John of Seville.[306] In June 1619, the ecclesiastical council in Uppsala seized Forsius' controversial tract, which referred to the comet in the Swan of 1602, and a great conjunction of Jupiter and Saturn appeared in Serpentario in 1603/04. Forsius explained that these signs reproduced the saying made popular during the radical reformation, "after the burning of the Goose there will follow a Swan," a saying fulfilled by the burning of the founder of the Moravian Brethren, Johan Hus (meaning goose) in 1417 and by Luther a hundred years later. While Hus, the founder of the Hussites who

were to become the Moravian Brethren, was the second Noah, Luther was the third Elijah.[307]

When Bureus had read the *Fama*, he published his *FaMa e sCanzIa reDUX* (1616), which in seven sections presents biblical verses pointing to the dawning of the new age. Bureus draws special attention to Balaam's passage in Numbers 24:17 on the coming of "a star out of Jacob and a sceptre [that] shall rise out of Israel." To Bureus, the text was an allusion to the significance of the new star in the Swan in 1602, also called the Northern Cross, and the second new star in Serpentario in 1604, both spoken of in the *Fama* as presaging the new era of illuminating grace.[308]

In 1609-1610, Bureus started to adapt the views of the Hermetic philosophers to his runic philosophy, excerpting from Pico's *Heptaplus*, Ficino's expositions of the triads in the late Platonic commentaries by Porphyry and Proclus, and from the Hermetic *Pimander*. He drew on Christian Kabbalists like Reuchlin and read Roeslin's Copernican and Paracelsian compendium *De Nova Mundi Hypotheses* (1598). He drew up a Kabbalistic Tree of Life and emphasized the correspondences of the seven planets to the seven lower Sephira, which he contemplated using on a coat-of-arms.[309]

From 1616 to 1618, Bureus produced no less than three Rosicrucian pamphlets building up to his claim about the secret of the Runes and their Gothic past. He had begun to draft his system in 1605, and applied John Dee's *Monas Hieroglyphica* to his construction of a Runic Cross in 1610. A practicing alchemist, Bureus was interested in Paracelsus and the Neoplatonic revival of the Renaissance, he viewed alchemy as part of a *prisca theologia* stemming from the ancient Goths, arguing that the Scandinavian runes constituted a "Gothic Cabala."[310]

Bureus' manuscript *Adulruna Rediviva*, a first version of which was given to Gustav Adolf on his assumption to the Swedish throne in 1611, was given as a gift to Christina in 1643. In personal notes dated as early as 1609-1611, Bureus works out a mystical sevenfold iconography based on the ancient runes, inspired by millenarian and Kabbalistic texts, and in particular by the hieroglyphic monad of John Dee, which by 1610 emerges as the main pattern for Bureus'

theosophic tool, the *Adulruna*, which he presents as an alternate name for the Philosopher's Stone.[311]

Bureus is primarily known as an exponent of early modern "Gothicism," the idea that the ancient Goths of Scandinavia were the first rulers of Europe, and Sweden the true origin of Western culture. In his Rosicrucian writings, Bereus advanced the idea of the ancient Goths as the original rulers of Europe, from Italy and Spain in the south to England in the north, which provided justification to Sweden's political ambitions, a theory which was to remain the officially endorsed version of Sweden's history until well into the eighteenth century.[312]

Bureus highlighted the affinities among the early Rosicrucians to the doctrine of a universal human restitution set out by Guillaume Postel. Bureus was inspired by Postel's ideas on a revival of Celtic Europe with an accompanying revolution of arts and sciences, to which he added ideas on the northern spread of the Hyperborean peoples. Bureus' copy of Postel's *Panthenousia* is marked up with comments, especially in the sections on Arabic and on a possible concordance between the Hebrews, the Christians, and the Ismailis. Postel's scheme employed rhetoric about the redemptive role to be played for mankind by the sons of Japheth, particularly Gomer and his youngest brother Ashkenaz.[313]

Along with Thule, Hyperborea was one of several *terrae incognitae* to the Greeks and Romans, where Pliny, Pindar and Herodotus, as well as Virgil and Cicero, reported that the sun was supposed to rise and set only once a year, and people lived to the age of one thousand and enjoyed lives of complete happiness. Hecataeus of Abdera published a lengthy treatise of all the stories about the Hyperboreans current in the fourth century BC, preserved by Diodorus Siculus (fl. first century BC). Theopompus (c. 380 BC – c. 315 BC), in his work *Philippica*, claimed Hyperborea was once planned to be conquered by a large race of soldiers from another island—some have claimed this was Atlantis—the plan though was abandoned because the soldiers from Meropis realized the Hyperboreans were too strong for them and the most blessed of people. Theseus, the mythical king and founder-hero of Athens, was said to have visited the Hyperboreans and Pindar (c. 518 – 438 BC)

transferred Perseus' encounter with Medusa there from its traditional site in Libya. Apollonius of Rhodes (fl. first half of 3rd century BC) wrote that the Argonauts sighted Hyperborea, when they sailed through Eridanos, a river in northern Europe mentioned in Greek mythology. Hyperborea was identified with Britain first by Hecataeus of Abdera. Six classical Greek authors also came to identify the Hyperboreans with the Celts: Antimachus of Colophon, Protarchus, Heraclides Ponticus, Hecataeus of Abdera, Apollonius of Rhodes and Posidonius of Apamea.

Addressing himself to the Rosicrucians, Bureus proclaimed in his *FaMa e sCanzIa reDUX* (1616) that the north belonged to a distinct Hyperborean tradition that was preserved in the Gothic-Scandinavian Runes. As early as 1434, Bishop Nicolaus Ragvaldi (c. 1380 – 1448) had claimed that Sweden was the cradle of European culture, since virtually all the peoples of Europe, including the Huns, the Wends, the Lombards, and the Saxons, were descendants of the ancient Goths of Scandinavia. A century later, Archbishop Johannes Magnus (1488 – 1 544) traced the birth of the Swedish nation to Magog, who would have disembarked in the Stockholm archipelago eighty-eight years after the Flood. flourished into a magnificent civilization, unparalleled in the history of mankind, until 836 years after the Flood, when King Magog's descendants set out on mission of conquest, capturing large parts of Europe and spreading the virtues of Gothic high culture.[314]

Bureus drew extensively from the Flemish alchemist Gerhard Dorn (ca. 1530 – 1 584), one of the foremost popularizers of Paracelsus' works. Dorn presented an account of how Adam's sons, to preserve his divine wisdom for future generations, engraved two tablets of stone describing "all natural arts in hieroglyphical characters." After the Flood, one of these tablets was found on Mount Ararat by Noah, who passed on the knowledge on to his descendants. From them it later spread to Chaldea, Persia and Egypt, where it was advanced by Hermes Trismegistus.[315] For Bureus, Dorn's account was significant as Noah's grandson Magog, ancestor of the Goths, would have brought the wisdom of Adam to Sweden.[316]

Influenced by the Renaissance notion of a *prisca theologia*, Bureus also claimed that all ancient knowledge originally stemmed from the Goths, who had taught the Greeks and the Romans. This idea was intimately tied to Bureus' theory that the old Scandinavian alphabet, the runes, which constituted a "Gothic Cabala."[317] These characters he called "adelrunor" or "noble runes," from the Swedish words *adel*, meaning noble, and *runa*, which he believed to stem from the Swedish word *röna*, meaning to receive or experience something.[318] Quoting from Johannes Reuchlin's *De arte cabalistica* (1517) verbatim, Bureus described this "Cabala Gothorum" as a "symbolic theology," in which the runic letters were signs of divine secrets, leading the one who could fathom their full meaning to a union with the ultimate godhead, the principium *absolutis entis*.[319]

Bureus also added to Dorn's claims with Pico della Mirandola's similar account of the *prisca theologia* in his *Oratio*, where he singled out "Xalmosis, whom Abaris the Hyperborean imitated," as one of the first practitioners of natural magic.[320] Zalmoxis was described by Herodotus and Plato as a pupil of Pythagoras, and teacher of the Druids.[321] Zalmoxis later became demigod of the ancient Goths whose deeds were described in the well-known sixth-century *Getica* of Jordanes. The *Getica* inspired Bureus to identify the legendary Hyperboreans, the mythic lands in the far north, with the Scandinavian peninsula, prompting him to identify Zamolxis and his disciple "Abaris the Hyperborean" as the two foremost of the ancient Gothic sages.[322]

However, according to Bureus it had been the Swede Abaris who had taught Pythagoras all the secrets of philosophy, thereby passing the wisdom of the Scandinavians on to the Greeks. Bureus described Zamolxis as the keeper of the secrets of the adelrunas.[323] Bureus expanded on Postel's claims concerning the dual sources of prophecy: that the Old Testament prophets are completed by the Sibylline oracles, and of the role of Alruna, the northern Sybil, who like the Celtic druids had been revered for her prophetic powers. Alruna was born in 432 B.C. and Bureus believed she knew the great Thracian Sibyls, Latona, Amalthea, and Acheia.[324]

Queen Christina

Christina became queen-elect before the age of six after her father died in the Battle of Lützen in 1932. Her father had also arranged for her to receive an education of the type normally only afforded to boys. In all her biographies, her gender and cultural figure prominently. It was said that Christina "walked like a man, sat and rode like a man, and could eat and swear like the roughest soldiers."[325] According to Veronica Buckley, Christina was a "dabbler" who was "…painted a lesbian, a prostitute, a hermaphrodite, and an atheist." [326]

Christina was not only read on the subject of alchemy, but was also a practitioner in the laboratory. Christina had been approached by the alchemist Johannes Franck (1590 – 1661), a professor of pharmacology at Uppsala University, where he was part of the introduction of "the doctrines of Theophrastus and Trismegistos." The Polish adept Michael Sendivogius, explained Åkerman, had a definite Influence in Christina's Sweden through Franck's alchemical allegory *Colloquium with Mountain Gods* (1651). It describes the genealogy of a royal family that finally bring forth the daughter *Aurelia áurea*, the perfect gold. Sendivogius' work with boiling "heavenly dew" is implied and described as working "de rore coell." Franck saw Christina's reign the fulfillment the Polish adept Michael Sendivogius' prophecy of a new alchemical monarchy in the North, and Paracelsus' prophecy concerning the alchemical adept Elias Artista.[327] Franck expressed his ideas in an alchemical allegory he dedicated to her: *Colloquium philosophicum cum diis montanis* (Philosophical Conversation with Mountain Gods, 1651). Franck's story described Zalmoxis being led by a dwarf to meet with the queen of the mountain, *Aurelia áurea*, the perfect gold. As Ákerman summarized:

> We cannot directly confirm that Christina read or heard about these grand expectations. But there is a possibility that already early on she understood her prophetic role, even if she was to fulfil it first through the Peace of Westpbalia in 1648, and then through her conversion to Catholicism. Thereafter she gained a

> renewed possibility to influence European politics: she attempted to become vice-regent of Naples in 1657, and was admitted to negotiations between France and Spain—the universal peace was in sight.[328]

As detailed by Susanna Åkerman, Christina's library contained approximately 4500 printed books and 2200 manuscripts on the subjects of Hermeticism, Neoplatonism, alchemy, Kabbalah and prophetic works. A central manuscript in Christina's collection is the ancient Hermetic dialogue *Asclepius*. She owned copies of the *Orphic Hymns* and is described as "trembling with joy" when she received a copy of Iamblichus' *De Mysteriis aegyptiorum, chaldeorum et assyriorum* describing methods and practices of theurgy and divination, the ascent of the soul and how to come into contact with gods and demons.[329] Christina persuaded the specialist in Greek, Johannes Schefferus, to write a history of the Pythagoreans, the first modern history of its kind.[330]

Christina was led to Platonism early through readings of the Pico della Mirandola. She owned a Ficino's commentary on Plato's *Parmenides*. In her collection was Agrippa's *De occulta philosophia* and controversial description of constructing magical seals and of summoning hidden spirits living in the dark; a volume of Giordano Bruno's *De triplico minimo et mensur* condemned by the Church; Trithemius' *Steganographia*; John Dee's *Monas Hieroglyphica*; and the collected works of Paracelsus. Furthermore, there were exclusive works by astronomers and astrologers such as Ptolemy, the *Picatrix*, several copies of *The Emerald Tablet of Hermes*, al Kindi, Albohaly, Abu Ma'shar, Alfraganus, Albohazen, Mesahala, Copernicus, Tycho Brahe, Kepler, Christoph Scheiner, Johannes Regiomontanus, and Gallileo, and Robert Fludd

Christina's section of Hebraica included more than a hundred titles, of which no less than 38 were commentaries on Jewish mysticism and just the Christian kabbalah, but the original Jewish. The *Sefer Yezirah* and parts of the *Zohar* are accompanied by Messianic writers such as Rabbi Aquiva and Isaac Abarbanel, and followed by commentaries of the Messianic Kabbalists active in Italy,

such Moses Almonsini, Menahem Recanati, and Salomon Molkho. [331]

Christina's practise in alchemy preoccupied her for most of her adult life, and she maintained numerous connections to Rosicrucians. Christina's tutor, Johannes Matthiae, influenced by John Dury and Comenius. In 1642, Comenius was in Sweden to work with Queen Christina and the Lord High Chancellor of Sweden, Axel Oxenstierna, on reorganizing the educational system in Swedish. In 1649, Christina invited Descartes— who by then had become famous throughout Europe for being one of the continent's greatest philosophers and scientists—to Stockholm to start an academy. According to his biographer Baillet, one of Descartes' reasons for accepting the invitation was to plead on behalf of the Princess Elizabeth and the Palatinate at the Swedish court. The plan failed however, because Descartes and Queen Christina turned out to ultimately dislike one another. Finally, because the cold climate led Descartes caught a chill that turned into pneumonia and killed him. [332]

Christina's scholarly gatherings in Stockholm were originally arranged in 1649 by the Dutch Greek scholar Isaac Vossius (1618 – 1689), who brought in colleagues such as the classical humanists Nicholas Heinsius and Johann Freinshemsius. The French humanists Claude Saumaise, Samuel Bochart, Gabriel Naudé and Pierre Daniel Huet also soon appeared at the Swedish court. One of the themes discussed was Bochart's thesis on the northern cruises of the ancient Phoenicians. He presented evidence from antiquity that Phoenician sailing ships certainly reached the British Isles and perhaps even farther north.[333]

Athanasius Kircher

Christina caused a scandal when she decided not to marry and in 1654 when she abdicated her throne and converted to Roman Catholicism. It is well known that her abdication and conversion to Catholicism was preceded by secret talks with Jesuits.[334] According to Frances Yates, "of all the branches of the Roman Catholic Church it was the Jesuits who were most like the Rosicrucians."[335] In 1646,

von Franckenberg had also sent a copy of Bureus' *FaMa e sCanzIa reDUX* to Kircher.[336] Before the arrival of the Jesuits, whom she had specifically asked to be skilled in mathematics, Christina was in secret contact with the Roman Jesuit and polymath Athanasius Kircher (1602 – 1680). He was taught Hebrew by a rabbi in addition to his studies at school.[337] He became a professor of ethics and mathematics and also taught Hebrew and Syriac. Beginning in 1628, he also began to show an interest in Egyptian hieroglyphs. Kircher claimed to have deciphered the hieroglyphic writing of the ancient Egyptian language, but most of his assumptions and translations in this field were later found to be incorrect.

Ignoring the Casaubon's critique of the *Corpus Hermeticum*, Kircher interpreted all Egyptian monuments as having written on them in the hieroglyphs the truths of Hermes Trismegistus. In *Oedipus Aegyptiacus*, Kircher wrote:

> Hermes Trismegistus, the Egyptian, who first instituted the hieroglyphs, thus becoming the prince and parent of all Egyptian theology and philosophy, was the first and most ancient among the Egyptians and first rightly thought of divine things; and engraved his opinion for all eternity on lasting stones and huge rocks. Thence Orpheus, Musaeus, Linus, Pythagoras, Plato, Eudoxus, Parmenides, Melissus, Homerus, Euripides, and others learned rightly of God and of divine things… And this Trismegistus was the first who in his Pimander and Asclepius asserted that God is One and Good, whom the rest of the philosophers followed.[338]

Kircher cited as his sources Chaldean astrology, Hebrew Kabbalah, Greek myth, Pythagorean mathematics, Arabian alchemy and Latin philology. Kircher claimed to have deciphered the hieroglyphic writing of the ancient Egyptian language, but most of his assumptions and translations in this field were later found to be incorrect. In *Oedipus Aegyptiacus*, he argued Hieroglyphica was the language spoken by Adam and Eve, that Hermes Trismegistus was Moses, and that hieroglyphs were occult symbols which "cannot be translated by words, but expressed only by marks, characters and

figures." Kircher's work, according to Yates, was much used in missionary efforts, as he tried to make use of the Dee tradition, by illustrating an "Egyptian" version of the Monas symbol in one of his volumes.[339]

Kircher was a protégée of Cardinal Francesco Barberini (1597 – 1 679), the nephew of Urban VIII, born Maffeo Barberini, who was educated by the Jesuits, and later issued the papal bulls of canonization for Ignatius of Loyola. Urban VIII practiced nepotism on a grand scale, leading various members of his family to become enormously rich through him, so that it appeared to contemporaries as if were establishing a Barberini dynasty.[340] He elevated his brother Antonio Marcello Barberini and then his nephews Francesco and Antonio Barberini to Cardinal. As the Grand Inquisitor of the Roman Inquisition, a post he held from 1633 until his death, Cardinal Barberini was part of the Inquisition tribunal investigating Galileo, he was one of three members of the tribunal who refused to condemn Galileo.

In addition to Kircher, Cardinal Barberini supported numerous European intellectuals, scholars, scientists and artists, including Kircher, Jean Morin, Gabriel Naudé, Gerhard Johann Vossius, Heinsius and John Milton.[341] Gerardus Vossius (1577 – 1649) was the son of Johannes (Jan) Vos, a Protestant from the Netherlands, who fled from persecution into the Electorate of the Palatinate. Vossius became the lifelong friend of Hugo Grotius (1583 – 1645), who helped lay the foundations for international law, based on natural law. Grotius studied with some of the most acclaimed intellectuals in northern Europe, including Joseph Justus Scaliger. [342]

Milton was introduced to Barberini, who invited him to an opera hosted by the cardinal.[343] Cardinal Mazarin had also given protection for a time to kliu\Barberini, whom Naudé served as a librarian. Nicolaas Heinsius the Elder (1620 – 1681) was a Dutch classical scholar and poet. Heinsius called to Stockholm by Queen Christina, at whose court he waged war with Claudius Salmasius, an intimate with Isaac Casaubon, and an ally of Vossius. Salmasius accused Heinsius of having supplied Milton with facts from the life to write *Defensio pro Populo Anglicano*.[344] This work was a piece of

propaganda commissioned by Parliament during Cromwell's protectorship as a response to a work by Salmasius entitled *Defensio Regia pro Carolo I* ("Royal Defence on behalf of Charles I"). Salmasius argued that the rebels led by Cromwell were guilty of regicide for executing King Charles, while Milton responded with a detailed justification of the parliamentary party.

Cardinal Barberini appointed Kircher as tutor and confessor to Prince Friedrich von Hesse-Darmstadt. The Prince converted in 1637, and was accompanied by Kircher to Malta, where he was soon admitted into the Knights of Malta.[345] The Jesuits attained a certain influence on the organizational structures of the Order, particularly during the opening years of the reign of the French Grand Master Jean Paul de Lascaris Castellar (1560 – 1657), whose confessor was the Maltese Jesuit Father Giacomo Cassia.[346] By sending Kircher to Malta, Barberini fulfilled Lascaris' long-term wish for a mathematician for the Collegium Melitense to instruct the novices of the Order.[347] Kircher who was on the island of Malta early 1638. During his stay, he is reputed to have built machine called the *Specula Melitensis Encyclica*, or "the Maltese Observatory," because Kircher dedicated it to the Knights of Malta. The machine, which he supposedly build on the island, was intended to function as a "new physics mathematical machine."[348] Kircher claimed his observatory could chart the movements of the planets, predict storms and winds, as well as establish the times and locations of future eclipses, and "discovering medical agents with occult powers."[349]

Lascaris wrote to Cardinal Barberini, expressing his concern over a recent incident, in which the Maltese locals rose up in protest against the Jesuits' condemnation of certain observances of Carnival in 1639. As related by Buttigieg, as was the case elsewhere, the Jesuits sought to rein in Carnival which was generally associated with sinful revelry, but which in Malta was highly regarded by Hospitallers, many of whom, in particular the knights, came from Europe's leading noble families.[350] Following public protest, the Jesuits were formally, though temporarily, expelled from Malta.

In 1652, Prince Friedrich was elevated to cardinal by Pope Innocent and participated in the Papal conclave of 1655. He was appointed papal legate to Queen Christina of Sweden. When Pope

Innocent X died in 1655, his successor was a friend of Kircher and Cardinal Barberini, Fabio Chigi (1599 –1667), who took the title of Alexander VII. Chigi had been in correspondence with Gustavus Adolphus II, and had heard of Christina's interest in the Catholic Church.[351] Christina had caused a scandal when she decided not to marry and in 1654 when she abdicated her throne and converted to Roman Catholicism. It is well known that her abdication and conversion to Catholicism was preceded by secret talks with Jesuits.[352]

In 1651, Kircher sent Christina his *Musurgia Universalis sive ars magna consoni et dissoni*, an encyclopedia of music, with comments on acoustics, musical harmonies and the scale of tones forming the Soul of the World. In a letter, Kircher also spoke briefly of his work *Oedipus Aegyptiacus* and also presented ancient Egyptian revelations, Jewish mysticism in the form of Kabbalah and oriental magic. Kircher even addressed Christina in November 1651 as *Regina serenissima, potentissima, sapientissima, vere trismegisti* ("A Queen most exalted, most powerful, and most wise, truly belonging to the three times great"), referring to Hermes Trismegistus.[353]

Christina mentioned in her answer to Kircher that her letter was carried by Francisco Macedo, a Portuguese Franciscan theologian and Jesuit who was the first to respond to Christina's wish to discuss Catholicism. Macedo had arrived in disguise in Stockholm in 1650, as part of the entourage of the Portuguese Ambassador. In September 1651, he reported to the Jesuit General Goswin Nickel that Christina wanted to have secret discussions on Catholicism. Paolo Casati, a mathematician and colleague of Kircher at the Collegio Romano, and Francesco Malines were chosen to travel to Sweden incognito to meet with her. Casati was the author of the astronomical work *Terra machinis mota* (1658), which imagines a dialogue between Galileo, Paul Guldin, and Marin Mersenne on various intellectual problems of cosmology, geography, astronomy and geodesy. The work is remarkable in that it represents Galileo in a positive light, in a Jesuit work, only 25 years after his condemnation by the Church. The crater Casatus on the Moon is named after him. On her arrival in Rome on Christmas day 1655, Kircher dedicated to Christina his book *Itinerarium exstaticum*

coeleste, the ecstatic journey through the heavens, a dialogue between the angel Cosmiel and the pupil Theodidactus on a fictional journey through the Solar system as presented by Tycho Brahe in a compromise version.[354]

In December 1655, Pope Alexander VII received Christina in splendor at Rome, where she was a sensation. Missing the activity of ruling, she entered into negotiations with the French chief minister, Cardinal Mazarin, and with Francesco I d'Este, Duke of Modena (1610 – 1658), also a knight of the Order of the Golden Fleece, to become queen of Naples—then under the Spanish crown—and to leave the throne to a French prince at her death. This scheme collapsed in 1657, during a visit by Christina to France. The Pope described her as "a queen without a realm, a Christian without faith, and a woman without shame."[355] In spite of this scandal, Christina lived to become one of the most influential figures of her time, the friend of four popes, and a munificent patroness of the arts. She was renowned, too, for her militant protection of personal freedoms, for her charities, and as protectress of the Jews in Rome. In Rome, she made Pope Clement X prohibit the custom of chasing Jews through the streets during the carnival. In 1686, she issued a declaration that Roman Jews were under her protection.[356]

After the death of Gustavus Adolphus at Lützen in 1632, a curved magical sword that had been found on his blood-stained body was presented to the royal astrologer Jean-Baptiste Morin in Paris. When Christina passed through Paris in 1656, and was shown the sword, Morin told her that Kircher had deciphered its astrological signs as invocations to the angels Seraphiel, Harbiel, Maladriel, Kiriel, and Uziel—the Kabbalistic angels of protection, of flames, of resolve, of diversion, and of force.[357]

6. 1666

Fifth Monarchy

As reported by Richard Popkin, in “The religious background of seventeenth-century philosophy,” recent discoveries have pointed out that Louis de Bourbon, Prince of Condé (1621 – 1686), known as the Great Condé, Oliver Cromwell and Queen Christina were negotiating to create a world government of the Messiah, with Prince Condé as his regent, based in Jerusalem, after assisting the Jews in liberating the Holy Land rebuilding the Temple.[358] Prince of Condé was one of Louis XIV’s most pre-eminent generals, particularly celebrated for his triumphs in the Thirty Years’ War. His mother was the granddaughter of Anne de Montmorency (1493 – 1567), Honorary Knight of the Garter, and Madeleine of Savoy, granddaughter of Philip II, Duke of Savoy. Anne allied himself during the Wars of Religion with Francis, Duke of Guise, brother of Marie de Guise. Prince of Condé’s father, Henri I, Prince of Condé (1588 – 1646), was the great-grandson of Margaret of Lorraine, daughter of Yolande de Bar, who supposedly succeeded her father René of Anjou and Grand Master of the Priory of Sion. Henri I was also a first cousin of Henry IV of France, husband of Marie de Medici. Prince of Condé’s brother, Armand, Prince of Conti, married Anne Marie Martinozzi, the sister of Queen Christina’s ally Cardinal Mazarin, successor to Cardinal Richelieu as chief minister to Louis XIII of France, the son of Henry IV and Marie de Medici. Marie de Medici’s court physician, the Marrano Elijah Montalto, was the teacher of Rabbi Joseph Solomon Delmedigo, a student of Galileo.

Delmedigo’s 1629 *Sefer Elim* (Palms) was published by the famous Menasseh ben Israel (1604 – 1657), leader of the Jewish community of Amsterdam, closely associated with the members of Samuel Hartlib’s Invisible College. Based on the Rosicrucians’ expectations about the astrological significance of the Great Conjunction, they helped bring about the advent of Sabbatai Zevi, a famous Jewish false prophet, who declared himself the expected

messiah in 1666, taking the Jewish world by storm, becoming the largest and most widespread messianic movement in Jewish history.[359] According to Gershom Scholem, “In the generation preceding Sabbatai Zevi’s advent the rapid spread of the teachings of Rabbi Isaac Luria and his school had resulted in a grafting of the theories of the Kabbalists, the de facto theologians of the Jewish people in the seventeenth century, onto the traditional Jewish view of the role and personality of the Messiah.”[360]

In addition to anticipation for the year 1648, based on an interpreted passage in the *Zohar*, the year 1666, as the year of Israel’s redemption by the Messiah, was particularly popular among the Jews.[361] Isaac Luria preached a Kabbalistic system of reincarnation, and believed himself to possess the soul of the Messiah of the house of Joseph and that it was his mission to hasten the coming of the Messiah of the house of David through the mystical improvement of souls. According to family legend, Menasseh’s wife was a descendant of King David, and he was proud of his children’s Davidic ancestry.[362] Menasseh’s alliance with a scion of the Abarbanel family, in whose tradition of Davidic descent he was a firm believer, inspired him with the idea that he was destined to promote the coming of the Messiah.

Kepler speculated that the Star of Bethlehem followed by the Magi was the Great Conjunction of Jupiter and Saturn in 7 BC. As noted by Roy A. Rosenberg, “Bearing in mind Kepler’s speculation as to the identity of the “star,” we find that there is indeed a Jewish astrological tradition linking the appearance of the Messiah, and other great events, with the conjunction of the planets Jupiter and Saturn.”[363] Don Isaac Abarbanel in *The Wells of Salvation*, his commentary to the Book of Daniel, states that these conjunctions take place in various “signs” of the zodiac in accordance with a rather complex formula assigning the “signs” to the four “elements,” earth, air, fire and water. These portend such events as the births of great people, miracle workers and revealers of secrets, and the Messiah. A “mighty conjunction” of Saturn and Jupiter took place in 1396 BC, three years before the birth of Moses. The most recent occurred in 1465 AD, in Abarbanel’s own time, and which he was sure that it too would herald the advent of the Messiah.[364]

Beginning in 1496, Abarbanel devoted his writing for nearly two years to the topic of messianism, resulting in three studies that together comprised the largest such inquiry that a Jew had ever composed.[365] In the first part of his "messianic trilogy," *Ma'ayenei ha-yeshu'ah*, a commentary on Daniel written in 1496-97, Abarbanel wrote of the of the "great conjunction" of Jupiter and Saturn, whose significance had been explained by Abraham bar Hiyya:

> Since the effect of the great conjunction is to transfer the nation or subject that receives its influence from one extreme to the other…, its activity will not affect a nation of average standing and size to enhance it. Of necessity, however, its influence will affect a nation that is at the extreme of degradation, the extreme of abasement, and enslaved in a foreign land. The result is that the conjunction is then able to carry them to the [opposite] extreme of high stature. The conjunction of Jupiter and Saturn in Pisces of 1464 had, then, ushered in an era that, barring divine intercession, would culminate in the Jewish people's deliverance fifty years later as millennia earlier this same astral configuration had inaugurated the redemption of their ancestors from Egypt.[366]

Menasseh ben Israel has been credited with mediating the messianic hopes stirred up by Isaac Abarbanel towards the preparation of "fertile soil for many pseudo-messianic movements, culminating in the appearance of Sabbatai Zevi."[367] Salmasius, Vossius and Grotius, and other men of the so-called "Republic of Letters," were part of Menasseh's circle of contacts, showing the great reputation he benefitted among non-Jewish intellectuals.[368] These included the Rosicrucian mystic Abraham von Franckenberg. In 1616, Franckenberg sent to Hartlib in England a manuscript copy of the *FaMa e sCanzIa reDUX*, by Johannes Bureus, the tutor and advisor of Gustavus Adolphus of Sweden, the father of Queen Christina, and in 1646 to her collaborator, the Jesuit Athanasius Kircher.[369] In 1646, Franckenberg had also sent a copy of Bureus' *FaMa e sCanzIa reDUX* to the Jesuit Athanasius Kircher.[370] In 1646, Franckenberg listed Bureus among the great Christian

Kabbalists of history, alongside Joachim of Fiore, Pico, Reuchlin, Agrippa, Giordano Bruno and Rosicrucians like Petrus Bongus, Julius Sperber, and Philip Ziegler. The list was appended to a new edition of Guillaume Postel's *Absconditomm a Constitutione Mundi Clavis*, a mystical text on the seven ages presented by Franckenberg to the court of Wladislaus IV in Poland (1595 – 1648).[371] Wladislaus IV's father was Sigismund III Vasa, the grandson of Sigismund I the Old, a knight of the Order of the Golden Fleece, and Bona Sforza. Sigismund III's mother Catherine Jagiellon was the sister of Sigismund II Augustus who Barbara Radziwiłł, who was accused of promiscuity and witchcraft, and the sister of Anna Jagiellon, who married Stephen Báthory, sponsor of John Dee and uncle of Elizabeth Báthory, the "Blood Countess." Sigismund III's father was John III of Sweden, whose brother Charles IX of Sweden, was the father of Gustavus Adolphus.

Franckenberg was a friend and biographer of Balthasar Walther, who inspired the legend of Christian Rosenkreutz, and was the source of the influence of the Kabbalah of Isaac Luria on their friend Jacob Beohme.[372] Walther served as personal physician to Prince August of Anhalt-Plötzkau, whose court was a center for occult, alchemical and Rosicrucian thought during the opening decades of the seventeenth century. August's brother was Christian of Anhalt, a close friend of friend of Frederick of the Palatinate, whose marriage to Elizabeth Stuart, the daughter of King James of England, was celebrated as an alchemical wedding by the Rosicrucians. There, in 1612 or 1613, more than a year before its first printing, Walther's collaborator Paul Nagel transcribed a copy of the *Fama*. In addition to more than a dozen other astrological tracts Nagel's copy of the *Fama* also contains Kabbalistic explications of the *Book of Revelation* and *Daniel*. In 1621, at the outbreak of the Thirty Years' War, Christian of Anhalt fled to the court of the uncle of Elizabeth Stuart, Christian IV of Denmark, a knight of the Order of the Garter, and son of Frederick II of Denmark, who supported the career of Tycho Brahe, who like his pupil Kepler, was very interested in the topic of great conjunctions.

Nagel provided the calculations that connected the year 1666 with the great conjunction of Saturn and Jupiter in the trigon of Leo,

Aries and Sagittarius in 1623, the year of the Rosicrucian Furore. According to Nagel, “for [the book of] Revelation is our true astronomy, and our astronomy is the true Revelation.”[373] After a brilliant comet had burned in the night skies above Europe in November and December of 1618, Nagel issued the *Stellae Prodigiosae*, in which he outlined a complex astrological-prophetic system. Based on biblical astronomical evidence, Nagel argued that this confluence of ideas demonstrated that the millennium, a time of future felicity for the church, led in spirit by Christ himself, would dawn in 1624. Following would be the great conjunction of 1623. This “millennium” would endure just 42 years, until the Last Judgment in 1666.[374]

In particular, he was convinced that the restoration to the Holy Land could not take place until the Jews had spread to and inhabited every part of the world. Menasseh ben Israel was chiefly responsible for leading the petition to Oliver Cromwell (1599 – 1658) to allow the reentry of the Jews to England, after having been banned from the country since 1290. Cromwell had led the forces of Parliament against Charles I, son of King James, in the English Civil Wars, which challenged his attempts to negate parliamentary authority, while simultaneously using his position as head of the English Church to pursue religious policies which generated the animosity of reformed groups such as the Puritans. Charles was defeated in the First Civil War (1642 – 45), after which Parliament expected him to accept its demands for a constitutional monarchy. Charles I had remained defiant by attempting to forge an alliance with Scotland and escaping to the Isle of Wight. Cromwell then ordered Colonel Pryde in 1648 to purge Parliament of those members who had voted in favor of a settlement with the King, known as “Pryde’s purge.” The remaining members were known as the “Rump Parliament.”

The Cromwellian government was commonly regarded as a Rosicrucian circle. Samuel Butler (1612 – 1680), in his satire of the Restoration, *Characters*, tells of “the Brethren of the Rosy-Cross” as having attempted a misguided reformation of “their government.” A character in Butler’s other work *Hudibras* explains: “The Fraternity of the Rosy-Crucians is very like the Sect of the antient Gnostici who called themselves so, from the excellent Learning they pretend to,

although they were really the most ridiculous Sots of all Mankind."[375] According to Paul Benbridge, Cromwellians also referred to themselves as Rosicrucians, such as Andrew Marvell (1621 – 1678), a metaphysical poet who sat in the House of Commons. The other prominent Rosicrucian-Cromwelllian was Marvell's close friend, John Milton, who had a strong interest in Hermeticism.[376]

In pursuit of his reforms, as reported by Hugh Trevor-Roper, Cromwell based his policies on the ambitions of the "three foreigners," the founders of the Invisible College, Samuel Hartlib, John Dury and John Amos Comenius.[377] In 1928, Hartlib, who had been captivated by Baconian ideas, fled Elbing and came permanently to England, where he saw his opportunity as the Counter-Reformation was triumphing in Europe. Dury, who was also a Baconian, also went to England and joined Hartlib, ''the boss of the wheel,'' as Dury called him, ''supporting the axle-tree of the chariot of Israel.''[378] "The three foreigners," explain John Christian Laursen and Richard H. Popkin, "were central figures in directing the beginnings of the English Revolution, pointing out the many areas of human life that would have to be reformed before the Millennium."[379] As noted by Ernestine G.E. van der Wall, "Since the 1640s in various Jewish and Christian circles, a deep hope had sprung up that great events would occur in the near future. It was believed that the final redemption was at hand. The hope for *tikkun*, restoration, was widespread."[380] Ultimately, explains Popkin:

> [The millenarians] took seriously the injunction in *Daniel* that, as the end approaches, knowledge and understanding will increase, the wise will understand, while the wicked will not. They also took seriously the need to prepare, through reform, for the glorious days ahead. Their efforts to gain and encourage scientific knowledge, to build a new educational system, to transform political society, were all part of their Millenarian reason of events. They needed to understand, to construct a new theory of knowledge, a new metaphysics, for the new situation, the Thousand Year reign of Christ on earth, which was to be followed by a new heaven and a new earth. Efforts to

accomplish this great end are part of the making of the modern world and of the making of the modern mind.[381]

The conversion of the Jews and the spreading of Christianity to the rest of the world were deemed necessary conditions for the millennium to occur. Another condition was the destruction of the Ottoman Empire which controlled Palestine and under whose rule most Jews lived. The conversion of the Jews and the "gathering of the Gentiles" also provided justification for British colonialism, as it could supposedly be furthered by conquests in the New World. The same anticipation was found among the Jews, especially in the Near East. *The Zohar* was said to have predicted a return of the Jews to Palestine for 1648.[382] As Christopher Hill has indicated, in *Millenarianism and Messianism in English Literature and Thought, 1650-1800*, calculations of the precise date of the end of the world based on the Book of Daniel and Revelation occupied some of the best mathematicians, from Napier in the late sixteenth century, to Sir Isaac Newton at the end of the seventeenth. Consensus agreed that 1260 years should be added to the date the Antichrist established his power, which Protestants took to be the Pope. Various calculations therefore settled on the years 1650-1656 for his destruction, the gathering of the Gentiles, the conversion of the Jews and their return to Palestine. Other estimates offered the year 1666.[383]

The millenarians were also connected to the Fifth Monarchy Men, who expected the imminent end of the fourth empire, and a new age, based on the traditional interpretation of the prophecies of the four kingdoms described in the *Book of Daniel*, which holds a special place in Judaism, as it promised an earthly empire to the Jews in the time of the messiah, an idea advanced by Menasseh. Daniel, interpreting a mysterious dream of King Nebuchadnezzar, describes four earthly kingdoms: Nebuchadnezzar's and the three that would come after it, followed by a fifth kingdom, which will be set up directly by God and "shall never be destroyed." According to Rashi's commentary on the passage, the four kingdoms as Nebuchadnezzar, Belshazzar, Alexander the Great, and the Roman Empire. Rashi explained that the fifth kingdom that God will establish

is the kingdom of the messiah. According to Menasseh, in Spanish his *Piedra gloriosa o de la estatua de Nebuchadnesar* ("The glorious stone or the statue of Nebuchadnezzar"):

> …because the four Monarchies were temporal, from various princes, different nations and diverse lands, Babylonians, Persians, Greeks and Romans, it follows that also the fifth shall be of various nations and different lands, and, consequently, of the people of Israel, who possessed Judea, by divine gift; and likewise, the messiah (who is the stone) shall destroy with temporal and earthly dominion all the other Monarchies. And in the very manner that the Persians destroyed the Babylonians, and conquered their lands; the Greeks, those of the Persians; the Romans, those of the Greeks, thus the messiah and the people of Israel, ending with this latter (that into its own [monarchy] have incorporated the others) shall be the lords of the world with temporal, terrestrial and eternal dominion, according to this infallible interpretation of Daniel.

A similar myth was touted in Portugal as The Fifth Empire, by the Portuguese mystic and Jesuit priest Antonio Vieira (1608 – 1697), another contact of Menasseh ben Israel, who showed a great interest in his ideas.[384] Vieira believed in the prophecies of a poet and suspected Marrano of the sixteenth century, Antonio Goncalves de Bandarra (1500 – 1556), the "Portuguese Nostradamus," who played an important role in the earliest formulations of Sebastianism, which drew on Marrano messianic influences.[385] Sebastianism is a Portuguese messianic myth, based on the belief that Sebastian of Portugal (1554 – 1578), who disappeared in the battle of Alcácer Quibir, would reappear and return to Portugal at some point in the future. Sebastian's death and the loss of independence were disastrous for the country, but the Portuguese revolution of 1640 gave a new hope for the entire nation. Based on an elaborate exegesis of the Bible, Vieira believed, like his millenarian counterparts in England, that the Fifth Monarchy would begin in the year 1666, and succeed to the four empires of ancient history, the Babylonians, Persians, Greeks and Romans. The Fifth Empire, led

by “the hidden one,” an allusion to Sebastianism, would unite the entire world.

As the savior who would restore the glory of the Portuguese Empire, Vieira identified with John IV of Portugal (1604 – 1656), whose accession established the House of Braganza on the Portuguese throne.[386] His reign began the Portuguese restoration of independence from Habsburg Spanish rule, bringing a formal end to the Iberian Union. John IV was the grandson of Manuel I of Portugal, a knight of the Order of the Golden Fleece and Grand Master of the Order of Christ. Manuel I’s uncle was Afonso V of Portugal, a knight of the Order of the Garter, who employed Isaac Abarbanel as his treasurer. John IV married Luisa de Guzmán, who was from the ducal house of Medina-Sidonia of allegedly crypto-Jewish background.[387] Their daughter Catherine of Braganza married Charles II of England, the son of Charles I and Henrietta Maria, the daughter of Henry IV of France and Marie de Medici.

In 1643, Vieira, as a member of the Royal Council of the King of Portugal, presented a report to John IV which proposed that to solve the kingdom’s difficulties with its war with Spain would be to appeal to the New Christians and immigrant Portuguese Jews, who, he claimed, possessed the large majority of the wealth of the world, and that it was therefore necessary to reform of the procedure of the Inquisition.[388] Between 1646 and 1648, Vieira maintained close contact with the Portuguese-Jewish community of Amsterdam, in particular with Menasseh ben Israel. Under interrogation by the Inquisition, Vieira described this period as the one in which he began to develop his theory of the Fifth Empire. The archbishop of Goa, Ignacio de Santa Tereza (1682 – 1751), in his *Crisis paradoxa*, recounted that Vieira had convinced Menasseh that the messiah had already appeared in the person of Jesus Christ, and Menasseh, in turn, convinced the Vieira that the messiah had to return a second time to effect redemption on earth and reunite the dispersed ten Lost Tribes of Israel.[389]

Vieira’s expectations were outlined in a letter sent in 1659 to John IV’s widowed wife Luisa, “Hopes of Portugal, Fifth Empire of the World, the First and Second Life of King John the Fourth,” titled after Menasseh’s own *Hope of Israel*. Vieira claimed that the Fifth

Empire would arrive when the Jews recognized Christ as the messiah, who like the Marranos, would retain part of their Jewish traditions. Commanded by a Portuguese emperor-king, these Christianized Jews would have their own political state, monarch, and cultural ceremonies. Vieira maintained that Jews would convert to Catholicism without the need for the use of force as long as their unique characteristics were accepted, much like the Jesuit principle of *accomodatio*, where the peoples of Asia and the Indians of the New World, who, despite having been converted to Christianity, maintained some of their customs, beliefs, and institutions.[390]

Similarly, the Fifth Monarchy Men later in England supported Cromwell's Republic in the expectation that it was a preparation for the "fifth monarchy" that would succeed the Babylonian, the Persian, the Greek, and Roman world empires. The last empire, they concluded, would be established by the return of Jesus as King of Kings and Lord of Lords to reign with his saints on earth for a thousand years. They also referred to the year 1666 and its relationship to the number 666, Number of the Beast in the *Book of Revelation*, identified with the ultimate human despot to rule the world, indicating the end of earthly rule by carnal human beings, but who would be replaced by the second coming of the Messiah.

Dutch Jerusalem

Menasseh was born on the Portuguese island of Madeira, the son of a Marrano of Lisbon, who had suffered at the hands of the Inquisition, and fled with his family to Amsterdam as a small boy.[391] Manasseh was brought up under Isaac Uzziel of Fez, the rabbi of the new congregation Neveh Shalom. When Uzziel died in 1620, he was succeeded by Manasseh. Manasseh married Rachel Soeiro, a descendant of the Abarbanel family who were of Davidic origin. Menasseh achieved widespread fame not only as a rabbi and an author, but also as a printer, establishing the first Hebrew press in Holland in 1626. Menasseh was also an acquaintance of the famous Dutch painter Rembrandt (1606 – 1669).

Most of the Low Countries had come under the rule of the House of Burgundy and subsequently the House of Habsburg. In

1549, Emperor Charles V issued the Pragmatic Sanction, reorganizing the Seventeen Provinces of the Habsburg Netherlands, including present-day Holland, Belgium, and Luxembourg, into one indivisible territory. In 1568, the Seventeen Provinces that later signed the Union of Utrecht started a rebellion against Charles V's son and successor, Philip II of Spain, that led to the Eighty Years' War. During the Dutch Golden Age that followed, the Dutch Republic, a federal republic which existed from 1588, dominated world trade, conquering a vast colonial empire and operating the largest fleet of merchantmen. The Netherlands has the oldest stock exchange in the world, founded in 1602 by the Dutch East India Company. The transition of the Netherlands into becoming the foremost maritime and economic power in the world has been called the "Dutch Miracle" by historian K. W. Swart.[392]

To the Dutch, the end of the Thirty Years' War actually marked the end of the Eighty Years' War, or Dutch War of Independence (1568 – 1648), which began with the Dutch Revolt (c. 1566 – 1648) against Spanish rule, led by William the Silent, who is celebrated as "Father of the Fatherland." The Principality of Orange was a feudal state in Provence, in Southern France, founded around the year 800 AD, when it was awarded to Guillaume of Gellone, purported son of Rabbi Makhir. Emperor Charles V, who was the overlord of most of William's vast estates, served as regent until he was old enough to rule them himself. Philip II later made him councilor of state, knight of the Order of the Golden Fleece, and stadtholder of Holland, Zeeland and Utrecht. In 1561, William married for the second time, to Anna of Saxony, the daughter of Maurice, Elector of Saxony, and Agnes of Hesse, the daughter of Philip I of Hesse. By his second wife, Charlotte of Bourbon, William was the grandfather of Frederick V of the Palatinate, whose marriage to Elizabeth Stuart, the daughter of King James, formed the theme of the Rosicrucians' Alchemical Wedding. William's son by his first Anna of Egmond, Philip William, Prince of Orange (1554 – 1618), and also a knight of the Order of the Golden Fleece, married Eleonora of Bourbon-Condé, the aunt of Prince Condé. When Philip died without an heir, Maurice of Nassau, William's son by Anna of Saxony, could at last inherit the title Prince of Orange.

Bolstered by his confidence in his alliance with the Protestant princes of Germany, William began to openly criticize the Philip II's anti-Protestant politics. William of Orange was encouraged to revolt against Spain, a major adversary of the Ottoman Empire, by the Portuguese Marrano, Joseph Nasi (1524 – 1579). Nasi was member of the influential Benveniste, who traced their descent back to Narbonne where they were in contact with the Kalonymous, who traced their descent from Rabbi Makhir and shared the title of *Nasi*.[393] Nasi escaped to Antwerp and founded a banking house, before finally decided to settle in a Muslim land. After two troubled years in Venice, Nasi left for Constantinople in 1554, where he became an influential figure in the Ottoman Empire during the rules of both Sultan Suleiman I and his son Selim II. In around 1563, Joseph Nasi secured permission from Sultan Selim II to acquire Tiberias in Israel to create a Jewish city-state and encourage industry there. The scheme to restore Tiberias had messianic significance as there was a tradition that the Messiah would appear there. Already while he was still a nominal Christian in Italy, Nasi had proposed the idea of a Jewish commonwealth that would be a refuge for persecuted Jews.[394] In 1566 when Selim ascended the throne, Nasi was made duke of Naxos. He had conquered Cyprus for the sultan. Nasi's influence was so great that foreign powers often negotiated through him for concessions which they sought from the sultan. Thus, the emperor of Germany, Maximilian II, William of Orange, Sigismund August II, King of Poland, all conferred with him on political matters.[395]

After the initial stages, Philip II deployed his armies and regained control over most of the rebelling provinces. Under the leadership of the exiled William the Silent, the northern provinces continued their resistance. They eventually were able to oust the Habsburg armies, and in 1581 they established the Republic of the Seven United Netherlands. In 1579, after William the Silent had declared his independence from Spain, he assembled the six other leaders of the northern provinces, who agreed in the Union of Utrecht to support his war effort and affirm "freedom of conscience" as a founding principle of the United Netherlands.

In 1591, to benefit from the William the Silent's promise of religious freedom, Samuel Pallache (c. 1550 – 1616) became the

founder of the Jewish community of Amsterdam. Pallache's family originated in Islamic Spain, where his father had served as rabbi in Córdoba. Following the Reconquista in the first half of the sixteenth, the family fled to Morocco. Pallache arrived in the Netherlands between 1590 and 1597, and established residence in Middleburg, the prosperous capital of Zeeland, and petitioned the city fathers to allow further Sephardic settlement. In return, Pallache promised they would "develop the city into a flourishing commercial center by means of their wealth."[396] So it was that the first *Conversos*, representing the elite of Iberian Jewry, followed Pallache to Holland. "Thus," explains Edward Kritzler, "the riches of the New World, via Lisbonand Seville, followed them to Amsterdam."[397]

In the first pages of his 1769 *Memorias do Estabelecimento e Progresso dos Judeos Portuguezes e Espanhoes nesta Famosa Cidade de Amsterdam*, David Franco Mendes records Pallache and Jacob Tirado (b. ca. 1540 – 1620) among the founders of the Jewish congregation of Amsterdam. With several Marranos, Tirado sailed from Portugal but was driven off course to Emden in East Friesland. Following the advice of Rabbi Moses Uri ha-Levi (1544 – 1622), he continued on to Amsterdam. Triado's group, known for its leader as Beth Jacob, no longer hid their observance, and in 1612 founded Holland's first synagogue, called Neveh Shalom ("the Abode of Peace"). Pallache, now addressed as "Rabbi," was elected its president.[398]

Pallache had also become a friend of William the Silent's son Maurice of Orange. Maurice was stadtholder of all the provinces of the Dutch Republic except for Friesland from 1585 until his death in 1625. As Captain-General and Admiral of the Union, Maurice organized the Dutch rebellion against Spain into a successful revolt and won fame as a military strategist. Under his leadership, the Dutch States Army achieved many victories and drove the Spaniards out of the north and east of the Dutch Republic. Maurice helped precipitate the Thirty Years' War by persuading his nephew Frederick V, Elector Palatine, to accept the Bohemian Crown, as well as actively encouraging the Bohemians to confront Habsburg rule. After their flight from Bohemia, Maurice granted Frederick and his wife Elizabeth Stuart and asylum in Holland.[399] Francis Bacon also

visited Maurice in his official position as English Lord Chancellor to discuss the legality of a trade treaty with the Netherlands.

In 1608, after a delegation from the Dutch Republic visited Morocco to discuss a common alliance against Spain and the Barbary pirates, sultan Zidan Abu Maali (? – 1627) appointed Pallache as interpreter. Pallache then met Maurice and the States-General in The Hague to negotiate an alliance of mutual assistance against Spain. In 1610, the two nations signed the Treaty of Friendship and Free Commerce, an agreement recognizing free commerce between the Netherlands and Morocco. Pallache also got permission from Maurice for privateering activities. Kritzler's *Jewish Pirates of the Caribbean* calls Pallache the "Pirate Rabbi" who "was still capturing Spanish ships in his late sixties."[400] Samuel recruited Dutch Sea Beggars to join his Barbary Corsairs and placed his younger brother Joseph in command. Sailing back and forth between Holland and Morocco, Pallache engaged in a trade of selling arms and munitions to the corsairs in return for sugar, spices, diamonds, and Spanish booty. Sultan Zidan also issued Pallache a privateer's license with specific instructions to "harm the Spaniards and make war on them."[401] Carved on the bow of Pallache's ship was a phoenix. In the fall of 1614, Palache was arrested for piracy when his ship had to land at Plymouth, England. When Prince Maurice immediately wrote King James asking for Pallache's release. Palache was placed under house arrest in the home of the Lord Mayor of London, Sir William Craven (1548 – 1618), and the two regularly dined together. Craven's son, William Craven, earl of Craven (1606 – 1697), was known for his long association with Elizabeth Stuart.[402] On February 6, 1616, when Palache died, six mounted horses draped in black pulled the hearse, followed by Prince Maurice, the city magistrates and the Jewish elders, attended by the 1,200 members of the Jewish community.[403]

Western Design

Pallache's uncle son was Fez's grand rabbi, Judah Uziel, whose son was Isaac Uziel (d. 1622) a Spanish physician born at Fez, Morocco. At one time, Uziel held the position of rabbi at Oran,

Algeria, but left late in life to settle in Amsterdam, where he opened a Talmudical school. Among his students was Menasseh ben Israel, played an important role in the readmission of the Jews to England, where they had been expelled in 1290. In 1655, Menasseh came to England from Amsterdam to petition the Lord Protector, Oliver Cromwell, to readmit Jews to the country. Cromwell had been moved to sympathy by Menasseh with the Jewish cause chiefly because he foresaw the importance for English commerce of the presence of the Jewish merchant princes, some of whom had already found their way to London. The potential usefulness to the development of a colonial policy was an added reason for English interest in the Jews. As Richard Christopher Hill explained:

> As early as 1643 Jews in the Netherlands were said to be financing Parliament. Their command of bullion was enormous; they controlled the Spanish and Portuguese trades; the Levant trade was largely in their hands; they were interested in developing commerce with the East and West Indies. To governments they were useful as contractors and as spies. If the ambitious scheme for Anglo-Dutch union put forward by the Commonwealth in 1661 had come off, then the Jews in the Netherlands would have been taken together with the Dutch colonial empire and its trade. When the Dutch refused to be incorporated into the British Empire, Dutch merchants were to totally excluded from all British possessions by the Navigation Act of 1651. This development made many Jews in the Netherlands—especially those trading with the West Indies—anxious to transfer to London: and it redoubled the interest of the English government in attracting them there. The policy paid off: Jewish intelligence helped the preparations for Cromwell's Western Design of 1655.[404]

The Western Design was a part of the Anglo-Spanish War, a conflict between the English Protectorate of Oliver Cromwell and Spain, between 1654 and 1660. It involved an attack on the Spanish West Indies that was intended to secure a base of operations in the Caribbean from which to threaten trade and treasure routes in the

Spanish Main, thus weakening Catholic influence in the New World. In 1655, Cromwell sent an expedition led by Sir William Penn, and General Robert Venables, who invaded Spanish territory in the West Indies with the objective of capturing Hispaniola. However, the assault failed because the Spanish had improved their defenses in the face of Dutch attacks earlier in the century. Despite various subsequent successes, such as an established presence in Jamaica, Cromwell saw the operation as a general failure, and Venables and Penn were imprisoned therefore in the Tower of London on their arrival on England.

Amsterdam had become one of the greatest Jewish centers in the world in the seventeenth century, becoming known as “the Dutch Jerusalem.” Marranos or Conversos began fleeing the Inquisition in Portugal and Spain, and settled in Antwerp, Hamburg, and Amsterdam, some remaining nominally Christian and some openly returning to Judaism. Unlike the persecution they suffered elsewhere, Jews were allowed to keep their Jewish identity openly in Amsterdam, where they achieved important commercial status. Jewish merchants in Amsterdam were one of the first groups to engage in recognizably modern capitalist-type activities. After the expulsion from Spain and Portugal, Jews migrated to the Americas and to Holland where they formed an important network of trading families. Their foreign interests included trade with the Iberian peninsula, England, Italy, Africa, India, and the East and West Indies. Jews in Amsterdam also engaged in industry, especially in the tobacco, printing, and diamond industries—which eventually passed almost entirely into Jewish hands—as well as the slave trade.

Jews in Amsterdam also engaged in industry, especially in the tobacco, printing, and diamond industries; the last eventually passed almost entirely into Jewish hands. Jewish involvement in banking proper really begins with the activities of those Conversos who, fleeing the Inquisition in Portugal and Spain, settled in Antwerp, Hamburg, and Amsterdam, some remaining nominally Christian and some openly returning to Judaism. In Antwerp, Jewish families of merchant bankers had commercial relations extending as far as the East Indies and Brazil. While they remained Catholics, those who

emigrated to Hamburg and Amsterdam formed Sephardi communities. In Hamburg, which was destined to become one of the wealthiest and most productive Marrano centers, the settlement of Jews was not officially authorized until 1612 and Jewish public worship not until 1650. In Hamburg they participated in the founding of the bank in 1619. Local Jews were among its first shareholders, and some of them were financial agents for various North European courts, especially those of Denmark and Schleswig-Holstein.

Most famous in Antwerp were Diego Teixeira de Sampaio (1581 – 1666), consul and paymaster general for the Spanish government, and founded the international banking house that became known as Teixeira de Mattos. Whenever Queen Christina of Sweden visited Hamburg after 1654, she stayed in his home. His son Manuel Teixeira succeeded him as financial agent of Christina of Sweden. Manuel was an outstanding member of the Hamburg exchange and participated actively in the transfer of Western European subsidies to the German or Scandinavian courts.

Zur Yisrael

In 1638, as he had found it difficult to provide for his wife and family in Amsterdam, Menasseh decided to send his brother-in-law, Ephraim Soeiro to the Dutch colony's capital of Recife in Brazil, to engage in commerce there, including the purchase of African slaves.[405] By the early 1630s, the Dutch, through the power of the West Indies Company, had conquered substantial portions of northeastern Brazil from the Portuguese. Under the new regime, Conversos living in the now Dutch colony of Pernambuco were allowed to return to Judaism. In 1636, the Jews of Recife established their own congregation, the first in the New World, called Kahal Zur Yisrael (Rock of Israel). Menasseh was considering moving to Brazil, possibly to become the rabbi at the new synagogue and to try to improve his income. Contemporary reports suggest that Jews might even have comprised a majority of the Recife's population.[406] They also profited from the trafficking of African slaves, both as traders and as plantation owners.[407]

One of the reasons for Menasseh's financial situation in Amsterdam improving was the arrival of two Portuguese Jewish entrepreneurs, the brothers Isaac and Abraham Pereyra, who was for many years the president of the Portuguese Jewish Community in Amsterdam. Abraham Pereyra had amassed a considerable fortune in business, and that escaping through Venice he arrived in Amsterdam circa 1644, where he reunited with his younger brother Isaac Pereyra. The brothers were described by fellow Jews as merchants who occupied an important place on the Amsterdam Stock Exchange, the oldest stock exchange in the world, started by the Dutch East India Company in 1602.[408] Abraham Pereyra provided the main financial backing for the famous printing and publishing enterprise as well as for the other varied intellectual activities of Menasseh ben Israel all over Europe.[409]

Menasseh had been planning to go to Brazil himself but he was suddenly appointed head rabbi of the Talmud Torah congregation in 1641, in replacement of Pereyra's former teacher, Isaac Aboab da Fonseca (1605 – 1693), a kabbalist rabbi, who had studied at the Talmudical school in Amsterdam with Manasseh ben Israel. In 1656, da Fonseca was one of several elders within the Jewish community in the Netherlands who excommunicated Baruch Spinoza. In 1642, da Fonseca was appointed rabbi at Kahal Zur Israel Synagogue in Recife, in the then Dutch colony of Pernambuco, Brazil, a city which was occupied by the Dutch in 1624. Most of the European inhabitants of the town after the Dutch occupation were Sephardic Jews, originally from Portugal, but who had first emigrated to Amsterdam due to persecution by the Portuguese Inquisition. As pointed out by Natalie Zemon Davis, Boad would have provided instruction to Joseph Nuñez de Fonseca (also known as David Nassy), who was authorized by the Dutch West Indies Company to establish a colony there in 1659.[410]

By becoming the rabbi of the Portuguese Jewish community in Recife, Aboab da Fonseca was also probably one of the first appointed rabbis of the Americas, along with his rabbinic companion Moses Raphael de Aguilar (c. 1611 – 1679). Among de Aguilar's students were Menasseh ben Israel and Abraham Pereyra, who became a friend. In 1641, de Aguilar and about 600 other Dutch

Jews, including da Fonseca moved to Brazil. It was in Brazil that he became the rabbi of the Magen Avraham congregation of Recife. In 1654, after the war when Brazil fell in the hands of Portugal and lost its position in the West Indian Company, Aboab together with most of the Portuguese Jews returned to Amsterdam where he took up his original position as Rabbi.

Hope of Israel

It was John Dury and others who induced Cromwell's government to invite Menasseh ben Israel to England to negotiate on behalf of world Jewry for the re-admission of the Jews to England. However, as pointed out by Popkin, Menasseh was at first reluctant to travel to England, and decided to make the trip after a strange meeting in Belgium with Queen Christina and Isaac La Peyrère (1596 – 1676), French for Pereyra, a Kabbalistic messianist born into a Huguenot family in Bordeaux, and possibly of Marrano Jewish descent, who served as secretary to the Prince of Condé. La Peyrère's outlook betrayed a Marrano influence. La Peyrère, who is sometimes regarded as the father of Zionism, argued that the Jews were about to be recalled, that the Messiah was coming for them, that they should join the Christians, and with the king of France, meaning the Prince of Condé, not Louis XIV, they would liberate the Holy Land, rebuild the Temple and will rule the world from Jerusalem.[411]

La Peyrère wrote *Du Rappel des Juifs* ("The Recall of the Jews"), which was published anonymously in 1643, while the more controversial *Praeadamitae* ("Men Before Adam") was banned and circulated privately in manuscript in France, Holland, and Denmark. Queen Christina paid for the publication of his *Praeadamitae* in 1655, which became the basis of what is known as the "pre-Adamite" hypothesis. Based on his interpretation of Paul's words in his *Epistle to the Romans*, La Peyrère argued there must have been two creations: first the creation of the Gentiles and then that of Adam, who was father of the Hebrews. The existence of pre-Adamites, La Peyrère argued, explained Cain's life after Abel's murder, which according to *Genesis* involved the taking of a wife and the building of

a city. But *Prae-adamitae* was banned and burned everywhere for its heretical claims that Adam was not the first man, that the Bible is not the history of mankind, but only the history of the Jews, that the Flood was a local event, that Moses did not write the *Pentateuch* and that no accurate copy of the Bible exists. As a result, the book was banned and burned everywhere.

After reading La Peyrère's *Du Rappel des Juifs*, Menasseh rushed back to Amsterdam where he excitedly told a gathering of millenarians at the home of John Dury's schoolmate and friend, Peter Serrarius (1620 – 1669), that the coming of the Jewish Messiah was imminent.[412] Serrarius' extensive list of close contacts included Samuel Hartlib, Commenius and von Franckenberg. Serrarius had intimate knowledge of the philosophy of Boehme, and possessed a large number of books of Paracelsus. With his friend with another acquaintance of Menasshe, Henry Jessey (1601 – 1663), a founding member of the Puritan religious sect, with whom Serrarius shared an active concern for the Jews. AS Jessey did in England, Serrarius organized a collection in the Netherlands for the poor Jews of Jerusalem.[413]

Dury introduced Menasseh to the views of Antonio de Montezinos, also known as Aaron Levi, a Marrano from Portugal who came to Amsterdam to inform the Jews, testifying under oath before Menasseh ben Israel of his discovery of a remnant of the Lost Ten Tribes in South America.[414] In 1644, Menasseh met de Montezinos, who convinced him of his conclusion that the South America Andes' Indians were the descendants of the lost ten tribes of Israel. Montezinos was conducted by a group of "Indians" led by a chief named Francisco into the mountains of the province of Quito, in New Spain, now Ecuador, where he discovered a people who were able to recite in Hebrew, the Shema, the central prayer of the Jewish liturgy from Deuteronomy 6: "Hear O Israel, the Lord our God, the Lord is one." Montezinos asked Francisco to tell him what he knew about these people. The Indian replied, "Your brethren are the sons of Israel, and brought there by the providence of God, who for their sake wrought many miracles."[415]

This purported discovery gave a new impetus to Menasseh's Messianic aspirations, as the settlement of Jews throughout the

world was supposed to be a sign that the Messiah would come. Menasshe's book, *The Hope of Israel*, was first published in Amsterdam in Latin and in Spanish in 1650. The full title of the Latin edition was titled *Mikveh Israel, hoc est Spes Israelis*, the Hebrew part being taken from Jeremiah 14:8. The book was written in response to a 1648 letter from Dury enquiring about Montezinos' claims. In addition to reporting Montezinos' accounts of Jews in the Americas, the book also expressed the hope that the Jews would return to England as a way of hastening the coming of the messiah. According to *Daniel* 12:7, claimed Menasseh, this general dispersion was a necessary precondition for the final deliverance of the Jews. Menasseh wrote the book in support of the readmission of the Jews into England, and which proved, in his own words, "that the day of the promised Messiah unto us doth draw near."[416]

Dury put Cromwell in touch with Menasseh, who wrote a letter Cromwell and the Rump Parliament, saying, "[T]he opinions of many Christians and mine do concur herein, that we both believe that the restoring time of our Nation into their native country is very near at hand."[417] Lord Alfred Douglas, who edited *Plain English*, in an article of September 3, 1921, explained how his friend L.D. Van Valckert of Amsterdam had come into possession of a missing volume of records of the Synagogue of Muljeim, which contained records of letters written to, and answered by the Directors of the Synagogue. A letter written to the Directors of the Synagogue of Muljeim, dated June 16th, 1647, had stated: "From O.C. [Olivier Cromwell] to Ebenezer Pratt: In return for financial support will advocate admission of Jews to England. This however impossible while Charles living. Charles cannot be executed without trial, adequate grounds for which do not at present exist. Therefore advise that Charles be assassinated, but will have nothing to do with arrangements for procuring an assassin, though willing to help in his escape." On July 12th, 1647, Ebenezer Pratt replied, "Will grant financial aid as soon as Charles removed, and Jews admitted. Assassination too dangerous. Charles should be given an opportunity to escape. His recapture will then make trial and execution possible. The support will be liberal, but useless to discuss terms until trial commences."[418]

Eventually Charles I surrendered and finally, in 1649, he was tried and beheaded. With no king to consider, Parliament established an interim period of Commonwealth. In 1653, Oliver Cromwell terminated both his Parliament and the Commonwealth and, appointing himself Lord Protector, ruled by military force alone. Parliament established an interim period of Commonwealth. In 1653, Cromwell terminated both his Parliament and the Commonwealth, and appointed himself Lord Protector. In 1654, as soon as Cromwell's rule was settled, Dury set out again on his travels, as the Protector's special envoy to the Netherlands, Switzerland and Germany. From Amsterdam, Dury wrote to Cromwell to warm him of Menasseh's impending visit. Menasseh came to England in September 1655 with three other local rabbis, where they were lodged as guests of Cromwell. Manasseh immediately printed his "Humble Addresses to the Lord Protector," the result being a national conference held at Whitehall in December, 1655. Cromwell summoned the most notable statesmen, lawyers, and theologians of the day to the Whitehall Conference in December. Henry Jessey, a contact of both Serrarius and Menasseh, worked behind the scenes of the Whitehall Conference. The chief result was the declaration that "there was no law which forbade the Jews' return to England." Menasseh ben Israel stayed in England for close to two years after the Whitehall Conference. Though he had not succeeded in obtaining formal permission for the resettlement of the Jews in England, he had helped support the position that there was nothing in English law against the readmission.

Saturn's Jews

As Jacob Barnai has shown, among the more avid readers of Menasseh ben Israel's *Hope of Israel*, were none other than Sabbatai Zevi and his followers.[419] Sabbatai's name literally meant the planet Saturn, and in Jewish tradition "The reign of Sabbatai" (The highest planet) was often linked to the advent of the Messiah, a connection which was advanced by him and his followers.[420] That the coming of the Messiah will have a special relationship with Saturn, claims Moshe Idel in *Saturn's Jews: On the Witches' Sabbat*

and Sabbateanism, is one of the factors explaining both the character and the success of Zevi's mission. As noted by Idel, during the witch craze some Christians argued that witchcraft had a Jewish origin, and connected the witches' Sabbat with the Jewish holy day, the Sabbath, both of which started on a Friday. Both Hellenistic and Arab astrologers believed that the planet of the Jews was Saturn, which was associated with the dark arts and witchcraft, and numerous Jewish Kabbalists also associated Saturn with Israel.

In addition to Satan, Lucifer, Abbaton, Asmodeus and Tryphon, Sabbathai was among one of the many ancient names of the devil.[421] Elliot Wolfson agrees with David J. Halperin that many Sabbatean documents clearly refer to Zevi as the manifestation of the Kabbalistic Metatron in the earthly realm.[422] The *Zohar* mentions that Metatron has the same numerical value as God's name, Shaddai. Therefore, if Metatron is linked to divinity, and Zevi is identified with Metatron, Zevi has divine authority over the law. Halperin further elaborates that Zevi embodied not only the divine aspect of the Metatron myth, but also the evil aspect, which revealed itself fully in his wilful acts prior to his apostasy and helped to explain the reason for his conversion to Islam.[423]

According to Matt Goldish, the group that contributed more than any other to the development of the subversive nature of Sabbateanism were the Conversos, the descendants of Marranos.[424] According to Gershom Scholem, their experience as Conversos in living under the cover of a different faith predisposed Sabbatai's followers to easily rationalize their collective apostacy.[425] The complex relationship between the Marranos and Sabbatai has been discussed at length by scholars such as Yosef Hayim Yerushalmi, Gershom Scholem and Jacob Barnai. The Conversos, who came primarily from Portugal, settled in Western Europe and the Ottoman Empire, and openly returned to Judaism. Generations of practicing their true faith in secret behind a mantle of devout Catholicism gave rise to a psychology of duplicity. After converting back to Judaism, some of the Conversos retained a number of Christian influences, creating a system of beliefs that drew on Catholic interpretations of the Bible, especially regarding the arrival of the messiah. The contradictory combination of profound hatred for the Inquisition

attended with a Catholic loathing for Talmud resulted in a hatred of the rabbinical establishment. Together with a determination to justify the weakness of their ancestors who had converted, this hatred of the rabbinical establishment generated the belief among the Conversos that the messiah would be an apostate Jew.[426]

Sabbatai Zevi was born in 1626, supposedly on Tisha B'Av, in Smyrna, in Ottoman Greece, which along with Salonika (Thessaloniki), whose population was majority Jewish, became the major centers for Conversos, Marranos who converted back to Judaism, after Amsterdam and the Italian cities. The Jewish population in Greece is the oldest in mainland Europe, being composed of the ancient Greek-speaking Romaniote community. When Saint Paul came to the Thessalonians, he preached in the area of what today is called Upper City. Later, during the Ottoman period, with the coming of Sephardic Jews from the Spanish Inquisition, the community of Salonika became mostly Sephardic. Salonika became the largest center in Europe of the Sephardic Jews, who nicknamed the city *la madre de Israel* ("Israel's mother") and "Jerusalem of the Balkans."[427]

Although as a child Zevi was enrolled in a Yeshiva to study the *Talmud*, he was fascinated by mysticism and the Kabbalah of Isaac Luria. When he was about twenty years of age, Sabbatai would sink alternately into deep depression or become filled with ecstasy during which he would break Judaic laws, like eating non-kosher food, speak the forbidden name of God and commit other "holy sins." In 1648, at age 22, Sabbatai started declaring to his followers in Smyrna that he was the Messiah, and chose Thessaloniki, at that time a center of Kabbalists, as his center of operations.

Zevi was educated as a youth not only in *Talmud* but also in Kabbalistic works, and therefore had been acquainted with and influenced by their underlying antinomian tendencies.[428] Zevi was particularly interested in the practical Kabbalah and its asceticism, whereby its devotees claimed to be able to communicate with God and the angels, to predict the future, and to perform various miracles. Commenting on the opinion of Gershom Scholem, David Biale suggests that Jewish mysticism had appropriated and transformed Gnostic ideas into an acceptable orthodoxy, but that the

underlying antinomian and nihilistic tendencies came to full development in the Sabbatean movement.[429] Sabbatai Zevi's Messianic pretensions finally led the Rabbis to place him and his followers under a ban of *cherem*, a type of excommunication in Judaism.

Zevi arranged to fulfill an interpretation of the prophecy of the Messiah whereby he was destined to marry an unchaste woman. During the Chmielnicki massacres in Poland, a Jewish orphan girl named Sarah, about six years old, was found by Christians and sent to a convent. After ten years, through some miracle, she escaped, and made her way to Amsterdam. She eventually went to Livorno where, according to some reports, she led a life of prostitution. She also conceived the notion that she was to become the bride of the Messiah, who was soon to appear. When the report of Sarah's adventures reached Sabbatai, he claimed that such a consort had been promised to him in a dream, in fulfillment of prophecy. He reportedly sent messengers to Livorno to bring Sarah to him, and they were married. Through her, a new romantic and licentious element entered Sabbatai's teachings.

Passing through the city of Gaza, where there lived an important Jewish community, Sabbatai met Nathan of Gaza, who professed to be the risen Elijah. In 1665, Nathan announced that the Messianic age was to begin in the following year. In 1665, Nathan, who was chiefly responsible for advancing Zevi's popularity, announced that the Messianic age was to begin in the following year. Scholem contended that the secret of Zevi's popularity was due to Nathan's explanation of Zevi's turbulent mental state as the expression of the universal drama of shattering and repair, exile and redemption, as taught by Isaac Luria.[430]

At the beginning of the year 1666, Sabbatai left Smyrna for Constantinople to fulfill Nathan's prophecy that he would place the Sultan's crown on his own head. After his proclamation in Ottoman Thessaloniki, it was believed that Zevi would march on Constantinople and take away the rule of the Ottoman Sultan and establish his own kingdom. Zevi spread this announcement widely, together with many additional details to the effect that the world

would be conquered by him without bloodshed; and that the Messiah would then lead back the Ten Lost Tribes to the Holy Land.

Sabbatai claimed that since he, a messiah, arrived, the laws of the *Torah* were no longer applicable. His new prayer was, “Praised be He who permits the forbidden.” Sabbatai abolished the laws concerning sexual relationships, and eventually declared that all of the thirty-six major biblical sins were now permitted and, much like the Gnostics before him, instructed some of his followers that it was their duty to perform such sins in order to hasten the Redemption. Nathan helped explain Sabbatai’s sinning by suggesting that, from the beginning of time, the soul of the Messiah was held captive in the realm of darkness. The Messiah must therefore descend into sin to pull his soul from the darkness that holds him captive. Sabbatai spread this announcement widely, together with many additional details to the effect that the world would be conquered by him and Elijah, without bloodshed; that the Messiah would then lead back the Ten Lost Tribes to the Holy Land, “riding on a lion with a seven-headed dragon in its jaws.” These types of messianic claims were then widely circulated and believed.

Nathan of Gaza composed a document entitled “Treatise on Dragons” which stressed the notion of a “New Law” in which the old positive and negative commandments of the Torah were eliminated. Nathan followed Luria’s idea that when the first divine light pierced into the void that God had withdrawn from to make space for his creation, a kind of cosmic accident took place. When the light began to fill the fifth Sephira of Geburah it was too strong and broke the cosmic vessel. The shells of the shattered vessel, which included the soul of the messiah dropped into the dark abyss. Thus, Nathan refers to the messiah’s soul as the Holy Dragon, the true King-Pharaoh, as the Hebrew word for snake (*nachash*) has the same numeric value in gematria as the term messiah.

The Sabbateans, explained Gershom Scholem, formulated a “mystery of the Godhead” which “was founded entirely on a new formulation of this ancient gnostic paradox.”[431] For example, the Sabbatean prophet Abraham Miguel Cardoso (1627 – 1706) argued that all nations and religious philosophers had been able to acknowledge the existence of a First Cause underlying all existence.

However, the Torah does not dwell on the Hidden Principle, whose existence can be easily comprehended by the intellect, but speaks only of the God of Israel, who is the creator of the world and the first emanation to proceed from the First Cause. This God, in turn, has two aspects, or "countenances" (*partzufim*), one male and one female, known as the Shekhinah" In the course of the confusion brought about by the Exile, this mystery was forgotten and the Jewish People who mistakenly identified the First Cause with the personal God of the Bible, a spiritual error for which Saadia Gaon, Maimonides, and the other philosophers should be held accountable. However, God of Israel will reveal Himself again at the end of Exile. [432]

Accounts of Zevi's activities were exaggerated and spread among Jews in Europe, Asia, and Africa. Sabbatai contributed to the spread of the belief in his messiahship by his travels through communities in Palestine, Turkey, the Balkans, and Egypt, but he did not travel outside the Ottoman Empire or to Europe. Sabbatai and Nathan nevertheless sent delegates to a number of communities, and letters from Palestine took only ten to twenty days to arrive in Turkey or Italy. The messianic fervor therefore spread far beyond their area of activity, first to many communities in the Islamic world and then, in the last months of 1665, to communities in Europe. In 1666, many Jewish communities were greatly enthusiastic by letters and rumors of miracles and apocalyptic events that were believed to precede an imminent return to the Holy Land and redemption. For example, it was said, "In the north of Scotland a ship had appeared with silken sails and ropes, manned by sailors who spoke Hebrew. The flag bore the inscription 'The Twelve Tribes of Israel'."[433]

His popularity grew as people of other religions repeated his story as well. The Messianic movement spread to Italy, Germany, and the Netherlands and the Jews of Hamburg and Amsterdam heard about the events in Smyrna from Christians. Menasseh's co-conspirator Queen Christina of Sweden became so fascinated with the claims of Sabbatai Zevi that she nearly became a disciple. In late 1665, Christina, who abdicated her throne in Sweden, converted to Catholicism and had moved to Rome, went to see her Jewish banker, Diego Teixeira, in Hamburg, and she arrived just as the news

of Sabbatai Zevi's announcement reached the Jews of Hamburg. She danced in the streets of Hamburg with Jewish friends in anticipation of the apocalyptic event.[434]

Sabbatai's followers included many prominent rabbis, such as Isaac Aboab da Fonseca, Moses Raphael de Aguilar, as well as Moses Galante (1621 – 1689), Moses Zacuto (c. 1625 – 1697), and Chaim Benveniste (1603 – 1673). Benveniste, a member of the illustrious family who were originally dubbed "de la Cavalleria" by the Templars, was a prominent rabbinic authority in seventeenth century Turkey. Galante, the grandson of Moshe Galante, a seventeenth-century rabbi at Jerusalem, served as the first Rishon LeZion of the Chief Rabbinate of Israel.

A prominent member of Sabbatai Zevi's followers in Amsterdam was the very wealthy Abraham Pereyra, who was for many years the president of the Portuguese Jewish Community in Amsterdam.[435] According to Scholem, circa 1674, Zevi's followers in Amsterdam "used to meet in the house of their leader, Emanuel Benattar, the hazzan of the Portuguese Synagogue, and seem to have been unmolested by the Jewish authorities, possibly because they had the very pious and very wealthy Abraham Pereyra."[436] Moses Raphael de Aguilar eventually returned to Amsterdam, where he succeeded Menasseh ben Israel as head of the Ets Haim seminary, founded by the Peyrera brothers, and became an adherents of Sabbetai Zevi. [437] When Menasseh ben Israel went to England in 1656, Aboab da Fonseca was in charge of the Rabbinate, and in 1660 he also became head the Talmud Torah. Aboab who had become an ardent follower of Shabbatai Zevi was one of the signatories on the letter of praise to Zevi. In 1671, Aboab initiated the plans for the building of the Great Synagogue, which was inaugurated in 1675.

Almost the entire Jewish community of Amsterdam had become followers of Sabbatai Zevi, having been kept informed of the progress of Sabbatai's mission through Peter Serrarius. In 1662, Serrarius published a treatise on the conjunction of the seven planets in the sign of Saggitarius. Serrarius wrote there had been seven great conjunctions of Saturn and Jupiter which foretold the most important events on earth. The first preceded Adam's fall, the second foretold the coming of the anarchy of Enoch's time, the third

announced Noah's Flood, the fourth preceded Moses leading the Children of Isreal out of Egypt, and the last three foretold the captivity of the Lost Tribes of Israel in Assyria, the birth of Christ and the rise of the empire of Charlemagne. The eighth conjunction of Saturn and Jupiter, to occur in 1662, according to Serrarius, prodded the greatest event of all: the establishment of the millennium. Christ would gather the dispersed Jews, abolish the man of Sin, and create his kingdom of Earth.[438]

In 1664, Serrarius rushed into a synagogue after the appearance of a comet and he birth of a two-headed cow, and he and the rabbis performed gematria and concluded that the Messiah would arrive in 1666.[439] As soon as news reached Amsterdam about Sabbatai Zevi, Serrarius was publishing pamphlets in English and Dutch telling everyone about the signs of the messianic era, and that the King of the Jews had arrived.**[440]** Serrarius became a devoted believer in Zevi, even accepting his conversion to Islam, and died in 1669 on his way to Turkey to meet with him.[441] Serrarius was able to convince both John Dury and Comenius of Zevi's messiahship.[442] Dury, who had been working for twenty-five years for the conversion of the Jews as a precondition for the Second Coming, spent much time trying to figure out where Zevi fit in the expected Christian scenario about the "end of days." Dury offered the interpretation that God was rewarding the Jews by having their messianic moment occur, and punishing Christians because they were not "pure" enough.[443]

Dönmeh

However, when news of Zevi's ambitions reached the Sultan, he was arrested and placed in jail. Although legend has it that Zevi was "forced" to convert to Islam in late September, it was instead the sultan's physician, a former Jew, who advised him to do so.[444] Viewing Zevi's apostasy as a sacred mystery, some of Zevi's followers in Ottoman Turkey imitated his conversion to Islam, and came to be known as Dönmeh, from a Turkish word meaning "convert." They practiced Islam outwardly, though secretly keeping to

their Kabbalistic belief, which through the influence of Sufism, included the violation of *kosher/halal*, sexual license, ecstatic singing, mystical interpretations of sacred scripture, and the practice of ritual meals. There was also an openness to all the monotheistic faiths, viewing all of them as one.[445] According to Pawel Maciejko, "the Dönmeh's brand of Sabbateanism acquired a very pronounced antinomian tendency, whereby ritual violations of the principles and the rites of Jewish religion became a significant part of religious practice."[446]

Jacob Querido, son of Joseph Filosof, and brother of Sabbatai's fourth wife, became the head of the Dönmeh in Thessaloniki, being regarded by them as the incarnation of Sabbatai. He pretended to be Sabbatai's son and adopted the name Jacob Zebi. With 400 followers, he converted to Islam about 1687 and made the pilgrimage to Mecca (c. 1690). After his death, his son Berechiah or Berokia succeeded him (c. 1695 – 1740), and was likewise regarded as Messiah and successor of Sabbatai. A number of Sabbatai's followers declared themselves messiahs. Abraham Miguel Cardoso, born in Spain of Marano parents, may have been initiated into the Sabbatean movement by Moses Pinheiro in Livorno. Cardoso became a prophet of the Messiah, and when he embraced Islam he justified his apostasy by saying that it was necessary for the Messiah to be reckoned among the sinners in order to atone for Israel's idolatry.[447]

The Dönmeh were known to hold an orgiastic celebration, known as "the Festival of the Lamb," on the twenty-second day of the Hebrew month of Adar, at the supposed occurrence of the spring equinox. According to the Sabbatean tradition, the spring equinox represents the beginning of the New Year and the creation of the world. Only married couples were permitted to attend, where the meat of the lamb was eaten for the first time in the year. The dinner is accompanied by songs, hymns, prayers, and drinking. The celebration included a rite called "the extinguishing of the lights," when the lights were turned out and the couples would swap wives. Children who were conceived on such evenings were believed to be holy and would-be messiahs. According to Gershom Scholem, the rite probably derived from Izmir, as both its name and its elements

were borrowed from the ancient pagan cult of Magna Mater, which flourished in antiquity and continued to be practiced by a small sect of “Light Extinguishers” in Asia Minor under the guise of Islam.[448]

The Dönmeh maintained associations with a number of Muslim Sufi orders. This is largely based on the contention that Zevi’s exile into the Balkans brought him into close contact with several forms of heterodox Sufism in the region. Salonika was also known for its Sufis, like the followers of the path of Mevlana, Jalal ad-Din Rumi, known as the Mevlevi, made famous for their *Whirling Dervishes*. The Dönmeh became actively involved with the Mevlevi. Sabbatai Zevi incorporated both Jewish tradition and Sufism into his theosophy and, in particular, was to have been initiated into the Bektashi Sufi order, from which, according to Stephen Schwartz, he adopted a “millennial, Shia influence.”[449] The Order was founded in the thirteenth century by the Persian saint, Haji Bektash Veli. The Bektashis incorporated Kabbalistic doctrines into their beliefs, which also comprise a syncretism of shamanism, Buddhism, Manichaeism, Christianity, and Neoplatonism. They maintain a secret doctrine revealed only to initiates, that involves contempt for Muhammed, the founder of Islam.[450]

7. The Royal Society

The Great Instauration

Although the movement was defeated in Germany with the start of the Thirty Years' War, the Rosicrucians regrouped in England to found the Royal Society in 1660, as a revival of the Invisible Collage of Samuel Hartlib and his circle, coinciding with the readmittance of the Jews in England under the leadership of Menasseh ben Israel. When Oliver Cromwell died in 1658, his despotic legacy fell to his son Richard who did not possess his father's ruthlessness, with the result that it was not long before Charles II the late king's son was invited back to rule as King of England in 1660. After the Stuarts returned to Jerusalem (Britain) in 1660, Charles II granted his personal protection to the Jews, despite attempts by various Puritans to persecute or exploit them.[451] He also responded positively to the plan of Sir Robert Moray (1608 or 1609 –1673), one of the founders of modern Freemasonry in Great Britain, to establish the Royal Society of Sciences as a Solomonic organization for the non-sectarian, universalist exploration of the natural and supernatural sciences.[452] In the Charter, the Charles II indicated his desire and favor to expand all forms of learning to all corners of "the Empire," with a special emphasis on "natural philosophy" or what only later became "science." Comenius, a core member of the Hartlib Circle, dedicated his book, *The Way of Light*, published in Amsterdam in 1668, to the Royal Society—which he recognized as the fruition of his and his friends efforts—addressing its Fellows as "illuminati."[453]

It was through its promotion of the "Great Instauration" initiated by Francis Bacon, that the Royal Society provided the philosophical underpinnings of the Scientific Revolution, which marked the emergence of modern science in Europe towards the end of the Renaissance and continued through the late eighteenth century, influencing the Enlightenment. The publication in 1543 of Copernicus' *De revolutionibus orbium coelestium* is often cited as

marking the beginning of the Scientific Revolution. Its beginning is generally considered to have ended in 1632 with publication of Galileo's *Dialogue Concerning the Two Chief World Systems*, dedicated to his patron, Ferdinando II de' Medici. The completion of the Scientific Revolution is attributed to the "grand synthesis" of Royal Society member Isaac Newton's *Principia* (1687), which formulated the laws of motion and universal gravitation, thereby completing the synthesis of a new cosmology.

The expression "knowledge is power" is commonly attributed Bacon, occurring as *scientia potestas est* ("knowledge itself is power") in his *Meditationes Sacrae* (1597). Paradoxically, the Scientific Revolution begins with the study of magic as "natural philosophy" initiated by Bacon, who was believed to represent the advent of Elias Artista. "This transformation of both Elias and Elisha from prophets into magi and natural philosophers," observed Allison P. Coudert, "reveals the way apocalyptic and messianic thought contributed to the emerging idea of scientific progress."[454] As explained by Herbert Breger, in "Elias artista - a Precursor of the Messiah in Natural Science":

> A common association in the 19th century and one which has persisted into the 20th century, was to link the development of natural science with the improvement of the human condition. Thus, it would appear that the figure of Elias artist a was a forerunner of the liberal definition of progress in natural science: scientific advancement as vehicle of social advancement, individual well-being and as a means of attaining a more humane society.[455]

In 1618, Bacon had decided to secure a lease for York House, where he would host banquets that were attended by the leading men of the time, including poets, scholars, authors, scientists, lawyers, diplomats, and foreign dignitaries On January 22, 1621, in honor of his sixtieth birthday, a select group of men assembled in the large banquet hall at Bacon's York House for what has been described as a Masonic banquet.[456] Only those of the *Rosicrosse* (Rosicrucians) and the Masons who were already aware of Bacon's

leadership role were invited.[457] On that day, a long-time friend of Bacon, the poet Ben Jonson, best known for his satirical plays, *Volpone*, *The Alchemist*, and *Bartholomew Fair*, gave a Masonic ode to Bacon.

According to Burton, *Elias Artista* was considered by some to be a person who was alive at that time, and using language that clearly applied to Francis Bacon, he referred to him as "the renewer of all arts and sciences," "reformer of the world," "a most divine man," and the "quintessence of wisdom."[458] Bacon's agenda, outlined in his *Advancement of Learning*, was to transform society by supplanting organized religion in favor of occultism. Bacon prescribed the study of "natural philosophy,"—which would become the origin of modern science—a branch of magic that sought to study the universe in order to discover, and later manipulate, its occult properties. In *The Scientific Revolution and the Origins of Modern Science*, John Henry remarked that, "a number of historians of science have refused to accept that something which they see as so irrational could have had any impact whatsoever upon the supremely rational pursuit of science. Their arguments seem to be based on mere prejudice, or on a failure to understand the richness and complexity of the magical tradition."[459]

The Royal Society were influenced by the "new science," as promoted by Francis Bacon in his *New Atlantis*, from approximately 1645 onwards.[460] Although Bacon is considered one of the fathers of modern science, in *Francis Bacon: From Magic to Science*, Paolo Rossi showed that Bacon's projected reform was tinged with a millennial aspect, and drawn from the Hermetic tradition of the "Magia and Cabala" of the Renaissance. Frances Yates observed a link between Bacon's Great Instauration and the ideals as expressed in the Rosicrucian manifestos, for the two were calling for a reformation of both "divine and human understanding," and both held a view of the purpose of mankind to return to the "state before the Fall."[461] Bacon had proposed a great reformation of all process of knowledge for the advancement of learning divine and human, which he called *Instauratio Magna* ("The Great Instauration"). Bacon planned his instauration in imitation of the Divine Work: the Work of the Six Days of Creation, as defined in the Bible, leading to the

Seventh Day of Rest or Sabbath in which Adam's dominion over creation would be restored. When this salvation through science is achieved the millennium will be at hand.[462]

As the notorious Baconian scholar William Francis C. Wigston shows, Bacon also makes reference to the great conjunction of 1603/04 in the margin to his early pseudonymous text on scientific reform, *Valerio Terminus Interpretation of Nature: with the annotations of Hermes Stella* (1603). Thomas Vaughan (1621 – 1666), who published in 1652 an English version of the *Fama* and *Confessio* of the Rosicrucians, declared Elias Artista to have already been born into the world and that "the entire Universe is to be transmuted and transfigured by the science of this Artist into the pure mystical gold of the Spiritual City of God, when all currencies have been destroyed."[463]

Bacon referred to himself as *buccinator novi temporis* ("herald of a new time"),[464] and recalled the prophecy of Daniel, that "Many shall go to and fro, and knowledge shall be increased," ushered in by the "last ages" when "the thorough passage of the world and the advancement of the sciences are destined by fate, that is, by Divine Providence, to meet in the same age."[465] The prophetic quote from Daniel is prominently displayed in Latin as "*Multi pertransibunt et augebitur scientia*" on the title page of Bacon's 1620 *Instauratio Magna*, which also serves as the illustrated title page to *Novum Organum*, and the 1640 *Advancement and of Learning*.

Susana Åkerman remarked, "As the French historian Gabriel Naudé argued in 1623, it would not even be entirely wrong to call this understanding Postellian, for Postel baptized his own program of mystical reform the Instauration of the new age."[466] Bacon stated that "Salomon is said to have written a natural history of all that is green from cedar to the moss (which is but a rudiment between putrefaction and a herb) and also of all that liveth and moveth."[467] The phrase that Bacon then used, and which he repeated in all his writings on the scientific method, "Nay, the same Salomon the king affirmeth directly that the glory of God is to conceal a thing, but the glory of a King is to find it out," is the concluding line of Guillaume de Postel's *Candelabri typicy* (1547).[468] Bacon cited Postel as a man

who “in our time, lived nearly 120 years; the top of his moustache being still black, and not at all grey. He was a man of disordered brain and unsound mind, a great traveler and mathematician and somewhat tainted with heresy.”[469]

According to Bacon, “The aim of magic is to recall natural philosophy from the vanity speculations to the importance of experiments.”[470] As Bacon clarifies:

> We here understand magic in its ancient and honourable sense—among the Persians it stood for a sublimer wisdom, or a knowledge of the relations of universal nature, as may be observed in the title of those kinds who came from the East to adore Christ. And in the same sense we would have it signify that science, which leads to the knowledge of hidden forms, for producing great effects, and by joining agents to patients setting the capital works of nature to view.[471]

Joseph Agassi writes: “Historians who write on Bacon’s Utopian college view it as an inspiration for the early Royal Society.”[472] During the Restoration of Charles II, Bacon became the popular inspiration for “science,” from the Latin *Scientia*, first entered public use. In the fourteenth century the term in English referred to knowledge gained through experiment, systematic observation and reasoning. This restricted modern sense of term in the seventeenth century was termed natural philosophy. It was subsequent to the founding of the Royal Society that the word took on a consistent modern association with the Baconian method.[473]

Rabbi Templo

In 1649, after the execution of Charles I and the establishment of the Cromwellian Commonwealth, his exiled son Charles II was initiated into Freemasonry.[474] As “Mason Kings,” explains Schuchard, James and his son Charles I and grandson Charles II, considered themselves Solomonic monarchs and employed Jewish visionary and ritual themes while they sought to rebuild the “Temple of Wisdom” in their kingdoms.[475] Referring to Charles I’s expertise

in numerical-linguistic combinations and invisible inks, John Milton denounced his royalist correspondents as “a Sect of those Cabalists,” who deserved exposure and punishment.[476] In 1665, the identification of Stuart Masons with Jews was expressed in a rare manuscript, “Ye History of Masonry,” written by Thomas Treloar.[477] Using Hebrew lettering and symbols, Treloar wrote a highly Judaized version of the Old Charges of operative Masonry, in which Solomon and Hiram play much greater roles than in earlier English texts. He drew on earlier Scottish traditions of Hiram, the murdered architect who could be rejuvenated by certain Kabbalistic and necromantic rituals.[478] Treloar portrayed Charles II as the restored and anointed king who now reigned over “the Craft.”[479]

Charles II’s mother, Queen Henrietta Maria, was the daughter of Henry IV of France and Marie de Medici. Her brother was Louis XIII of France, who married Anne of Austria, the daughter of Philip III of Spain, Grand Master of the Order of the Golden Fleece, and fathered of Louis XIV, the “Sun King.” Henrietta Maria’s sister, Christine Marie, married Victor Amadeus I of Savoy, the son of Charles Emmanuel I of Savoy, whose birth was prophesied by Nostradamus, and who was also titular King of Cyprus and Jerusalem.[480] Charles Emmanuel I was also the grandson of Francis I of France, a supporter of Guillaume Postel and Leonardo da Vinci. Christine Marie also rebuilt Palazzo Madama in Turin following the advice of master alchemists.[481]

In 1641, Henrietta Maria, accompanied by her daughter Mary, left England for The Hague, where her sister-in-law Elizabeth Stuart, widow of Frederick V of the Palatinate—whose marriage to Elizabeth Stuart was the basis of the Alchemical Wedding of the Rosicrucians—and mother of her old favorite, Prince Rupert (1619 – 1682), had been living for some years already. The Hague was the seat of William II, Prince of Orange (1626 – 1650), Mary’s first cousin, which she was to marry shortly afterwards. William II’s father was Frederick Henry, Prince of Orange (1584 – 1647), the son of William the Silent. Frederick Henry’s step-sister, Countess Louise Juliana of Nassau, was the mother of Frederick V. Henrietta Maria focused on raising money and in attempting to persuade Frederick Henry and Christian

IV of Denmark to support Charles I's cause.[482] Christian IV was the son of Frederick II of Denmark, whose interest in astrology supported the career of astronomer Tycho Brahe. Christian IV, a knight of the Order of the Golden Fleece, hosted the fugitive Christian of Anhalt, who masterminded the political agenda of the Rosicrucian movement. Christian's brother, Augustus, Prince of Anhalt-Plötzkau, led a Rosicrucian court, and kept as his personal physician Baltazar Walther, whose travels to the Middle East inspired the legend of Christian Rosenkreutz and transmitted the knowledge of the Kabbalah of Isaac Luria to his pupil Jacob Boehme.[483]

Frederick Henry was the sovereign prince of Orange and stadtholder of Holland, Zeeland, Utrecht, Guelders, Overijssel in the Dutch Republic from 1625 until his death in 1647. The epoch of Frederick Henry is usually referred to by Dutch writers as the golden age of the Dutch Republic.[484] It was marked by great military triumphs, worldwide maritime and commercial expansion, and an outburst of productivity in art and literature. In 1648, after Frederick Henry's illness and death caused a delay in the negotiations, the Lords States General of the United Netherlands and the Spanish Crown agreed to the Peace of Münster, part of the Peace of Westphalia, marking the end of both the Thirty Years' War and the Eighty Years' War, when the Dutch Republic was definitively recognized as an independent country no longer part of the Holy Roman Empire.

While the English Royal Family was in exile on the Continent, they had ample opportunity to meet members of the local Jewish community. As Henrietta Maria had long enjoyed good relations with Jews. She included a Jewish favorite in her entourage, and patronized Jewish scholars who "practised divination through the medium of the Cabbalah."[485] explained by A.L. Shane, "the support of the Jewish merchants extended throughout the Royal Family's exile and it was the Jewish merchants of Amsterdam who provided the money which the English Royal Family needed to finance their return to England, a fact which was gratefully acknowledged by Charles II, who promised to extend his protection to the Jews when he was restored to his kingdom."[486] But the best demonstration of the Henrietta Maria's interest in the Jewish community was her

Royal visit to the Amsterdam Synagogue in 1642, accompanied by Frederick Henry, William III and new daughter-in-law. The visit was the occasion of the famous Address of Welcome of Menasseh ben Israel, which included a eulogy of the Queen, who was described as the "Worthy consort of the Most august Charles, King of Great Britain, France and Ireland."[487]

Soon after, Henrietta Maria visited the residence of Rabbi Jacob Judah Leon Templo (1603 – after 1675), a Jewish Dutch scholar, translator of the Psalms, and expert on heraldry, of Sephardic descent. Templo was born in Livorno, Italy, a stronghold of the Sabbatean movement, and would become *Hakam* in Middelburg and after 1643 in Amsterdam. His fascination with the Temple gained him the appellation, "Templo." Templo wrote treatises about the Arc of the Covenant, and the form and nature of cherubim. His last work was a Spanish paraphrase of the Psalms, was dedicated to Isaac Senior Teixeira, financial agent of Queen Christina of Sweden.[488] In Amsterdam, Henrietta Maria examined his model of the Temple of Jerusalem and studied his explanatory pamphlet.[489]

Templo had been assisted in the design of the Temple by Adam Boreel (1602 – 1665), an enthusiastic disciple of Jacob Boehme.[490] Boreel took a close interest in Judaism, working with Menasseh Ben Israel and Judah Leon Templo on editions of the *Mishnah*.[491] Boreel's associates included the Sabbatean Peter Serrarius, John Dury, and Dury's son-in-law Henry Oldenburg Oldenburg (c. 1619 – 1677), an original member of Samuel Hartlib's Invisible College.[492] Serrarius had been able to convince both John Dury and Comenius of Sabbatai Zevi's messiahship.[493] Oldenburg, a distinguished German savant who became the first secretary of the Royal Society, who had kept a close watch on Zevi's mission of, due to his interest in the restoration of the Jews.

According to Willem Surenhuis (c.1664 – 1729) a Dutch Christian scholar of Hebrew, Templo "won the admiration of the highest and most eminent men of his day by exhibiting to antiquaries, and others interested in such matters, an elaborate model of the Temple of Jerusalem, constructed by himself."[494] His renown inspired Augustus the Younger, Duke of Brunswick-

Wolfenbüttel—a member of the Fruitbearing Society and a close friend of Johann Valentin Andreae, the reputed author the Rosicrucian manifestos, to have his Hebrew treatise on the Temple translated into Latin by the German orientalist Johann Saubert (1638 – 1688), and to have Leon's portrait engraved.[495] Augustus' first wife was Dorothea of Anhalt-Zerbst, the daughter of Christian of Anhalt's brother, Rudolph, Prince of Anhalt-Zerbst.

Equipped with recommendation letters from Constantijn Huygens, a confident of Moray and Davidson, to Christopher Wren and the Earl of Arlington, who were both also Masons, Templo reportedly met with the Charles II as a Masonic brother.[496] Huygens (1596 – 1687) was secretary to two Princes of Orange, Frederick Henry and William II. Huygens was the tutor of Frederick V and Elizabeth Stuart's daughter, Elisabeth of Bohemia.[497] He was the father of the scientist Christiaan Huygens (1629 – 1695), who would become a member of the Royal Society. Constantijn referred fondly to his Hebrew studies with Templo.[498]

Templo's model was exhibited to pub view (by authority) at Paris and Vienna and afterwards in London. Templo had an introductory pamphlet prepared, whose title page bore a reproduction of the Royal Warrant or coat of arms of the English Royal Family with the well-known motto "Dieu et Mon Droit," indicating Royal approval and patronage. The booklet was prefaced by a Dedication to Charles II, which read:

> May it please your Sacred Majestie But the love of the Divine worship, that imparalel Pietie of your Majestie, known not only to your Brittains, but to all Europe, cals for the Protection, not of the most magnifi? cent structures of this World, but of a building, though made with hands, yet that hath God Himself for the Architect thereof.[499]

According to Jewish and Masonic historians in the eighteenth-century, Leon was welcomed by Charles II as a "brother Mason," and he designed a coat of arms for the restored Stuart fraternity.[500] Despite ongoing criticism from London, the Stuart exiles in Holland continued to solicit Jewish support, while maintaining secretive

contacts with sympathetic Freemasons in Britain. The Cromwellian apologist James Howell further accused the Stuarts of being descended from Jews who had found refuge in Scotland after their expulsion from England in 1290.[501] Howell also ridiculed what he claimed was the unpleasant odor of the Jews, who "much glory of their mysterious Cabal," and he prayed that "England not be troubled with that scent again."[502] In London the parliamentary writer Edward Spencer expressed his concern about rumors of collaboration between the Stuarts and the Jews, whom he warned not to be misled by their purported affinities nor by claims that Charles II is "your new Messias."[503] These attacks only enhanced Jewish sympathy for Charles II, who further earned their support when he visited the synagogue in Frankfurt in 1655.[504] A year later, a delegation of prominent Jews in Amsterdam called on the Scottish agent John Middleton to pledge their secret financial and organizational assistance for the restoration effort.[505] In turn, Charles II promised them freedom to live and worship as Jews in Britain. To consolidate Jewish financial support, Charles called upon Sir William Davidson (1614/5 – c. 1689), a Scottish merchant and spy based in Amsterdam, who collaborated with Jewish trading partners.[506]

Bevis Marks Synagogue

Davidson's tolerance was greatly admired by a close friend of Rabbi Templo, Rabbi Jacob Abendana (1630 – 1685), who from 1680 until his death was *Haham* or Chief Rabbi of the Spanish and Portuguese community.[507] Abendana was head of the first synagogue in England following the resettlement of 1656, the small Creechurch Lane Synagogue, located in the Aldgate Ward of the City of London. The actual founder of the synagogue was Antonio Fernandez Carvajal (c. 1590 – 1659), the first Jew to be admitted to England since the expulsion of 1290 and a close associate of Cromwell. Carvajal was the head of a secret congregation formed when a considerable number of Marrano merchants settled in London toward the middle of the seventh century. Outwardly, they

passed as Spaniards and Catholics, but they held prayer-meetings at Creechurch Lane, and became known to the government as Jews by faith. They formed an important link in the network of trade with the Levant, East and West Indies, Canary Islands, and Brazil, and above all with the Netherlands, Spain, and Portugal.

When Menasseh ben Israel came to England in 1655 to petition Parliament for the return of the Jews to England, Carvajal, though his own position was secured, associated himself with the petition. In 1656, Cromwell gave the Jews permission "to meet privately in their houses for prayer" and to lease a cemetery. Carvajal agreed with the church wardens of St. Katherine's Creechurch for the lease of a house at 5 Creechurch Lane for about thirty Sephardi families from Spain and Portugal to use as a synagogue.[508] Carvajal and his comrades refused to appoint Menasseh as their community's rabbi, choosing instead Carvajal's cousin from Hamburg, Rabbi Moses Athias. Athias was succeeded by Jacob ben Aaron Sasportas (1610 – 1698), a Kabbalist and anti-Sabbatian, who had accompanied Menasseh ben Israel to London in 1655. Sasportas was followed by Abendana's predecessor, another Amsterdam Rabbi, Joshua da Silva (d. 1679).

Abendana had already held that office in Amsterdam, but was born and spent most of his life in Hamburg, Germany. In Leyden, Abendana met Antonius Hulsius (1615 – 1685), who engaged with the mystic and pietistic separatist Jean de Labadie. With Hulsius, Abendana entered into a polemical discussion of *Haggai* 2:9, which Hulsius attempted to prove was a reference to the Church. Abendana responded with a Spanish translation of Rabbi Judah Halevi's *Kuzari*, which he planned to dedicate to Davidson.[509] *Kuzari* takes the form of a dialogue between the king of the Khazars and a rabbi he invited to instruct him in the tenets of Judaism. Halevi's treatise, explains Marsha Schuchard, "was especially relevant to the exiled Scottish Masons, for he utilized architectural terminology and demonstrated a method of 'visual thinking' by which the exiled Jews could regain imaginative access to their lost homeland and Temple."[510] Arguing that Solomon was expert in all sciences, Halevi noted that "the roots and principles of all sciences were handed down from us," especially through the *Sefer Yetzirah*:

> To this [science of vision] belongs the “Book of Creation” by the Patriarch Abraham… Expansion, measure, weight, relation of movements, and musical harmony, all these are based on the number expressed by the word S’far. No building emerges from the hand of the architect unless its image had first existed in his soul.[511]

Abendana lauded Davidson’s tolerance and interest in Halevi’s “wholly intellectual and scientific” work.[512] Abendana praised Davidson as an embodiment of his Solomonic qualities, as well as Jewish capacity for loyalty to Charles II:

> …your natural Lord and Master, who, absent from his opulent Provinces, has experienced in your worship the height to which Royal felicity can reach, in finding a vassal who by continued help has considerably relieved the cares of an offended Majesty, preserving, amid the tumult of the greatest disturbances, and of the most detestable ingratitude of many, the love which makes up for that of all others, and is constant both as regards the laws of nature and of duty.[513]

The Creechurch Lane Synagogue would later be known as the Bevis Marks Synagogue. In 1689, a Williamite bishop, Edward Stillingfleet (1635 – 1699), asked his Scottish visitor, Reverend Robert Kirk, about the Scottish phenomenon of second sight and the Mason Word. Rejecting Kirk’s explanation of second sight, Stillingfleet called it “the work of the devil” and then scorned the Mason Word as “a Rabbinical mystery.”[514] Provoked by this conversation, Kirk visited the Bevis Marks synagogue in London order to observe the ceremonies, which were led by Solomon Ayllon (1660 or 1664 – 1728), a follower of Sabbatai Zevi and the *Haham* or Chief Rabbi of the Jewish community of London.[515] After returning to Scotland, Kirk published his findings in 1691:

> The Mason-Word, which tho some make a Misterie of it, I will not conceal a little of what I know; its like a Rabbinical tradition in a way of comment on Jachin and Boaz the two pillars erected in Solomon's Temple; with an addition of some secret signe

delivered from hand to hand, by which they know and become familiar with another.[516]

According to the Sabbateans list of ordination, Ayllon was the first of the successors of Shabbatai Zevi after Nathan of Gaza.[517] Born in Salonica to a family of Spanish origin, Ayllon spent most of his life in Safed, Palestine, the center of Jewish mysticism. Sent on a mission to collect funds for the Jews of Palestine, Ayllon reached London, where he was offered the position of *Haham*. Ayllon succeeded Rabbi Jacob Judah Leon Templo's friend, Jacob Abendana, as chief rabbi of the first synagogue in England, the small Creechurch Lane Synagogue, in the Aldgate Ward of the City of London, originally founded by Antonio Fernandez Carvajal, who was close Oliver Cromwell. Ayllon retained the position for fifteen years (1685–1700), but was under constant attack by the congregation of Bevis Marks for this his Sabbatean leanings, and finally resigned took and appointment as associate rabbi of the Sephardic congregation of Amsterdam.

Bevis Marks, the oldest Jewish house of worship in London, was established by the Sephardic Jews in 1698, when Rabbi David Nieto (1654 – 1728) took spiritual charge of the congregation of Creechurch Lane. Nieto was born in Venice, and first practiced as a physician and officiated as a Jewish preacher at Livorno, Italy, a stronghold of the Sabbatean sect. Nieto succeeded Ayllon as Haham in 1702.[518] In 1704, Nieto himself was accused of heresy, but he was defended by Tzvi Ashkenazi (1656 – 1718), known as the Chacham Tzvi, who served for some time as rabbi of Amsterdam, and was a resolute opponent of the followers of the Sabbatai Zevi. [519] Nieto's works indicate that he was fully aware of the religious controversies of his time, including Spinozism and Sabbateanism. Nieto's *Esh Dat* (1715) was directed against the Bosian Kabbalist and Sabbatean, Nehemiah Ḥiyya Hayyun (ca. 1650 – ca. 1730).[520] In 1699, the Bevis Marks congregation signed a contract with Joseph Avis, a Quaker, for the construction of a new building. Avis incorporating in the roof a beam from a royal ship presented by Queen Anne herself.[521]

Royal Society Fellows

Sir William Davidson worked closely with Robert Moray, Alexander Bruce, and other Scottish Freemasons.[522] Moray, a Scottish supporter of the Stuarts, who would serve as Colonel in the Scots Guard, was a student of Rosicrucianism and an ardent Freemason.[523] Moray was also well known to the cardinals Richelieu and Mazarin. Moray was probably familiar with Abendana's work on Halevi, for he praised the writings of medieval Jews on mathematics, astronomy, and cosmology in his letters to his Masonic protégé, Alexander Bruce.[524] Moray further recommended the works of Christian Hebraists, such as Drusius, Joseph Scaliger, and Amama, who provided scholarly reinforcement for Scottish Masonic traditions. In 1572, Johannes van den Driesche, or Drusius (1550 – 1616), a student of Hebrew, became professor of Oriental languages at Oxford. Scaliger, a friend of Guillaume Postel, was associated, along with King James' tutor George Buchanan, with Plantin Press, said to have operated as a front for a kind of "pre-Freemasonry."[525] Drusius and Scaliger utilized their extensive research in Hebrew and Kabbalistic literature to argue that the Hassidim and Essenes, descendants of the Maccabeans, were a guild of religious craftsmen who played a key role in developing the mystical traditions of the Temple.[526] Drusius stressed the fraternal relationship between Solomon and Hiram, while Scaliger compared the Hasidim to contemporary craft guilds.[527]

According to Thomas De Quincey's *Historico-Critical Inquiry into the Origin of the Rosicrucians and the Freemasons* (1886), the Rosicrucian Robert Fludd "it was, or whoever was the author of the '*Summum Bonum*,' 1629, that must be considered as the immediate father of Freemasonry, as Andreä was its remote father."[528] According to a statement made by John Wallis (1616 – 1703), some meetings organized in London in 1645, during the civil wars for enquiry into natural philosophy were the origin of the Royal Society. Amongst those who took part in these meetings were Theodore Haak, who was Comenius' agent in England, a German from the Palatinate, and John Wilkins (1614 – 1672) who was later prominent

in the Royal Society as Henry Oldenburg's co-secretary.[529] Wilkins, chaplain to Frederick V of the Palatinate, was closely linked to Rosicrucianism in the Palatinate and tutored Frederick and Elizabeth's son when he was sent to England.[530]

An admirer of Fludd, Wilkins' work is placed clearly in the Rosicrucian tradition.[531] Wilkins quotes from the Rosicrucian *Fama*, and his *Mathematicall Magick* (1648) is largely based on the section on mechanics in Fludd's *Utriusque Cosmi Historia*, published at Oppenheim in the Palatinate in 1619. In the preface to *Mathematical and Philosophical Works*, Wilkins praised the scientific works of Roger Bacon, Albertus Magnus, Agrippa, Dee, and Kircher, and denounced that "vulgar opinion attributes all such strange operations unto the power of Magick."[532] Wilkins frequently mentions the "Lord Verulam" (Francis Bacon) in the book, or "Francis Rosicrosse."[533] In 1648, meetings in Wilkins' rooms at Wadham College at Oxford began which are stated by Thomas Sprat in his official to have been the origin of the Royal Society.[534] Among the members of this Oxford group were the alchemist Robert Boyle, William Petty, and Christopher Wren, England's most famous architect, the designer of St Paul's Cathedral. William Petty (1623 – 1687) became the personal secretary to Thomas Hobbes, allowing him contact with Descartes, Gassendi and Mersenne. He befriended Samuel Hartlib and Boyle.

According to Laursen and Popkin, "The publication of Henry Oldenburg's and Robert Boyle's correspondence has made it clear that millenarianism was at the center of the concerns of the Royal Society in its founding years."[535] In 1647, Boyle had written to Samuel Hartlib mentioning his "Invisible College" and that he wished to support "so glorious a design."[536] In 1663, the Invisible College became the Royal Society and the charter of incorporation granted by Charles II named Boyle a member of the council. The first secretary of the Royal Society was Henry Oldenburg, who forged a strong relationship with John Milton and his lifelong patron, Robert Boyle. Dury was connected to Boyle by his marriage to Dorothy Moore, an Irish Puritan widow. Their daughter, Dora Katherina Dury, later became the second wife of Henry Oldenburg. When Menaseh

ben Israel arrived in London in 1650, Cromwell appointed a committee of important millenarian clergymen and government officials to receive him. Lady Ranelegh, Robert Boyle's sister, had dinner parties for Menasseh, and Oldenburg met with him as well.[537] Menasseh also met with the Cambridge Platonists Ralph Cudworth (1617 – 1688) and Henry More (1614 – 1687). The Cambridge Platonists were a group of theologians and philosophers at the University of Cambridge in the middle of the seventeenth century. Frances Yates regarded the Cambridge Platonists as scholars who engaged with the Christian Kabbalah but rejected Hermeticism following Isaac Casaubon's redating of the Hermetic corpus.[538]

Among the first Freemasons on record were Sir Robert Moray and Elias Ashmole (1617 – 1692) who became original members of the Royal Society. Ashmole supported the royalist side during the English Civil War, and at the restoration of Charles II he was rewarded with several lucrative offices. His diary entry for October 16, 1646, reads in part: "I was made a Free Mason at Warrington in Lancashire, with Coll: Henry Mainwaring of Karincham [Kermincham] in Cheshire."[539] In 1652, Ashmole befriended Solomon Franco, a Jewish convert to Anglicanism who combined his interest in Kabbalah and the architecture of the Temple with support for the English monarchy.[540] While Franco instructed him in Hebrew and was probably the source for his manuscript "Of the Cabalistic Doctrine," Ashmole carried out intelligence work for the Stuart cause.[541] Also Stuart supporter, Franco believed in the Hebrew traditions of anointed kingship, and he looked for spiritual portents in the life of Charles II, with whose eventual restoration he was greatly pleased.[542] After the Restoration, Franco converted to Christianity, persuaded by his belief that God had a divine plan for Charles II. He gave a copy of his book to Ashmole.

Ashmole was described by De Quincey as "one of the earliest Freemasons, [and] appears from his writings to have been a zealous Rosicrucian."[543] Ashmole copied in his own hand an English translation of the *Fama* and the *Confessio*, and added a letter in Latin addressed to the "most illuminated Brothers of the Rose

Cross," petitioning them to be allowed him to join their fraternity. Ashmole had a strong Baconian leaning towards the study of nature.[544] He was an antiquary with a particular interest in the history of the Order of the Garter. Ashmole revered John Dee, whose writings he collected and whose alchemical and magical teachings he endeavoured to put into practice. In 1650, he published Fasciculus Chemicus under the anagrammatic pseudonym James Hasolle. This work was an English translation of two Latin alchemical works, one by Arthur Dee, the son of John Dee.

Ashmole's works were avidly studied by other natural philosophers, such as Isaac Newton.[545] Newton, a president of the Royal Society, was committed to interpretations of the "Restoration" of the Jews to their own land of Palestine and spent the remaining years of his intellectual life exploring the *Book of Daniel*. In his library, Newton kept a heavily annotated copy of *The Fame and Confession of the Fraternity R.C.*, Thomas Vaughan's English translation of *The Rosicrucian Manifestos*. Newton's writings suggest that one of the main goals of his alchemy may have been the discovery of the philosopher's stone, and perhaps to a lesser extent, the discovery of the highly coveted Elixir of Life.[546] Newton also possessed copies of *Themis Aurea* and *Symbola Aurea Mensae Duodecium* by the alchemist Michael Maier. As a Bible scholar, Newton was initially interested in the sacred geometry of Solomon's Temple, dedicating an entire chapter of *The Chronology of Ancient Kingdoms Amended*. Found within book are several passages that directly mention the land of Atlantis. Newton believed that before its corruption, a scientific priesthood secretly maintained the original primordial religion. In particular, the priests knew that the sun and not the earth was the center of their universe, and therefore the ancient temples from Stonehenge to the Temple in Jerusalem were organized around perpetual fires that represented the sun.[547]

Society of Friends

It has often been claimed that Quakers have been vastly over–represented among Fellows of the Royal Society.[548] Adam Boreel, who assisted Rabbi Templo in his famous design of the Temple of

Solomon, is reputed to be the author of *Lucerna Super Candelabrum* ("The Light upon the Candlestick"), a mystical text accepted by both the Quakers and the Collegiants, also called the Amsterdam college, a society which he founded in 1646.[549] Their name is derived from their custom of calling their communities "Colleges," as did Spener and the Pietists.[550] The Collegiants were a spiritualist cell, like those of Sebastian Franck (1499 – 1542/3) and Kaspar Schwenkfeld (1489 or 1490 – 1561), who presented the idea of an "invisible church," and the idea that true Christianity was what he called the "inner light."[551] Schwenkfeld was the founder of the Schwenckfelders, who had flourished in Görlitz in Boehme's time there.[552] Luther referred to Franck as "the devil's most cherished slanderous mouth."[553] Franck was effectively a pantheist, who believed God to be immanent in nature. Franck made a distinction between what he called the "visible and "invisible" church. The "invisible church" derives from the Holy Spirit, through the hearts of all men. The concept would later be important to the Rosicrucians and Freemasons, and their heirs such as Schelling, Hölderlin and Hegel.[554]

In *De Lammerenkrigh* (1663), it is stated that "the majority of the Netherlands Quakers have first been Collegiants."[555] The Quakers, also called Friends, are a historically Christian group of religious movements formally known as the Religious Society of Friends, Society of Friends or Friends Church. The movement was founded by George Fox (July 1624 – 1691) and his wife, Margaret Fell, popularly as the "mother of Quakerism." Fox's ministry expanded to North America and the Low Countries, though he was arrested and jailed numerous times for his beliefs. He spent his final decade working in London to organize his expanding movement. Despite objection from some Anglicans and Puritans, he was viewed with respect by Oliver Cromwell and the Quaker convert William Penn, son of Sir William Penn (1644 – 1718) who led Cromwell Western Design expedition which captured Jamaica in 1655, and founder of the State of Pennsylvania.

Evidence of the influence of Jakob Boehme on the Quakers can be found in Fox's writings. The nineteenth-century Quaker historian,

Robert Barclay, printed passages from Fox's Journal with parallel text from Boehme. Theodor Sippel spoke of Fox's "free translation of Boehme's writings." William Braithwaite also cited a passage from the Journal where Fox claims an insight into the prelapsarian language of nature, and describes his mystical experience as involving a sense of smell, which was found in Boehme. Fox had met at least two of Boehme's admirers, Durant Hotham and Morgan Lloyd. Hotman co-wrote a biography of Boehme with Abraham von Franckenberg, a friend of Balthasar Walther, and who also corresponded with Menasseh ben Israel.[556]

Elisabeth of Bohemia, the daughter of Elizabeth Stuart and Frederick V of the Palatinate, corresponded with a number of prominent Quakers, including Robert Barclay and William Penn. Penn became close friends with Elisabeth, celebrating her in the second edition of his book *No Cross, No Crown*. She is known to have been connected to Rosicrucian alchemist Francis Mercury van Helmont (1614 - 1699).[557] Van Helmont had served on a diplomatic mission on behalf of Elisabeth who was living in Herford, Germany, when he met with Henry More and Robert Boyle. Van Helmont was a member of the circle around Rotterdam merchant Benjamin Furly, known as the Lantern, which included Lady Conway, Henry More, Adam Boreel and John Locke.[558] Furly was a Quaker and a close supporter of George Fox. In 1681, Penn, another member of Furly's Lantern, was elected Fellow of the Royal Society.[559] Penn was personally acquainted with several members of the Royal Society, including John Wallis, Isaac Newton, John Locke, John Aubrey, Robert Hooke, John Dury and William Petty.[560]

Kabbalah Unveiled

Newton was connected to van Helmont and the Christian Kabbalist Christian Knorr von Rosenroth (1636 – 1689), famous for his *Kabbala Denudata* ("Kabbalah Unveiled"), whose editors included Henry Oldenburg.[561] Von Rosenroth described Elijah as a "most famed prophet, an exemplary naturalist and sage and disdainful of riches."[562] Elias Artista was also anticipated by van

Helmont. In 1648, van Helmont published his father's works. In the introduction, he speaks of his father's expectation that the arrival of Elias Artista was imminent. Helmont saw Paracelsus and himself as forerunners of Elias Artista and interpreted the progress that medicine had already made as confirmation of the advent of Elias Artista.[563]

Van Helmont and van Rosenroth were also both in contact with Serrarius.[564] Allison Coudert proposed that van Helmont and von Rosenroth, and to varying extents seventeenth-century natural philosophers who knew them or their work, including Leibniz and Newton, took a keen interest in Lurianic Kabbalah.[565] Every one of van Helmont's books is a variation on the theme that a union of the Kabbalah and Christianity would provide a firm foundation for a universal religion, embracing Catholics, Protestants, Jews, and pagans.[566] Van Helmont acquired his knowledge of the Kabbalah from von Rosenroth, whom he helped to edit his *Kabbala Denudata*. Like their Christian-Kabbalist predecessors, van Helmont and von Rosenroth thought they could use the Kabbalah to verify Christian doctrine and thereby hasten the conversion of pagans and Jews.[567] Rosenroth's intention in publishing the *Kabbala Denudata* was to supply a Latin translation of the *Zohar*. The Christian-Kabbalists of the Renaissance and later centuries viewed the *Zohar* in the same light as they did the *Hermetica*, the *Sibylline Prophecies*, the *Orphica*, and other such writings as *prisca theologia,* as far older than they actually were. They were believed to preserve vestiges of the "ancient wisdom" of the ancient Kabbalah, which God had revealed to Moses on Mount Sinai and which had been passed down from generation to generation.[568]

Van Helmont was a friend of Gottfried Leibniz (1646 – 1716), who wrote his epitaph and introduced him to von Rosenroth in 1671.[569] Leibniz was a prominent German and philosopher and mathematician, whose most notable accomplishment was conceiving the ideas of differential and integral calculus, independently of Newton. His first position was as a salaried secretary to an alchemical society in Nuremberg.[570] In his youth Leibniz himself had joined an alchemical society at Nuremberg (in 1666–67), which

had links with an earlier Rosicrucian network.[571] Leibniz had visited Queen Christina shortly before her death in 1689, and subsequently became a member of her *Accademia fisico-matematica* in Rome, which included many Rosicrucian elements.[572] Leibniz also met and admired her Rosicrucian collaborator Giuseppe Francesco Borri, and he lamented the alchemist's later imprisonment by the Inquisition.[573]

In early in 1673, Leibniz was in England, where he came into contact with Henry Oldenburg. He was also welcomed by Moray, who introduced him to interested members, showed him the chemical-alchemical laboratory at Whitehall, and arranged the demonstration of Leibniz's calculating machine. Moray proudly nominated him for Fellowship in the Royal Society. Leibniz later referred positively to other British Freemasons, such as John Evelyn and Wren. Evelyn, who had earlier investigated operative Masonry, contributed Masonic emblems to the Royal Society, and shared Masonic bonds with Moray.[574]

Anne Conway (1631 – 1679) was an English philosopher whose work, in the tradition of the Cambridge Platonists, was an influence on Leibniz. Her stepbrother, John Finch (1626 – 1682), who was ambassador of England to the Ottoman Empire and a fellow of the Royal Society, introduced her to the Cambridge Platonist Henry More. This led to a lifelong correspondence and close friendship between them on the subject of Descartes' philosophy. She became interested in the Lurianic Kabbalah, and then was introduced by van Helmont to Quakerism, to which she converted in 1677.[575] In 1677, influenced by von Helmont, Conway wrote the *Principles of the Most Ancient and Modern Philosophy*, first published in Latin translation by van Helmont in Amsterdam in 1690. Conway collaborated with van Helmont on a *Cabbalistical Dialogue* (1682), for von Rosenroth's *Kabbala Denudata*.

Spinoza

In The Hague in 1676, Leibniz spent several days in intense discussion with Baruch Spinoza (1632 – 1677), a student of Menasseh ben Israel, who was also associated with the

Rosicrucians, and who had just completed his masterwork, the *Ethics*.[576] In 1656, while Menasseh was away in London, the 23-year-old Spinoza was excommunicated from the Jewish community as a reviled heretic. Spinoza, a Jewish-Dutch philosopher of Portuguese Marrano origin. His Portuguese name was Benedito "Bento" de Espinosa or d'Espinosa. Along with René Descartes, whose doctrines he critiqued, Spinoza was a leading philosophical figure of the Dutch Golden Age, though his books were also later put on the Catholic Church's Index of Forbidden Books. Spinoza developed highly controversial ideas regarding the authenticity of the Hebrew Bible and the nature of the Divine, and he came to be considered one of the great rationalists of seventeenth-century philosophy. He has been called the "prophet" and "prince" of pantheism, and the "God-intoxicated man."[577]

In 1655, the Jewish religious authorities of Amsterdam issued a *herem* against him, excommunicating from the Jewish faith at age 23. In a language that was uniquely harsh for that kind of censure, the condemnation stated:

> …having failed to make him mend his wicked ways, and, on the contrary, daily receiving more and more serious information about the abominable heresies which he practised and taught and about his monstrous deeds, and having for this numerous trustworthy witnesses who have deposed and borne witness to this effect in the presence of the said Espinoza, [council of elders] became convinced of the truth of the matter; and after all of this has been investigated in the presence of the honourable *chachamin* [sages], they have decided, with their consent, that the said Espinoza should be excommunicated and expelled from the people of Israel."[578]

Spinoza is regarded as the first "secular Jew."[579] Spinoza's *Tractatus* put forth his most systematic critique of Judaism, and all organized religion in general. The *Tractatus* was one of the few books to be officially banned in the Netherlands at the time, though it could be purchased easily, and was soon the topic of heated discussion throughout Europe. Spinoza became the first to argue

that the Bible is not historically accurate, that it is full of inconsistencies, and that some of its content can be explained through scientific study of the language. He contended that the Bible "is in parts imperfect, corrupt, erroneous, and inconsistent with itself, and that we possess but fragments of it." He further argued that true religion has nothing to do with theology, ritual ceremonies, or sectarian dogma, and that religious authorities should have no role in governing a modern state. He also denied the reality of miracles and divine providence, reinterpreted the nature of prophecy, and called for tolerance and democracy.

The treatise also rejected the Jewish notion of Jewish "chosenness," asserting all peoples are on par with each other, as God has not elevated one over the other. Spinoza also claimed that the Torah was essentially a political constitution of the ancient Israelites, and since the state no longer existed, its constitution was no longer valid. In his view, the Jews were not a community shaped by a shared theology, but a nationality that had been shaped by historical circumstances, and their common identity developed due to their separatism. The tangible symbol of their separateness, an its ultimate identifier, was circumcision. Spinoza also made what was later taken to be the earliest statement in support of the Zionist goal of creating a state in Israel.[580] In *Tractatus Theologico-Politicus*, he wrote:

> Indeed, were it not that the fundamental principles of their religion discourage manliness, I would not hesitate to believe that they will one day, given the opportunity- such is the mutability of human affairs- establish once more their independent state, and that God will again choose them.[581]

Spinoza used the rose symbol on his personal seal.[582] The title page of his *Tractatus* is found the Latin phrase *apud Henricum Kunraht*, in reference to Heinrich Khunrath. Spinoza was in contact with and impressed by two Rosicrucians. First, there was Leibniz.[583] As well, Spinoza commented to in a letter to Jarig Jellis concerning Helvetius' alchemical transmutation which he allegedly witnessed. Johann Friedrich Schweitzer, usually known as Helvetius

had carried out the experiment following a visit from Elias Artista who provided him philosophers' stone.[584] Spinoza's well-known friend, Jan de Witt, the Grand Pensionary of Holland, was tutored at an early age by Isaac Beekman, a known Rosicrucian who associated with Descartes.[585]

After his separation from the Jewish community in 1656, Spinoza joined the Collegiants. Spinoza joined the Collegiants while living near Leiden from 1660 to 1663, during which time he began working on his major book, *The Ethics*.[586] Spinoza may have contributed to a link between the Quakers and the Sabbatean prophets.[587] It may very well have been the Sabbatean supporter Serrarius who, in 1657, introduced Spinoza to the Quakers, and in particular to their leader, Serrarius' friend William Ames. Parallels between the behavior of the Shabbateans and the Quakers were recognized by their contemporaries.[588] In a Polish pamphlet of 1666, Sabbatai Zevi is actually called a "Quaker Jew." In another pamphlet, a portrait of Zevi appears next to one of the "Quaker Jesus," the English Quaker leader James Nayler (1618 – 1660).[589] In 1656, Nayler achieved national notoriety and was imprisoned and charged with blasphemy after he re-enacted Christ's "Palm Sunday" entry into Jerusalem by entering Bristol on a horse.

Quaker missionaries were present in Izmir, Istanbul, and Jerusalem in 1657–58, shortly before the Sabbateans. They passed through Livorno, where they visited the synagogue and met with Jews who appeared to be interested in their message. From Livorno some of the missionaries traveled through Greece while others went to Izmir again. One of them reported that, "The sound [of our] coming is gone through this town among Turks and Jews and all."[590] In 1658, the missionary Mary Fisher, who knew Margaret Fell personally, walked 500 miles alone through an unknown land in order to deliver a message from God before the Ottoman Sultan Mehmet IV. The Quaker's most influential tool for the conversion of the Jews was a Hebrew translation of a Quaker pamphlet by Fell, entitled *A Loving Salutation to the Seed of Abraham Among the Jews*, which had been completed shortly before the trip, apparently

by Spinoza. Spinoza translated a letter to Menasseh ben Israel from Fell, who also favored the return of the Jews to England.[591]

By the beginning of the 1660s, Spinoza's name became more widely known, and he was eventually paid visits by Gottfried Leibniz, Hobbes and Henry Oldenburg.[592] Oldenburg had probably heard of Spinoza through their common friend, Serrarius.[593] Spinoza was also aware of Sabbatai's missions, as he was interested in the possibility of a restoration of the Jews. As a pupil of Saul Levi Morteira, the Kabbalist rabbi Zacuto may also have been, as a youth still in Amsterdam, a fellow student of Spinoza.[594] In 1656, Morteira and da Fonseca were among the several Portuguese-Jewish elders the community in the Netherlands who excommunicated Spinoza. Also a follower of Zevi was Dionysius Musaphia (c. 1606 – 1675), a Jewish scholar and author of a number of scientific works regarding archaeology, Semite philology, and alchemy, and an adherent of Spinoza.[595] Even Spinoza himself entertained the possibility that with these events the Jews might reestablish their kingdom and again be the chosen of God.[596]

In later years, Serrarius handled the transmission of Spinoza's manuscripts and letters to Oldenburg. From their correspondence, it is apparent that Oldenburg and Spinoza saw each other regularly during those years. Spinoza and Serrarius maintained their relationship until Serrarius' death in 1669.[597] When he heard of the excitement about Sabbatai Zevi, Oldenburg wrote to Spinoza to enquire if the King of the Jews had arrived on the scene: "All the world here is talking of a rumour of the return of the Israelites… to their own country… Should the news be confirmed, it may bring about a revolution in all things."[598] Oldenburg, who was keen to promote Spinoza's ideas among the radical Protestants with whom he associated in England, put Spinoza into contact with Robert Boyle.

Empiricism

According to Yirmiyahu Yovel, author of *The Other Within: The Marranos: Split Identity and Emerging Modernity*, the Marrano

experience contributed to the use of “dual language,” which deliberately employed equivocation, where terms and ideas had to be presented to appear to discuss one matter to outsiders, without disclosing their true meaning to for their intended audience, “set a linguistic pattern that played an indispensable role in the process of European modernization.” Thus Jewish esoteric ideas could be disguised as “Christian” or even secular philosophy. According to Yovel:

> In perfecting the uses and modes of equivocation, the Marranos set a linguistic pattern that played an indispensable role in the process of European modernization… Hence we can say that some measure of marranesque element was indispensable in that evolution; the creators of modernity often had to act like quasi-Marranos. The Enlightenment in particular manifested this need—Hobbes and Spinoza, Hume and Shaftesbury, Diderot and Mandeville, Locke and Montaigne, the Deists, the materialists, possibly Boyle, even Kant (on religion) and Descartes (on his intended project), and a multitude of lesser figures and mediators found it necessary to revert to various techniques of masked writing.”[599]

Isaac La Peyrère, who was influenced by Thomas Hobbes, was an influence on Spinoza. Hobbes was also part of the circle around Descartes’ friend Marin Mersenne, Pierre Gassendi and Gabriel Naudé, to which La Peyrère belonged, and wrote a critique titled *Meditations on First Philosophy of Descartes*.[600] La Peyrère, Hobbes, and Spinoza are increasingly identified with the foundation of modern historical biblical criticism in the seventeenth century.[601] Spinoza’s *Tractatus Theologico-Politicus*, which was published anonymously, borrowed and adapted freely from Hobbes’ *Leviathan*, whose themes were anticipated in *De Cive* (“On the citizen”).[602] The first seven chapters contain many borrowings from La Peyrère’s *Prae-Adamitae*.

Descartes laid the foundation for seventeenth-century continental rationalism, later advocated by Spinoza and Leibniz, and opposed by the empiricist school of thought consisting of Hobbes,

Locke, Berkeley, and Hume. Hobbes was accused of atheism, or of teachings that could lead to atheism. He argued repeatedly that there are no incorporeal substances, and that all things, including human thoughts, and even God, heaven, and hell are corporeal, matter in motion.[603] Newton's friend John Locke, (1632 – 1704), a prominent member of the Royal Society and a Freemason,[604] is the person normally considered as the founder of empiricism, a theory that states that knowledge comes only or primarily from sensory experience.[605] Most scholars trace the phrase "Life, Liberty and the pursuit of Happiness," in the American Declaration of Independence, to Locke's theory of rights. Following the tradition of Sir Francis Bacon, Locke is equally important to social contract theory. Locke was a member along with van Helmont of the Lantern of Benjamin Furly. Jacob Abendana's brother Isaac who taught Hebrew at Cambridge and knew Locke, as well as Henry More and Robert Boyle.[606] Charles Cudworth's daughter Damaris Cudworth (1659 – 1708), was a friend of Locke, and also a correspondent of Gottfried Leibniz.[607]

Locke, who also spent time in Amsterdam, was influenced by Spinoza.[608] The philosopher and novelist Rebecca Newberger Goldstein argues that during his five years in Holland, Locke chose his friends of Spinoza, who "insisted on identifying himself through his religion of reason alone." While she says that "Locke's strong empiricist tendencies" would have "disinclined him to read a grandly metaphysical work such as Spinoza's *Ethics*, in other ways he was deeply receptive to Spinoza's ideas, most particularly to the rationalist's well thought out argument for political and religious tolerance and the necessity of the separation of church and state."[609]

Locke was a friend of John Aubrey, was close to Moray, Ashmole, and was familiar with Wren's role in the fraternity. Aubrey solicited information about the origins and nature of the Rosicrucians from his friend William Holder, Dean of Windsor.[610] In 1694, Aubrey's Scottish correspondent Dr. James Garden sent from Aberdeen an account of the gift of second sight, which he connected with rumors of Rosicrucian activities in England: "as strange things

are reported with you of 2d sighted men in Scotland so with us here of ye Rosicruzians in England."[611] Aubrey allowed Locke to copy Garden's letter on both phenomena. With Wren and Boyle, Locke had earlier studied at Oxford under the Rosicrucian chemist Peter Sthael.[612] At Oxford, Aubrey had recently met John Toland, whose Rosicrucian activities in Scotland were described by their mutual acquaintance, the Oxford fellow Edmund Gibson, in 1694.[613] Toland agreed with Aubrey's and Garden's theories on the Druidic origins of Stonehenge.[614] By 1688, Locke was in touch with the editors Van Helmont and Knorr von Rosenroth, and the latter sent him a Kabbalistic commentary on the *Abrégé* of Locke's forthcoming *Essay Concerning Human Understanding*. [615]

Locke is regarded as the "Father of Liberalism."[616] One of Locke's fundamental arguments against innate ideas is what he regarded as the very fact that there is no truth to which all people attest. Locke postulated that at birth man's mind was a blank slate or *tabula rasa*, which is shaped by experience, sensations and reflections as the sources of all our ideas. Unlike Hobbes, however, Locke believed that human nature is characterized by reason and tolerance. But like Hobbes, he believed that human nature allowed men to be selfish. In a natural state all people were equal and independent, and everyone had a natural right to defend his "Life, Health, Liberty, or Possessions." Also like Hobbes, Locke assumed that the sole right to defend in the state of nature was not enough, so people established a civil society to resolve conflicts in a civil way with help from government in a state of society.

Similar arguments were developed by Scottish philosopher David Hume (1711 – 1776), whose philosophy, especially his "science of man," is often thought to be modeled on Newton's successes in natural philosophy.[617] Beginning with his *A Treatise of Human Nature*, Hume strove to create an entirely naturalistic "science of man" that examined the psychological basis of human nature. He concluded that desire rather than reason governed human behavior, saying: "Reason is, and ought only to be the slave of the passions." He argued against the existence of innate ideas, concluding instead that humans have knowledge only of things they

directly experience. He was also a sentimentalist who held that ethics are based on feelings and governed by “custom” rather than abstract moral principles.

8. America

Sacred Destiny

Among the names first suggested for the newly discoverd continent of America was Atlantis, proposed by Guillaume Postel.[618] Popular history in the United States repeats the notion that many of the British colonies in North America were settled in the seventeenth century by Englishmen fleeing religious persecution at home.[619] They supported the efforts of their leaders to create “a City upon a Hill” or a “Holy Experiment,” whose success would prove that God’s plan could be successfully realized in the American wilderness. Ultimately, their efforts inspired their successors to establish the legacy of secularism in the United States, permanently separating Church and State, in order to avoid the same persecutions their predecessors had endured. The reality is, however, that America was founded by occult secret societies, who were bent not so much on preserving religious freedom of all religions, but rather of upending the power of the Catholic Church, which for centuries had been the source of their brutal suppression.

The founding of America was a Rosicrucian mission, inspired by Campanella’s *City of the Sun* and Francis Bacon’s *New Atlantis*, to set up a haven where they would be free to practice their heretical views. To understand the Masonic perspective of this history, Manly P. Hall, a 33º Mason and the founder of the Philosophical Research Society, in *The Secret Destiny of America* explained:

> Bacon quickly realized that here in the new world was the proper environment for the accomplishment of his great dream, the establishment of the philosophic empire. It must be remembered that Bacon did not play a lone hand; he was the head of a secret society including in its membership the most brilliant intellectuals of his day. All these men were bound together by a common oath to labor in the cause of a world democracy. Bacon’s society of the unknown philosophers

included men of high rank and broad influence. Together with Bacon, they devised the colonization scheme.[620]

That mission, according to Hall, is the fulfillment of a "Universal Plan." It is also known as "The Great Work" (Latin: *Magnum opus*), an alchemical term for the process of working with the *prima materia* to create the philosopher's stone. It has been used to describe personal and spiritual transmutation in the Hermetic tradition, believed to have been preserved over the centuries by the predecessors of Freemasonry, the Templar Knights and the Rosicrucians. It is interpreted from the esoteric teachings of the Jewish mystical tradition of the Kabbalah, according to which this fulfillment will come from a resolution of all opposites, leading to order out of chaos, or "*ordo ab chao*" in Latin, according to the Masonic dictum.

Pike wrote in *Morals and Dogma*, "So that the Great Work is more than a chemical operation; it is a real creation of the human word initiated into the power of the Word of God."[621] The influential Order of the Golden Dawn defines the Great Work as referring "to the path of human spiritual evolution, growth and illumination, which is the goal of ceremonial magic."[622] And finally, Aleister Crowley, a former member of the Golden Dawn and the godfather of twentieth century Satanism, explained: "The Great Work is the uniting of opposites. It may mean the uniting of the soul with God, of the microcosm with the macrocosm, of the female with the male, of the ego with the non-ego."[623] The means is magic, which according to Eliphas Lévi, derives from a force in nature which "is immeasurably more powerful than steam, and by means of which a single man, who knows how to adapt and direct it, might upset and alter the face of the world."[624] The Great Work within Crowley's Satanic cult of Thelema, is regarded as the process of attaining knowledge and conversation with the "Holy Guardian Angel" and learning and accomplishing one's "True Will." Thus, according to Manly P. Hall: "When the Mason learns that the key to the warrior on the block is the proper application of the dynamo of living power, he has learned the mystery of his Craft. The seething energies of Lucifer are in his hands…"[625]

Thus, in Freemasonry, the establishment of American "democracy" is perceived to be at the forefront of a sacred destiny, the reconstruction of the Temple of Solomon, as an allegory for the establishment of a *Novus Ordo Seclorum* ("New Order of the Ages"). In the *Encyclopaedia of Freemasonry*, Masonic historian Albert Mackey affirms: "Of all the objects which constitute the Masonic science of symbolism, the most important, the most cherished, by the Mason, and by far the most significant, is the Temple of Jerusalem."[626] Edward Waite writing in *A New Encyclopedia of Freemasonry and of Cognate Instituted Mysteries: The Rites, Literature and History*, declares: "in several High Grades [of Masonry] we hear of a secret intention to build yet another temple at Jerusalem."[627] As Waite explains, "There is a time… to come when the Holy One shall remember His people Israel and the Lord shall build the House. Such is the Zoharic testimony."[628]

Hall believed there had existed since long ago a group of enlightened individuals united as the Order of the Quest. All were searching for one and the same thing: a perfected social order, Plato's commonwealth, the government of the philosopher-kings. According to Hall, "For more than three thousand years, secret societies have labored to create the background of knowledge necessary to the establishment of an enlightened democracy among the nations of the world." Hall further states:

> World democracy was the secret dream of the great classical philosophers. Toward the accomplishment of this greatest of all human ends they outlined programs of education, religion, and social conduct directed to the ultimate achievement of a practical and universal brotherhood. And in order to accomplish their purposes more effectively, these ancient scholars bound themselves with certain mystic ties into a broad confraternity. In Egypt, Greece, India, and China, the State Mysteries came into existence. Orders of initiated priestphilosophers were formed as a sovereign body to instruct, advise, and direct the rulers of the States.
>
> And so it is from the remote past, from the deep shadows of the medieval world as well as from the early struggles of more

> modern times, that the power of American democracy has come. But we are only on the threshold of the democratic state. Not only must we preserve that which we have gained through ages of striving, we must also perfect the plan of the ages, setting up here the machinery for a world brotherhood of nations and races.
>
> This is our duty, and our glorious opportunity.[629]

As expressed by Hall in *The Secret Destiny of America*, it is the United States, supposedly known to the ancients as Atlantis, which was chosen for this sacred purpose. The *Scottish Rite Journal* called Hall "Masonry's Greatest Philosopher."[630] In 1928, at only twenty-seven, he published *The Secret Teachings of All Ages*, a massive compendium of the mystical and esoteric philosophies of antiquity. Hall dedicated the book to "the proposition that concealed within the emblematic figures, allegories and rituals of the ancients is a secret doctrine concerning the inner mysteries of life, which doctrine has been preserved *in toto* among a small band of initiated minds." The book won the admiration of figures ranging from General John Pershing to Elvis Presley and Ronald Reagan. As well, Dan Brown, author of *The Da Vinci Code*, cites it as a key source. Hall's *The Secret Destiny of America* was based on a speech he gave in 1942 to a sold-out audience at Carnegie Hall. He returned in 1945 for another well-attended lecture, titled: "Plato's Prophecy of Worldwide Democracy."

Amerigo

Columbus as well was in search of the lost continent of Atlantis.[631] Although Columbus was the first to discover the continent of America, his mistake was in believing that the land was a part of Asia. That assumption was corrected by his friend Amerigo Vespucci (1454 – 1512), an Italian merchant and explorer from the Republic of Florence, from whose name the terms America and Americas are derived. Vespucci was born in 1454 in Florence, the child of a notary for the money changers' guild. Amerigo's two older brothers, Antonio

and Girolamo, were sent to the University of Pisa for their education. Antonio followed his father to become a notary, while Girolamo entered the Church and joined the Knights Templar in Rhodes.[632]

Vespucci's family had good relations with Lorenzo de' Medici, also known as "the Magnificent," the powerful de facto ruler of Florence.[633] In 1482, when his father died, Amerigo went to work for Lorenzo di Pierfrancesco de' Medici, head of a junior branch of the Medici family. Lorenzo's grandfather, Lorenzo the Elder (c. 1395 – 1440), was a brother of Cosimo de Medici, the elder, sponsor of the Christian Kabbalist Marsilio. Lorenzo's brother Giovanni de Medici would later marry Caterina Sforza, grand-daughter of Francesco I Sforza, member of the Order of the Crescent founded by René of Anjou. Caterina's uncle, Ludovico Sforza, famous paton of Leonardo da Vinci, would become Grand Master of the Order of the Fleur de Lys, also founded by René of Anjou. Caterina's grandson, Cosimo I de Medici a knight of the Order of the Golden Fleece, married Eleonora of Toledo, who was brought up in Naples at the household of Jacob Abarbanel's son Don Samuel Abarbanel and daughter-in-law Benvenida.[634] Their daughter Lucrezia, Duchess of Modena, was married Alfonso II d'Este, grandson of Alfonso I d'Este and the notorious Lucrezia Borgia, and an ally of Emperor Rudolf II who supported John Dee. Lorenzo and Giovanni's support for the heretic Savonarola gained them the nickname of *Popolano* ("commoner").

Lorenzo and his brother Giovanni had come under the tutelage of their older cousin, Lorenzo the Magnificent, and studied under Ficino and Amerigo's uncle, Giorgio Antonio Vespucci. The young Lorenzo was a fellow-student, and from the 1483 Amerigo became his employee and friend. In 1501, Lorenzo di Pierfrancesco was suspected of a plot with Cesare Borgia to favor the latter in the conquest of the city. In the early 1500s, Amerigo Vespucci would send most of his famous letters on the "New World" to Lorenzo di Pierfrancesco. It was the Medici who sent him to Seville in 1492 to work in one of the branches there, and that's where he got into sailing and exploring. Vespucci became involved with Florentine merchant Gianotto Berardi, most notably providing investment and support for Columbus and his voyages of discovery. Berardi had

taken over the Medici business in Seville, and had his own business in African slavery and ship chandlery.[635] Vespucci was a good friend of Columbus, helping him to equip one of his ships for a voyage.

Vespucci made at least two voyages of the Age of Discovery, first on behalf of Spain (1499 – 1500) and then for Portugal (1501 – 1502) for Manuel I of Portugal, Grand Master of the Knights of Christ, and knight of the Order of the Golden Fleece.[636] However, Vespucci became convinced that the land Columbus had discovered was not Asia but a new continent. He wrote to his friend Lorenzo:

> A few days ago I wrote you at some length about my return from those new regions we searched for and found with the fleet, at the expense and by the command of the most serene King of Portugal, and which can properly be called a "New World," since our forebears had absolutely no knowledge of it, nor do any of those who are hearing about it today… On 7 August 1501, we dropped our anchor off the shores of that new land, thanking God with solemn prayers and the celebration of the Mass. Once there, we determined that the new land was not an island but a continent…[637]

Giorgio Antonio Vespucci, patron of Botticelli and uncle of Italian explorer Amerigo Vespucci, was teacher of the grandson of René of Anjou, the future René II, Duke of Lorraine, who studied in Florence. René II was son of Yolande of Lorraine, who supposedly succeeded her father as Grand Master of the Priory of Sion, and Ferri, Count of Vaudémont, who belonged to her father's Order of the Crescent with Francesco I Sforza. René II was also the grandfather of Mary of Guise, wife married King James V of Scotland.

An association of humanist scholars was formed in Saint-Dié under the patronage of René II, who called themselves the Gymnasium Vosagense. The academy included Matthias Ringmann (1482 – 1511), and his collaborator Martin Waldseemüller (c. 1470 – 1520).[638] Amerigo Vespucci's voyages became widely known in Europe after two accounts attributed to him were published between 1503 and 1505, when the Soderini Letter (1505) came to the

attention of Ringmann and Waldseemüller. In 1507, Ringmann and Waldseemüller published their *Introduction to Cosmography* with an accompanying world map. Ringmann wrote, “I see no reason why anyone could properly disapprove of a name derived from that of Amerigo, the discoverer, a man of sagacious genius. A suitable form would be Amerige, meaning Land of Amerigo, or America, since Europe and Asia have received women’s names.”[639] A thousand copies of the map were printed with the title *Universal Geography According to the Tradition of Ptolemy and the Contributions of Amerigo Vespucci and Others*. In 1538, Gerardus Mercator used America to name both the North and South continents on his influential map.

Fortunate Isles

Long popular in occult circles, the Atlantis myth was first mentioned by Plato, referring to a lost continent that had existed in the Atlantic Ocean. Mediaeval European writers, who received the tale from Arab geographers, believed the mythical island to have actually existed, and later writers tried to identify it with an actual country. When America was discovered, the Spanish historian Francisco Lopez de Gomara, in his *General History of the Indies*, suggested that Plato’s Atlantis and the new continents were the same.

An influential example of the Atlantis legend is found in Ben Jonson’s *The Fortunate Isles and Their Union*, which satirized the Rosicrucians. In spite of its tone, in 1619 Jonson had met Joachim Morsius, a close associate of Johann Valentin Andreae who promoted the Lion of the North prophecy with Johannes Bureus.[640] Designed by Inigo Jones, *The Fortunate Isles* was the major entertainment of the 1624–25 Christmas season at the Stuart Court. For source material for his text, Jonson relied upon the *Speculum Sophicum Rhodo-strautoricum* of Teophilus Schweigardt (1618) and the *Artis Kabbalisticae* of Pierre Morestel (1621). Jonson describes the moving castle of Julianus de Campis, the Rosicrucian pseudonym of the Dutch-born engineer Cornelius Drebbel, who demonstrated many mechanical inventions in the courts of James I

and Prince Henry in 1605-1611.[641] The name Johphiel derives from Cornelius Agrippa's *De Occulta Philosophia*. The *Fortunate Isles* opens with the entrance of Johphiel, "an airy spirit" who is supposedly "the intelligence of Jupiter's sphere." Johphiel has a long conversation with Merefool, "a melancholic student," which involves much material on the then controversial subject of "the brethren of the Rosy Cross."

The Fortunate Isles were semi-legendary islands in the Atlantic Ocean and were one of the most persistent themes in European mythology. The name Fortunate Isles, or sometimes Blessed Isles or Isles of the Blest, was the name given it by the ancient Greeks where mortals lived forever in an earthly paradise with the gods and heroes of Greek mythology.[642] Later on the islands were said to lie in the Western Ocean near the encircling River Oceanus, as well as Madeira, the Canary Islands, the Azores, Cape Verde, Bermuda, and the Lesser Antilles.

The Antilles were named after Antilia, an alternate name, along with Macaria, used by Samuel Hartlib for his Invisible College and related to the college described by Andreae in his *Christianae Societatis Imago*.[643] Antilia was a phantom island that was reputed during the fifteenth century age of exploration to lie in the Atlantic Ocean, far to the west of Portugal and Spain. The island also went by the name of Isle of Seven Cities. It originated from an old Iberian legend, set during the Moorish conquest of Spain in the eighth century. Seeking to flee from their conquerors, seven Christian Visigothic bishops embarked with their flocks on ships and set sail westwards into the Atlantic Ocean, eventually landing on an island where they founded seven settlements. The island makes its first explicit appearance as a large rectangular island in the 1424 portolan chart of the Venetian cartographer Zuane Pizzigano. The following year, in what may be the first attempt to represent the new world, the island appeared on a portolano belonging to the Library of Weimar, then on a 1436 map prepared by the Venetian Andrea Bianco, and thereafter on nearly all contemporary maps.[644]

The name "Antilia" was a appeared in Martin Behaim's famous Nuremberg globe of 1492, placed in the south-west of Portugal, far out in the Atlantic ocean. Behaim had learned of the story during his

Portuguese travels. In that same year, Behaim's friend Christopher Columbus set out on his historic journey to Asia, citing the island as the perfect halfway house by the authority of Paul Toscanelli.[645] Columbus had supposedly gained charts and descriptions from a Spanish navigator, who had "sojourned… and died also" at Columbus' home in Madeira, after having landed on Antillia.[646] Others, following Peter Martyr d'Anghiera, suggested contenders in the West Indies for Antillia's heritage, and as a result the Caribbean islands became known as the Antilles.

New Atlantis

In the *City of the Sun*, which was inspired by the *Picatrix* and by Plato's *Republic* and the description of Atlantis in *Timaeus*, a Genoese sea-captain who has wandered over the whole earth carries on a dialogue with his host, a Grandmaster of the Knights Hospitallers, which he relates his experiences in the City of the Sun, in Taprobane, "immediately under the equator," which he describes a theocratic society where goods, women and children are held in common. In the final part of the work, Campanella provides a prophesy in the veiled language of astrology that the Spanish kings, in alliance with the Pope, are destined to be the instruments of a Divine Plan: the final victory of the True Faith and its diffusion in the whole world.

Bacon's *New Atlantis* (1927), significantly resembles Johann Valentin Andreae's *Description of the Republic of Christianopolis*. The island on which the utopian city of Christianopolis stood was discovered by Christian Rosencreutz on the voyage on which he was starting at the end of the *The Chymical Wedding*. In Christianopolis spiritual fulfilment was primary goal of each individual where scientific pursuits were the highest intellectual calling. Andreae's island also depicts a great technological innovations, with many industries separated in different zones which supplied the population's needs, which shows great resemblance to Bacon's scientific methods and purposes.

Bacon suggests that the continent of America was the former Atlantis where there existed an advanced race during the Golden

Age of civilization. Bacon tells the story of a country ruled by philosopher-scientists in their great college called *Solomon's House*, which inspired the founding of the Royal Society. According to Bacon's account, also living in the land, beside the natives, were Hebrews, Persians, and Indians. It is a Jew named Joabin who enabled Bacon's hero to meet with "the father of Salomon's House." According to Joabin, the people of Bensalem are descended from Abraham, from his son Nachoran, and their laws were given by Moses, who "by a secret cabala ordained the laws of Bensalem which they now use." According to the narrator, while Jews usually tend to despise Christianity, the Jews of Bensalem "give unto our Saviour many high attributes, and love the nation of Bensalem extremely." Joabin acknowledged that Christ was born of a virgin and that he was more than a man, and believed God made him ruler of the seraphims who guard his throne. Christ is referred to as Milken Way, and the Eliah of the Messiah. According to narrator, the Jews of Bensalem believed that:

> …when the Messiah should come, and sit in his throne at Hierusalem, the king of Bensalem should sit at his feet, whereas other kings should keep a great distance. But yet setting aside these Jewish dreams, the man was a wise man, and learned, and of great policy, and excellently seen in the laws and customs of that nation.

Ben Jonson referenced the idea related to Solomon's House in his masque, *The Fortunate Isles and Their Union*, which satirized the Rosicrucians. Hartlib specifically mentions Solomon's House with reference to the kinds of institutions he would like to see created.[647] In *The New Atlantis*, they described the purpose of their brotherhood: "The end of our foundation is the knowledge of causes, and secret motions of things; and the enlarging of the bounds of human empire, to the effecting of all things possible." Having gained superior knowledge imparted to them by heavenly beings, they possessed flying machines and ships with which they travel under the sea. The inhabitants of New Atlantis would appear to have achieved the great instauration of learning and have therefore

returned to the state of Adam in Paradise before the Fall—the objective of advancement both for Bacon and for the authors of the Rosicrucian manifestos.[648]

Britannia

The esotericism of the Elizabeth Age was also coupled with imperial ambitions. It was an age of exploration and expansion abroad, the seafaring prowess of English adventurers such as Sir Francis Drake (c. 1540 – 1596), and the Spanish Armada was repulsed. England was also well-off compared to the other nations of Europe. North America attracted particular attention in England, as the idea grew that a north-west passage to the East could be discovered. John Bale, writing in the 1540s, had identified the Protestant Church of England as an actor in the historical struggle with the "false church" of Catholicism, supported by his interpretations of the *Book of Revelation*. The views of John Foxe, author of what is popularly known as *Foxe's Book of Martyrs*, became widely accepted within the Church of England for a generation and more. According to Foxe, a war against the Antichrist was being waged by the English people, but led by the Christian Emperor (echoing Constantine I) who was identified with Elizabeth I. Foxe, referring to it as "this my-country church of England," characterized England's destiny as the elect nation" of God.[649]

John Bale, writing in the 1540s, had identified the Protestant Church of England as an actor in the historical struggle with the "false church" of Catholicism, supported by his interpretations of the *Book of Revelation*. The views of John Foxe, author of what is popularly known as *Foxe's Book of Martyrs*, became widely accepted within the Church of England for a generation and more. According to Foxe, a war against the Antichrist was being waged by the English people, but led by the Christian Emperor (echoing Constantine I) who was identified with Elizabeth I. Foxe, referring to it as "this my-country church of England," characterized England's destiny as the "elect nation" of God.[650]

Like Spenser's *Faerie Queene*, the British accepted the prophecy of Merlin, which proclaimed that the Saxons would rule

over the Britons until King Arthur again restored them to their rightful place as rulers. The prophecy was related by Geoffrey of Monmouth (1100 – 1155), a cleric and one of the major figures in the development of British historiography and the popularity of tales of King Arthur. He is best known for his chronicle *Historia Regum Britanniae*, which relates the purported history of Britain from its first settlement by Brutus, a descendant of the Trojan hero Aeneas. The prophecy was adopted by the British people and eventually used by the Tudors who claimed to be descendants of Arthur and the rightful rulers of Britain.[651]

It is John Dee who has been credited with the coining of the term “British Empire.” Believing himself to be of ancient British royal descent as well, Dee identified completely with the British imperial myth around Elizabeth I.[652] According to Donald Tyson, “It was Dee’s plan to use the complex system of magic communicated by the angels to advance the expansionist policies of his sovereign, Elizabeth the First.”[653] Dee laid the foundations for British imperialism by claiming that conquests by King Arthur had given Elizabeth I title to foreign lands such as Greenland, Iceland, Friesland, the northern islands towards Russia and the North Pole. He claimed that the New World was appointed by Providence for the British to influence and rule. In his 1576 *General and rare memorials pertayning to the Perfect Arte of Navigation*, Dee advocated a policy of political and economic strengthening of England and imperial expansion through colonization and maritime supremacy into the New World.

In the frontispiece of the book Dee included a figure of Britannia kneeling by the shore beseeching Elizabeth I to protect her empire by strengthening her navy.[654] Britannia is an ancient term for Great Britain and also a female personification of the island. In the second century, Roman Britannia came to be personified as a goddess armed with a trident and shield and wearing, like the Greek Athena, a phallic Corinthian helmet. Britannia is later depicted with a lion at her feet, the heraldic symbol the Tribe of Judah. In France she is known as Lady Liberty, in Switzerland as Helvetia, in Germany as Germania, in Poland as Polonia, and in Ireland as Hibernia.

When Philip II of Spain, Grand Master of the Order of Santiago, attempted to invade England with the Spanish Armada in 1588, Elizabeth had consulted John Dee on how to best counter the advancing Spanish ships, he advised her and Sir Francis Drake to refrain from pursuit because the Spanish fleet would be broken up by storm. When a storm did destroy the Armada and aided the English victory many courtiers were convinced that Dee had conjured it. Thus Dee became the model for the character of the sorcerer Prospero in Shakespeare's *The Tempest*. But it was also believed Drake was a wizard and sold his soul to the Devil in exchange for success over the Spanish. It is claimed that he also organized several covens of witches to work magically to raise the storm and prevent the invasion.[655]

One of Dee's staunchest supporters at court was Sir Christopher Hatton who was the main backer for Sir Francis Drake's world voyage. Drake's exploits were legendary, making him a hero to the English, but a pirate to the Spaniards to whom he was known as *El Draco*, "the Dragon." Drake also carried out the second circumnavigation of the world, from 1577 to 1580. Drake was Vice-Admiral of the English fleet in 1588 against the Spanish Armada, whose defeat was supposedly caused through Dee's sorcery. But it was also believed Drake was a wizard and sold his soul to the Devil in exchange for success over the Spanish. It is claimed that he also organized several covens of witches to work magically to raise the storm and prevent the invasion.[656]

The quartermaster for Drake's 1577 global navigation was named as Moses the Jew. Subatol Deul, who would become one of the most feared pirates in the world, formed an alliance with Drake's son Henry Drake. Subatol was the son of Sudel Deul, a sixteenth century Jewish physician and early explorer of the Americas who is credited with introducing the potato to Europeans. Together, Subatol and Henry formed the "Brotherhood of the Black Flag," and attacked Spanish ships off the coast of present-day Chile. It is said that the duo buried 6,000 pounds of Spanish gold and an even larger amount of silver near the Guayacan harbor. The treasure has not been found, though seekers have discovered documents written partly in Hebrew, possibly written by Subatol.[657]

Dee was a close friend of the spy and explorer Sir Walter Raleigh (1554 – 1618). Instrumental in the English colonization of North America, Raleigh was granted a royal patent to explore Virginia, which paved the way for future English settlements. Raleigh as well, was interested in magic. In his *History of the World*, Raleigh explains that for the most part the reputation of magic was unfairly maligned, and explains that in former times, magicians were known as wisemen: to the Persians as Magi, to the Babylonians as Chaldeans, to Greeks as philosophers, and to Jews Kabbalists, "who better understood the power of nature, and how to apply things that work to things that suffer."[658] Raleigh's half-brother Sir Humphrey Gilbert (c. 1539 – 1583) tried to establish a permanent colony in North America and Newfoundland, without much success. Gilbert then took a more southerly route across the Atlantic. In 1584, he sent out an exploratory expedition which located Roanoke Island, now in North Carolina, and returned to England that autumn. The following year he sent out a military expedition under Sir Richard Grenville, which built a fort there and remained until spring 1586.

Virginia Company

Bacon played a leading role in creating the British colonies, especially in Virginia, the Carolinas, and Newfoundland in northeastern Canada. Following in the steps of John Dee, Bacon lent his group's support behind the English plan to colonize America. An attempt to colonize the New World was made under the initial leadership in 1602 of Bartholomew Gosnold (1571 – 1607), a cousin twice over of Bacon and four times over of the 17th Earl of Oxford, whom Oxfordians believe was Shakespeare. Gosnold was an English lawyer, explorer, and privateer and a friend of Richard Hakluyt and sailed with Walter Raleigh. Gosnold was instrumental in founding the Virginia Company of London, and Jamestown in colonial America. Gosnold's voyage was funded by the Earl of Southampton, Shakespeare's patron. He led the first recorded European expedition to Cape Cod. He is considered by Preservation Virginia to be the "prime mover of the colonization of Virginia." Following the coastline for several days, he discovered Martha's

Vineyard and named it after his daughter, Martha, and established a small post on Cuttyhunk Island, one of the Elizabeth Islands, near Gosnold, now in Massachusetts.

Bacon claimed that the New Kingdom on Earth which was Virginia exemplified the Kingdom of Heaven. Bacon's involvement in American colonization is demonstrated by William Strachey, who in 1618 dedicated a manuscript copy of his *Historie of Travaile into Virginia Britania* to Bacon:

> Your Lordship ever approving yourself a most noble fautor [favourer] of the Virginia plantation, being from the beginning (with other lords and earls) of the principal counsell applied to propagate and guide it.[659]

Bacon is listed in the 1609 charter as a shareholder of the Virginia Company of London and one of the 52 members of the Virginia Council. The Virginia Company refers collectively to a joint stock company chartered by James I in 1606, with the purposes of establishing settlements on the coast of North America. The two companies, called the "Virginia Company of London" (or the London Company) and the "Virginia Company of Plymouth" (or Plymouth Company) operated with identical charters but with differing territories. An area of overlapping territory was created within which the two companies were not permitted to establish colonies within one hundred miles of each other. The Plymouth Company never fulfilled its charter, and its territory that later became New England was at that time also claimed by England.

The Mayflower

The Plymouth Company was permitted to establish settlements roughly between the upper reaches of the Chesapeake Bay and the current US-Canada border. In 1607, the Plymouth Company established the Popham Colony along the Kennebec River in present day Maine. However, it was abandoned after about a year, and the Plymouth Company became inactive. With the religious Pilgrims who arrived aboard the iconic Mayflower, whose leaders

were Rosicrucians, a successor company to the Plymouth Company eventually established a permanent settlement in Plymouth, Massachusetts in 1620, in what is now New England.

According to Nicholas Hagger in *The Secret Founding of America: The Real Story of Freemasons, Puritans, & the Battle for The New World*, "Indeed, so close were Puritanism and Rosicrucianism in essence that it can be said that the Puritan philosophy was actually Rosicrucian."[660] The Puritans were a group of English Reformed Protestants in the sixteenth and seventeenth centuries who sought to "purify" the Church of England from all Roman Catholic practices, maintaining that the Church of England had only been partially reformed. However, when James I took the throne in 1603, he declared he would put an end to church reform movements, and deal harshly with radical critics of the Church of England. A group dissatisfied with the efforts of the Puritans, decided they would sever all ties, and became known as Separatists, led by John Robinson and William Brewster. However, in 1608, shortly after James I declared the Separatist Church illegal, the congregation emigrated to Leiden where they were joined by Rosicrucian circles. It was here that Brewster set up a new printing company in order to publish leaflets promoting the Separatist aims and pamphlets supporting the Rosicrucian cause.[661]

In November 1620, following the outbreak of the Thirty Years' War, which erupted after the Habsburgs set out to crush the Rosicrucian movement, Frederick V and Elizabeth Stuart fled into exile to The Hague in the Netherlands, and numerous Rosicrucians migrated with them. Frederick and Elizabeth sought refuge in the Netherlands with Frederick's uncle, Maurice, the prince of Orange, the son of William the Silent, who was a strong supporter of their cause and sympathized with the Rosicrucians. During the first two decades of the seventeenth century, and until his death in 1625, Maurice was the Stadtholder of the Netherlands provinces of Holland and Zeeland, the southern coastal states, which included the towns of Amsterdam, Leiden, and The Hague. It was Maurice, in fact, who had offered the English Separatists a safe haven in Leiden in 1608. [662]

It was to Brewster's home in Leiden in 1615 where fled Pierre Du Gua, Sieur de Monts (c. 1558 – 1628), a French merchant, explorer and colonizer with Rosicrucian connections.[663] Du Gua, a Calvinist, founded the first permanent French settlement in Canada. He travelled to northeastern North America for the first time in 1599 with Pierre de Chauvin de Tonnetuit. He sent Samuel de Champlain to open a colony at Quebec in 1608, thus playing a major role in the foundation of the first permanent French colony in North America.

Du Gua was also a member of the School of Night, a modern name for a group of men centered on Sir Walter Raleigh that was once referred to in 1592 as the "School of Atheism."[664] The group supposedly included poets and scientists Christopher Marlowe, George Chapman and Thomas Harriot. It was alleged that each of these men studied science, philosophy, and religion, and all were suspected of atheism. Marlowe was the author of *Doctor Faustus*, which is the most controversial Elizabethan play outside of Shakespeare. It is based on the German story of Faust, a highly successful scholar who is dissatisfied with his life, which leads him to make a pact with the Devil, and exchange his soul for unlimited knowledge and worldly pleasures. There is no firm evidence that all of these men were known to each other, but speculation about their connections features prominently in some writing about the Elizabethan era.

When the *Fama Fraternitatis* publicly announced the existence of the Rosicrucian fraternity in 1610, the document was circulated in Paris, and one of the first to publicly respond to it was Du Gua.[665] In 1615, the Queen Mother discovered Du Gua's authorship of anti-government pamphlets and ordered his arrest. With a price on his head, Du Gua fled to the Netherlands where he stayed with Brewster. Brewster had been a student of Greek and Latin at Cambridge University in the mid-1580s, at the same time as William Shakespeare's colleague Christopher Marlowe, through whom he had met Walter Raleigh and began to attend the meetings of the School of Night, and subsequently struck up a close friendship with Du Gua. The last known Rosicrucian document, published in Latin by Brewster in Leiden in 1615, was called the *Confessio Fraternitatis*, or "Confession of the Fraternity," and was written under

a pseudonym, Philip A Gabella (Philip the Cabalist), while some scholars have proposed that its true author was Pierre Du Gua.[666]

Other Rosicrucians also congregated in Leiden at precisely the same time, in February 1620, just prior to the Mayflower's voyage. Johann Valentin Andreae, the author of the *Fama Fraternitatis*, was already there, having left Germany when war broke out. Fulke Greville, whose London house was used for the early meetings of the School of Night and who had been present at Elizabeth's "Alchemical Wedding," was there. Francis Bacon was visiting Maurice of Orange in his official position as English lord chancellor to discuss the legality of a trade treaty with the Netherlands. The playwright Ben Jonson was present in Leiden, performing a play at a new theater. And the architect Inigo Jones, although not staying in Leiden itself, was in nearby Amsterdam working on plans for a church he had been commissioned to build in the city.

At that very time, the English Separatists in the city decided the only hope for religious freedom lay in North America. In the middle of July 1620, a large part of the Separatist congregation sailed for the New World aboard a ship named the Mayflower, with 102 passengers, Brewster, and all the Pilgrim Fathers, the name later given to the original nine elders of the church. On November 9, 1620, they sighted land, which was present-day Cape Cod.

Pennsylvania

According to Rosicrucian legend, Bacon's *The New Atlantis* inspired the founding of a colony of Rosicrucians in America in 1694 under the leadership of Grand Master Johannes Kelpius (1667 – 1708). Born in Transylvania, Kelpius was a follower of Johann Jacob Zimmerman, an avid disciple of Jacob Boehme, who was also "intimately acquainted" with Benjamin Furly.[667] Zimmerman was referred to by German authorities as "most learned astrologer, magician and cabbalist."[668] With his followers in the Society of the Woman in the Wilderness, Kelpius came to believe that the end of the world would occur in 1694. This belief, based on an elaborate interpretation of a passage from the *Book of Revelation*, anticipated the advent of a heavenly kingdom somewhere in the wilderness

during that year. Answering Penn's call to establish a godly country in his newly acquired American lands, Kelpius felt that Pennsylvania, given its reputation for religious toleration at the edge of a barely settled wilderness, was the best place to be.

Pennsylvania was founded by William Penn, a friend of John Dury of the Hartlib Circle. Penn was also a member of the Lantern, a circle around Rotterdam merchant Benjamin Furly, which included alchemists van Helmont, Lady Conway, Henry More and John Locke. Furly and van Helmont were also connected with a group of students of Jacob Boehme, which included Serrarius, and who also knew and associated with Baruch Spinoza. Furly, like Penn, was a Quaker and a close supporter of George Fox, the founder of the movement, which provided the guiding principles of the new state of Pennsylvania.

At some time, Penn came into contact with German Rosicrucian Jacob Boehme's teachings and the Rosicrucians who introduced him into the deeper mystical and metaphysical studies. In *New World Mystics*, Dr. Palo writes:

> Penn had a more than passing interest in mysticism and the *Rosae Crucis*. He referred to Jacob Boehme as his master in the art and law of divine wisdom.[669]

In *New World Mystics*, Dr. John Palo has a footnote indicating that William Penn visited Pietist conventicles in Europe. They were initiatic *collegiums* for Rosicrucians:

> …he visited Pietist conventicles which were held in an air of great secrecy and danger of exposure. He invited the *Rosae Crucis* to settle on his land [in America]… These Pietists or Rosicrucians were thought unorthodox and hence undesirable in the eye of the politico-religious powers of Europe. They were accused of mixing Christian tenets with the practices of Ancient Egypt and some of the doctrines of Zoroaster."

As explained by Dr. Palo, after Penn's first trip to America in 1681, on several trips he made back to Europe, he had come into contact with individuals in England, Holland and Germany, who were

playing an important role in executing a plan to establish a Rosicrucian colony in America by 1694. Notable among them were William Markham of the Philadelphic Society in London, who would serve later as Penn's Deputy Governor of Pennsylvania, and Jacob Isaac Van Bebber, a German Rosicrucian, who later purchased a thousand acres of land from Penn for the purpose of establishing a colony in America. [670]

In 1682, William Penn founded the city of Philadelphia, named after one of the "Seven Churches of Asia" mentioned in the *Book of Revelation* 3:10, as "the church steadfast in faith, that had kept God's word and endured patiently." Philadelphia played an instrumental role in the American Revolution as a meeting place for the Founding Fathers of the United States, who signed the Declaration of Independence in 1776 and the Constitution in 1787. Philadelphia was one of the nation's capitals during the Revolutionary War, and served as temporary US capital while Washington DC was under construction.

Massachusetts Bay Colony

John Winthrop (1587 – 1649) a wealthy English Puritan lawyer sailed across the Atlantic on the Arbella, leading to the founding of the Massachusetts Bay Colony.[671] On 12 June 1630, the Arbella led the small fleet bearing the next 700 settlers into Salem harbor. Salem may have inspired the city of Bensalem in Bacon's *New Atlantis*, which was published in 1627. The settlement of Salem by Rosicrucians would explain the existence of witchcraft in the city, which would have given cause to the famous witch trials of 1692. Frances Yates notes that Dee's influence later spread to Puritanism in the New World through John Winthrop's son, John Winthrop, Jr., an alchemist and a follower of Dee. Winthrop used Dee's esoteric symbol, the *Monas Hieroglyphica*, as his personal mark.[672] Winthrop was also a member of the Hartlib Circle, which included John Dury and Comenius. Dury as well was an active advisor and fund-raiser for the Massachusetts Bay Colony, having also attempted to get Comenius appointed the first President of Harvard.[673]

Winthrop's arrival signaled the beginning of the Great Migration. The term Great Migration usually refers to the migration in this period of English settlers, primarily Puritans to Massachusetts and the warm islands of the West Indies, especially the sugar rich island of Barbados, 1630–40. From 1630 through 1640 approximately 20,000 colonists came to New England. They came in family groups (rather than as isolated individuals) and were motivated chiefly by a quest for freedom to practice their Puritan religion. Winthrop's noted words, a "City upon a Hill," refer to a vision of a new society, not just economic opportunity.

Rev. George Phillips, the founder of the Congregational Church in America, arrived on the Arbella in 1630 with Governor Winthrop. In 1781, Phillips's great-grandson, banker Dr. John Phillips, established Exeter Academy, a prestigious American private prep school in New Hampshire, and is one of the oldest secondary schools in the US. *The Economist* described the school as belonging to "an elite tier of private schools" in Britain and America that counts Eton and Harrow in its ranks. Exeter has a long list of famous former students, including Arthur M. Schlesinger Jr., Gore Vidal, Stewart Brand, Mark Zuckerberg, founder of Facebook, novelist John Irving, and Dan Brown the author of *The Da Vinci Code* and the Masonic-inspired *The Lost Symbol*.

Merrymount

Thomas Morton (c. 1579 – 1647), who maintained contacts with the School of Night, was an early American colonist from Devon, England, famed for founding the British colony of Merrymount, which was located in what is now Quincy, Massachusetts, and for his work studying Native American culture. In the late 1590s, Morton studied law at London's Clifford's Inn, where he was exposed to the "libertine culture" of the Inns of Court, where bawdy revels included *Gesta Grayorum* performances associated with Francis Bacon and Shakespeare. It is likely there that he met Ben Jonson, who would remain a friend throughout his life. Morton eventually settled into the service of Ferdinando Gorges, an associate of Sir Walter Raleigh, who was governor of the English port of Plymouth and a major

colonial entrepreneur. Gorges had been part of Robert Devereux's Essex Conspiracy, Essex's Rebellion was an unsuccessful rebellion led by Robert Devereux, 2nd Earl of Essex, in 1601 against Elizabeth I of England and the court faction led by Sir Robert Cecil to gain further influence at court. Gorges escaped punishment by testifying against the main conspirators who were executed for treason.

Gorges' early involvement in the settlement of North America as well as his efforts in founding the Province of Maine in 1622 earned him the title of the "Father of English Colonization in North America," even though Gorges himself never set foot in the New World.[674] Gorges had sought to undermine the legal basis for Puritan settlements throughout New England. In 1607, as a shareholder in the Plymouth Company, he helped fund the failed Popham Colony, in present-day Phippsburg, Maine. Just when the Pilgrims were trying to establish New Plymouth, an English war veteran named Ferdinando Gorges claimed that he and a group of investors possessed the only legitimate patent to create a colony in the region.[675] These financiers believed that they possessed a claim to all territory from modern-day Philadelphia to St. John, Newfoundland a point they emphasized in their charter. In 1622, Gorges received a land patent, along with John Mason, from the crown's Plymouth Council for New England for the Province of Maine. In 1629, he and Mason divided the colony, with Mason's portion south of the Piscataqua River becoming the Province of New Hampshire.

Morton would join forces with Gorges in his attempt to undermine the legal basis for the earliest English colonies in New England. By 1626, Morton had established a trading post at a place called Merrymount, on the site of modern-day Quincy, Massachusetts. Scandalous rumors spread of debauchery at Merrymount, including immoral sexual liaisons with native women and drunken orgies in honor of Bacchus and Aphrodite, or as the Puritan Governor William Bradford wrote in his history *Of Plymouth Plantation*, "They… set up a May-pole, drinking and dancing about it many days together, inviting the Indian women for their consorts, dancing and frisking together (like so many fairies, or furies rather) and worse practices. As if they had anew revived & celebrated the

feasts of ye Roman Goddess Flora, or ye beastly practices of ye mad Bacchanalians."[676]

Morton declared himself "Lord of Misrule," of the Feast of Fools. As historians note, the name "Merrymount" can also refer to the Latin phrase *Mas Maris* meaning "erect phallus."[677] On May 1, 1627, Merrymount decided to throw a party in the manner of Merrie Olde England. The Mayday festival, the "Revels of New Canaan," inspired by "Cupid's mother"—with its "pagan odes" to Neptune and Triton (as well as Venus and her lustful children, Cupid, Hymen and Priapus), its drinking song, and its erection of a huge 80-foot Maypole, topped with deer antlers—appalled the "Princes of Limbo," as Morton referred to his Puritan neighbors. After a second Maypole party the following year, Myles Standish led a party of armed men to Merrymount, and arrested Morton. Morton returned to New England in 1629, where he wrote *New English Canaan*, that praised the wisdom and humanity of the Indians but mocked the Puritans, and made Morton a celebrity in political circles.[678]

The second 1628 Mayday, "Revels of New Canaan," inspired by "Cupid's mother." with its "pagan odes" to Neptune and Triton as well as Venus and her lustful children, Cupid, Hymen and Priapus, its drinking song, and its erection of a huge Maypole, topped with deer antlers, again scandalized his Puritan neighbours, whom he referred to as "Princes of Limbo." The Plymouth militia under Myles Standish took the town the following June with little resistance, chopped down the Maypole and arrested Morton. He was marooned on the deserted Isles of Shoals, off the coast of New Hampshire, where he was essentially left to starve. However, he was supplied with food by friendly natives from the mainland, and he eventually gained strength to escape to England. The Merrymount community survived without Morton for another year, but was renamed Mount Dagon by the Puritans, after the Semitic sea god. During the severe winter famine of 1629, residents of New Salem under John Endecott raided Mount Dagon's corn supplies and destroyed what was left of the Maypole, denouncing it as a pagan idol and calling it the "Calf of Horeb." To the disappointment of the Pilgrims, Morton faced no legal action back in England. Instead, he returned to New England in 1629, settling in Massachusetts just as Winthrop and his allies were trying

to launch their new colony. Morton was rearrested, again put on trial and banished from the colonies. The following year the colony of Mount Dagon was burned to the ground and Morton again shipped back to England.

Barely surviving his harsh treatment during his journey into exile, he regained his strength in 1631, and after a short spell in an Essex jail, was released and began to sue the Massachusetts Bay Company, the political power behind the Puritans. To the surprise of Protestant English supporters of “Plymouther Separatists,” Morton won strong backing for his cause and was treated as a champion of liberty. With the help of his original backer, Ferdinando Gorges, he became the attorney of the Council of New England against the Massachusetts Bay Company. The real political force behind him, however, was the hostility of Charles I to the Puritan colonists. In 1635, Morton’s efforts were successful, and the Company’s charter was revoked. Major political rearrangements occurred thereafter in New England, though these were mainly due to colonial rejection of the court decision, subsequent isolation, lack of supplies and overpopulation, and increased conflict between foreign colonists and natives. Nonetheless, Plymouth became a place of woe, and many left Massachusetts for the relative safety of Connecticut.

After a short stint in jail in England, Morton was free again, and it was around this time that he began to conspire with Gorges. During the mid-1630s, Gorges pushed English authorities to recognize his claim to New England. His argument pivoted on testimony provided by Morton, who claimed that the Puritans had violated proper religious and governing practices. In 1637, Morton’s claims convinced King Charles I to make Gorges the royal governor of Massachusetts. In 1637, Morton published a book titled *New English Canaan*, in which he accused the English of genocide against the Native population and also of violating widely accepted Protestant religious practices. To make peace, the Puritans relented and in 1639 Gorges received the patent to modern-day Maine, which had been part of the original grant to the Massachusetts Bay Company. Gorges was declared the new Governor of the Colonies by Charles I, though he would never set foot in America. However, Morton’s success was cut short by the beginning of the English Civil

War, which was triggered by agitation from the Puritans against Charles's absolutism. In 1642, Morton planned to flee to New England with Gorges, but when Gorges mentor failed to make the trip, Morton returned alone as Gorges' agent in Maine. Winthrop wrote that he lived there "poor and despised."[679]

Over the years, other rebels and free-thinkers have lived in Merrymount, which became Wollaston. The midwife Anne Hutchinson, who challenged the Puritan theocracy, lived there with her husband when they first arrived in New England in 1634. Hutchinson, who saw herself as a prophetess, became in involved in the Antinomian Controversy, which pitted John Winthrop and most of the Massachusetts Bay Colony's Puritans against the Free Grace theology of her mentor John Cotton. John Hancock was born there, and John Quincy Adams, whose property in Quincy included the site of Mar-re Mount and who communicated to Thomas Jefferson his excitement upon finding a copy of *New English Canaan* after half a century.[680] Nathaniel Hawthorne's story "The May-Pole of Merry Mount" in his *Twice-Told Tales* (1837) and J. L. Motley's *Merry Mount* (1849) are based on Morton's colonial career.

New Amsterdam

Although many historians date American Jewish history to 1654 when a party of Jews arrived in New Amsterdam, later New York City, Jews have been a part of America's history for far longer. The history of Jews in America dates to Christopher Columbus's arrival in 1492, when Jews sailed on the first European transatlantic voyage. They also were among the first settlers in North America in the seventeenth century. Joachim Gaunse or Ganz, a Bohemian mining expert, became the first Bohemian and the first recorded Jew in colonial America when he landed on Roanoke Island in 1585. Sir Walter Raleigh had recruited Gaunse for an expedition to found a permanent settlement in the Virginia territory of the New World.[681] Gaunse and the other colonists later sailed back to England with Sir Francis Drake in 1586. Some historians have suggested that Gaunse was the model for the Jewish scientist Joabin in Francis Bacon's *New Atlantis*.[682]

Another early Jewish visitor was Solomon Franco, a friend of Elias Ashmole and Stuart supporter who exercised an important influence in the development of Temple mysticism in Freemasonry, who traveled from Holland to the city of Boston in 1649.[683] Franco delivered supplies to Edward Gibbons, a major general in the Massachusetts militia, and an associate of the Rosicrucian John Winthrop, founder of the Massachusetts Bay Colony. Gibbons emigrated from England to the Plymouth Colony in 1624 as an indentured servant to Thomas Morton. Edward had a change of heart and allied himself with the Puritans, joining the Salem Church in 1628.[684] After a dispute over who should pay Franco, Gibbons ruled that Franco was to be expelled from the colony, and he was forced to return to Holland. Although a Rabbi, in 1668 he converted to Anglicanism, publishing *Truth springing out of the earth* in the same year.[685]

Anne Hutchinson and many of her supporters established the settlement of Portsmouth with encouragement from Providence Plantations founder Roger Williams (1603 – 1683) in what became the Colony of Rhode Island and Providence Plantations. Providence, the capital of Rhode Island and one of the oldest cities in the United States, was founded in 1636 by Williams, a Reformed Baptist theologian, As a Separatist, Williams considered the Church of England irredeemably corrupt and believed that one must completely separate from it to establish a new church for the true and pure worship of God. Williams was expelled by the Puritan leaders from the Massachusetts Bay Colony for spreading “new and dangerous ideas,” and he established the Providence Plantations in 1636 as a refuge offering what he called “liberty of conscience.” In 1639, Hutchinson split again from the group, and she, John Clarke (1609 – 1676) and others moved to the south end of the island, establishing the town of Newport.

Newport is the historic site to one of the oldest and most influential Jewish communities in early American history. In 1658, a group of Jews settled in Newport due to the official religious tolerance of the colony as established by Roger Williams. They were fleeing the Inquisition in Spain and Portugal but had not been permitted to settle elsewhere. The Newport congregation is now

referred to as Congregation Jeshuat Israel and is the second-oldest Jewish congregation in the United States. Having being driven from Brazil, a number of Jews and their Rabbi, Isaac Aboab da Fonseca, an associate of Menasseh ben Israel, found their way to Jamaica which maintained regular trade with Newport. Having heard that there was an island the North where the “Mohommedan and the Jew” could worship freely, Aboab and fifteen Jewish families came to Newport.

Masonic historians have chosen to ignore evidence that a Masonic initiation took place among this group, long before the formal establishment of Masonic lodges there. According to Samuel Oppenheim, “Jews may be said to have had the honor of being among the first, if not the first, to work the degrees of Masonry in this country, by bringing these with them on their arrival in Rhode Island in 1658.”[686] Nathan H. Gould, a 33º degree Mason, who had been Master of St. John’s Lodge of Newport in 1857, discovered a document that recorded a meeting of Jewish Masons in Newport in 1658: “wee mett att y House of Mordecai Campunall and affter Synagog Wee gave Abm Moses the degrees of Maconrie.” They brought with them the three first degrees of Freemasonry, which they worked in the house of Campannall, as they and their successors continued to do so until the year 1742.[687]

The Jewish arrival in New Amsterdam in 1654 was the first organized Jewish migration to North America. Overseas, Jewish settlers became involved in slavery in Holland’s colonies, beginning in Brazil. Seized by the Dutch West India Company from Portugal in 1630, Brazil attracted a large number of Jewish settlers. By the middle of the 1640s, approximately 1,500 Jewish inhabitants lived in the areas of northeastern Brazil controlled by the Dutch. There they established two congregations and employed the first rabbi in the Americas. Their numbers began to decline in 1645 when the Portuguese colonists rose up in rebellion, raising the threat of renewed control by Portugal and the return of the Inquisition. Nine years later, in 1654, a Portuguese expeditionary force recaptured Recife, forcing the Dutch to abandon Brazil. When the Dutch departed, the remaining Jewish population, approximately 650 in number, also left, some returning to Holland and others emigrating to

the Dutch colony at New Amsterdam or to the English one in Barbados.[688]

The first Jewish settler in New Amsterdam was Jacob Barsimson, who arrived in 1654, in the ship Pear Tree. Barsimson had been sent out by the Jewish leaders of Amsterdam to determine the possibilities of an extensive Jewish immigration to New Amsterdam. He was followed in the same year by a party of 23 Sephardic Jews, refugees of families fleeing persecution by the Portuguese Inquisition after the conquest of from Recife, Brazil. According to account in Saul Levi Morteira and David Franco Mendes, they were then taken by Spanish pirates for a time, were robbed, and then blown off course and finally landed in New Amsterdam.[689] Some returned to Curaçao while others to Amsterdam, including two associates of Menasseh ben Israel, Isaac Aboab de Fonseca of Zur Israel, the first American rabbi, and Moses de Aguilar, the first American cantor, who both went on to become followers of Sabbatai Zevi.[690]

In Cuba, the Jews eventually boarded the St. Catrina, called by later historians the “Jewish Mayflower,” which took them to New Amsterdam.[691] Director-General Peter Stuyvesant (1592 – 1672) of the Dutch West India Company refused to allow the permanent settlement, as he wrote to the Amsterdam Chamber of the Dutch West India Company in 1654, he hoped that “the deceitful race,—such hateful enemies and blasphemers of the name of Christ,—be not allowed to further infect and trouble this new colony.”[692] Stuyvesant’s decision was again rescinded after pressure from the directors of the Dutch West India Company, which had several significant Jewish investors.[693] The Company’s response to Stuyvesant was that such action “would be unreasonable and improper, especially in view of the big losses which this nation suffered from the conquest of Brazil and in view of the great fortune which they have invested in the company.”[694] In 1654, the new community founded Congregation Shearith Israel, the oldest Jewish congregation in the United States.

The Jews in New York traded with a Jewish network that spanned to the Caribbean, including the islands Curaçao, Surinam,

Saint Thomas, Barbados, Madeira and Jamaica, the principal trading ports for New York outside of England. According to Stanley Feldstein, “Since the West Indian trade was a necessity to America’s economy and since this trade was, in varying degrees, controlled by Jewish mercantile houses, American Jewry was influential in the commercial destiny of Britain’s overseas empire.”[695] Shortly after their settlement, regular trade was established between the Jews of New Amsterdam and Curaçao, contributing to the commercial development of both colonies.[696] Curaçao was considered “the mother of American Jewish communities.”[697] The first Jew to settle in Curaçao was a Dutch-Jewish interpreter named Samuel Cohen, who arrived in 1634. In 1659 the Dutch West India Company gave Isaac d’Acosta of Amsterdam privileges to bring Jewish colonists to Curacao.[698] There they founded Congregation Mikve Israel-Emanuel, named after Menasseh ben Israel’s *Hope of Israel* (“*Mikveh Israel*”), and the oldest continuously used synagogue in the Americas.

In 1659, Stuyvesant had complained to the directors of the Company that Jews in Curaçao were allowed to hold African slaves, and were granted other privileges not enjoyed by other colonists of New Netherlands, and he demanded for his own people “if not more, at least the same, privileges” as were enjoyed by the “usurious and covetous Jews.”[699] The Dutch West India Company achieved its goal by 1648 of establishing Curaçao as the largest slave center of the Caribbean.[700] Jewish businessmen, who owned 80 percent of the Curaçao plantations, facilitated the transportation of the slaves from Curaçao to the Spanish American.[701]

In 1664, New Amsterdam was captured by the British, who had previously barred Jews from settling in their colonies. Oliver Cromwell lifted the prohibition, and founding of the first major Jewish settlement soon followed in Newport. Religious tolerance was also established elsewhere in the colonies. Sephardic Dutch Jews were also among the early settlers of Newport, Savannah, Philadelphia and Baltimore. Most of the early colonists in North America were of Sephardic stock, and came from Brazil, West Indies, Portugal, and Holland.[702] During the mid-1700s, Charleston was the preferred

destination of Jewish émigrés from London, who represented numerous wealthy merchant families. South Carolina was originally governed under an elaborate charter drawn up in 1669 by the English philosopher John Locke, a member of the Lantern of Benjamin Furly. This charter granted liberty of conscience to all settlers, expressly mentioning “Jews, heathens, and dissenters.” In 1740, to regularize and encourage immigration, British Parliament passed the Plantation Act, which specifically permitted Jews and other nonconformists to be naturalized in their American colonies. The colony’s first synagogue, Congregation Beth Elohim, founded in 1749, is one of the oldest Jewish congregations in the United States. [703]

Savannah became the third oldest Jewish congregation in the United States. Forty-two Jews, the “largest group of Jews to land in North America in Colonial days” arrived in Savannah in 1733, just five months after the colony of Georgia was established by General James Edward Oglethorpe (1696 – 1785), who had conducted business with the Franks.[704] Jews were significant investors in Oglethorpe of the Royal African Company (RAC) which was directed by Oglethorpe.[705] The RAC was an English mercantile company set up in 1660 by the royal Stuart family and City of London merchants to trade along the west coast of Africa. It was led by the Duke of York, the brother of Charles II, who later became James II. It shipped more African slaves to the Americas than any other institution in the history of the Atlantic slave trade.

Although it was originally established to exploit the gold fields up the Gambia River, which were identified by Prince Rupert (1619 – 1682) during the Interregnum, it soon developed and led a brutal and sustained slave trade.[706] Prince Rupert was the son of Frederick V of the Palatinate and Elizabeth Stuart of the Alchemical Wedding, and a founding member of the Royal Society. Following the Restoration, Rupert became the head of the Royal Navy. As a colonial governor, Rupert shaped the political geography of modern Canada: Rupert's Land, a territory in British North America comprising the Hudson Bay drainage basin, in which a commercial monopoly was operated by the Hudson’s Bay Company which he founded.

All but eight of the Jews who first settled in Savannah were Spanish and Portuguese Jews, who had fled to England a decade earlier to escape the Spanish Inquisition. In London, many had been members of the Bevis Marks Synagogue. That year they founded Congregation Mickve Israel of Savannah, one of the oldest synagogues in the United States, and which remains today an active spiritual community, affiliated with the Reform movement in Judaism. Savannah Jews have been prominent in all aspects of the commercial, cultural and political life of the community.[707]

The Congregation was the first Jewish community to receive a letter from the President of the United States. In response to a letter sent by Levi Sheftall, the congregation's president, congratulating George Washington on his election as the first President, Washington replied, "To the Hebrew Congregation of the City of Savannah, Georgia:" "…May the same wonder-working Deity, who long since delivering the Hebrews from their Egyptian Oppressors planted them in the promised land—whose providential agency has lately been conspicuous in establishing these United States as an independent nation—still continue to water them with the dews of heaven and to make the inhabitants of every denomination participate in the temporal and spiritual blessings of that people whose God is Jehovah."[708]

9. Redemption Through Sin

Emden-Eybeschütz Controversy

The Judengasse, the Jewish ghetto of Frankfurt am Main, Holy Roman Empire, was one of the earliest ghettos in Germany. It existed from 1462 until 1811 and was home to Germany's largest Jewish community in early modern times. Initially, some 15 families with about 110 members lived in Frankfurt's Judengasse when they were forcibly removed from the city and relocated to the ghetto by decree of Frederick III, Holy Roman Emperor, in 1462. Frederick III was a member of the Order of the Dragon and also a member of the Order of the Garter, and married Eleanor de Aviz, Princess of Portugal, the daughter of Eleanor of Aragon, whose brother, Alfonso V of Aragon and Naples, was also a member of the Order of the Dragon and a member of Order of the Golden Fleece. The central role of Frankfurt's Jews in Jewish spiritual life is best illustrated in the Rabbinical Conference held in Frankfurt in 1603. Many of the most important Jewish communities in Germany, including Mainz, Fulda, Cologne and Koblenz, sent representatives to Frankfurt for this conference.

The most famous resident of the Judengasse was Amschel Mayer Bauer (1744 – 1812), who took on the name Rothschild to found the famous banking dynasty. The Rothschilds have been referred to as a "founding father of international finance," and ranked seventh on the *Forbes* magazine list of "The Twenty Most Influential Businessmen of All Time" in 2005.[709] The dynasty was founded by Amschel Mayer, who took on the name Rothschild, for "red shield" in German. Jacob Emden described a violent altercation that took place at his home with two defenders of the Sabbatean sect known as the Frankists, one of them being James (Jacob) Rothschild (1792 – 1868), the youngest of the five sons of Mayer Amschel.[710] Emden reported that Rothschild threatened him: "Listen carefully to the

advice I am going to give you. Flee this place because your doom has been decided."[711]

According to Gershom Scholem, explains Elisheva Carlebach, "Sabbateanism is the matrix of every significant movement to have emerged in the eighteenth and nineteenth century, from Hasidism, to Reform Judaism, to the earliest Masonic circles and revolutionary idealism."[712] Rabbi Jacob Emden (1697 – 1776) was the son of Rabbi Chacham Zvi Ashkenazi (1656 – 1718), a resolute opponent of the followers of Sabbatai Zevi. In 1705, Zvi was invited to pronounce a judicial decision concerning the orthodoxy of the rabbi David Nieto on charges of Spinozism. Zvi was also a descendant of Elijah Baal Shem of Chelm (1550 – 1583), who was a practitioner of the Kabbalah, is said to have created a Golem that went out of control and injured him. According to this legend, Elijah, who died in 1583, then had to destroy his creation. A variation on this story ends with the Golem killing him. According to Rabbi Elijah, German Jews lived in Jerusalem during the eleventh century. The story is told that a German-speaking Palestinian Jew saved the life of a young German man surnamed Dolberger. So when the knights of the First Crusade came to besiege Jerusalem, one of Dolberger's family members who was among the crusaders rescued Jews in Palestine and carried them back to Worms, Germany to repay the favor.[713]

Emden, a fierce opponent of the Sabbateans, is well known as a protagonist in the Emden-Eybeschütz Controversy, a momentous incident in Jewish history of the period, that followed the accusations against Rabbi Eybeschütz (1690 – 1764). As reported by Jewish historian Jacob Katz in *Out of the Ghetto*, a certificate held in the Schiff Collection at the New York Public Library, ranks Rabbi Eybeschütz as a successor of Sabbatai Zevi accofding to a list of ordination.[714] First to succeed him was Nathan of Gaza who was anointed a prophet by Sabbatai Zevi. Next was Solomon Ayllon (1655 – 1729), his disciple and the Rabbi of Bevis Marks synagogue in London, where he succeeded Rabbi Templo's friend Jacob Abendana. Ayllon's successor was Nechemiah Chiyon (1655 – 1729), who was excommunicated in several communities and wandered over Europe and North Africa. Chiyon ordained his successor Judah Leib Prossnitz in Moravia. Prossnitz was known as

a Kabbalist and charlatan healer who confessed to sacrificing to the devil and demons, after which he was publicly banished into exile for several months. Following his ordination as successor to Zevi, after first proclaiming himself the Messiah, Judah Leib then passed on the title to Rabbi Eybeschütz (1690 – 1764). In 1751, Emden accused Eybeschütz of being a secret follower of Sabbetai Zevi, citing the evidence of some amulets written by Eybeschütz which contained Sabbatean formulas. In 1753, Eybeschütz was exonerated by the Council of the Four Lands in Poland, and his halakhic works remain in use today, despite strong suspicions among modern historians that Emden's accusation may have been justified.[715]

Hasidism

Although Emden did not approve of the Hasidic movement which evolved during his lifetime, his books are highly regarded amongst the Hasidim.[716] The "Hasideans" of the Bible, also known as Kasideans, are identified by the Freemasons with the Essenes, who hold a particular place of importance in the order. In *The History of Free Masonry* published in 1804, Alexander Lawrie, who is regarded as an excellent authority on Scottish Freemasonry, claims that the Kasideans—on the basis of the French historian Joseph Scaliger, who conducted research into early Jewish mystical sects—were descended from the Essenes. Scaliger, a friend of Isaac Casaubon and Guillaume Postel, utilized the Plantin Press, which many historians have argued operated as a front for a kind of "pre-Freemasonry."[717]

Like Casaubon, Scaliger owned a copy of the *Sefer Hasidim*, the foundation work of the Ashkenazi Hasidim.[718] Scaliger was involved in a debate with the biblical scholar Johannes Drusius (1550 – 1616) and the Jesuit Nicolas Serarius (1555 – 1609), where he asserted that the ancient *Hasidaeans* (Hasidim) became the Essenes. Scaliger believed the Therapeutae were a branch of the Essenes, and that the Hasidim were descended from them.[719] In Scaliger's opinion, the *Hasidaeans* were not a sect, but an order or brotherhood, or a corporation "especially dedicated to the

observance of the Law," and whose origin dated back to the period of Ezra.[720] Citing Scaliger, Lawrie writes:

> The Kasideans were a religious Fraternity, or an Order of the Knights of the Temple of Jerusalem, who bound themselves to adorn the porches of that magnificent structure, and to preserve it from injury and decay. This association was composed of the greatest men of Israel, who were distinguished for their charitable and peaceful dispositions, and always signalized themselves by their ardent zeal for the purity and preservation of the Temple. From these facts it appears, that the Essenes were not only an ancient fraternity, but that they originated from an association of architects, who were connected with the building of Solomon's temple. Nor was this order confined to the Holy Land. Like the fraternities of the Dionysiacs, the Free Masons, it existed in all parts of the world; and though the lodges in Judea were chiefly, if not wholly, composed of Jews, yet the Essenes admitted into their order men of every religion, and every rank in life. They adopted many Egyptian mysteries; and, like the priests of that country, the Magi of Persia, an the Gymnosophists in India, they united study of moral, with that of natural philosophy. [721]

The modern Hasidic movement began in Ukraine with Israel ben Eliezer (1698 – 1760), known as Besht, an acronym for Baal Shem Tov. Baal Shem, in Hebrew meaning "Master of the Name," refers to a historical Jewish occupation of certain Kabbalistic rabbis with knowledge of using names of God in Judaism for practical kabbalah healing, miracles, exorcism and blessing. The Baal Shem wrote amulets and prescribed cures, and many miracles were attributed to him. Just as the you Baal Shem defeats a werewolf, he also defeats a powerful witch in one tale and a wizard in another.[722] Hasidic legend, as recounted in *Shivhei ha-Besht* (1815), the first collection of tales about the Baal Shem, has Rabbi Adam Baal Shem, who first introduced the movement of Hasidism, identify the Baal Shem as his successor while he was still a boy. Rabbi Adam is another rabbi portrayed in Jewish legend as a powerful sorcerer, similar to Rabbi

Loew, also from Prague, famous for creating the golem. One tale about Rabbi Adam is identical with that of Rabbi Loew, where he is said to have created a palace out of magic, and invited the Emperor Maximilian II (1527 – 1576) to a banquet.[723]

Stories about Rabbi Adam were popular and used by the compiler of *Shivhei ha-Besht* who transformed him into a Kabbalist in Poland who died close to the birth or in the childhood of the Baal Shem Tov. According to the *Shivhei ha-Besht*, Rabbi Adam found manuscripts in a cave, containing secrets on the mystery of Kabbalah. Rabbi Adam asked in a dream to whom should he hand down the manuscripts. He was answered to hand them to Rabbi Israel ben Eliezer of the city of Okopy in Poland. After Rabbi Adam died, his son traveled until he arrived at Okopy, where he married the daughter of a wealthy man and eventually handed the manuscripts to the Baal Shem Tov.[724] Apparently, Rabbi Adam was conflated in Hasidic legend with Heshel Zoref (1633 – 1700), the most important figure of the Sabbatean movement in Lithuania, who died in Kracow around the time of Baal Shem Tov's birth. Heshel's work, *Sefer ha-Zoref*, on the mysteries of Sabbatean Kabbalah, undoubtedly reached the Baal Shem Tov who ordered them to be copied by his disciple Shabbetai of Raszków.[725] The Baal Shem frequently praised Heshel's writings, and the tradition of his pupils identified them with those of Rabbi Adam.[726]

Many of Baal Shem Tov's disciples believed that he came from the Davidic line tracing its lineage to the royal house of King David, and by extension with the institution of the Jewish Messiah.[727] The Besht claimed to have achieved *devekut* ("adhesion"), meaning that his soul had reached the high level where he could speak with the Messiah, and intervene between humans and God. He had the ability to protect the Jewish community from plague and persecution. He believed that physical pleasure can give rise to spiritual pleasure. A physical act can become a religious act if it is performed as worship of God and the act is performed in a state of *devekut*.

Hasidism draws heavily on Lurianic Kabbalah. "One abiding legacy" of the Sabbatean controversies, explains Martin Goodman in *The History of Judaism*, "was the popularization of the language of the Lurianic kabbalah in common liturgy which we have already

seen. That in turn was to shape the most lasting movement of the early modern period, Hasidism."[728] Rabbi Nahman of Kosow—who had sided with Eybeschütz, and was also suspected by Emden of being a secret Sabbatean—became a committed devotee of the Baal Shem Tov.[729] Many scholars, including Gershom Scholem, see the roots of the Hasidic movement of Judaism within the Sabbateanism.[730] In *Major Trends in Jewish Mysticism*, Gershom Scholem defined Luranic Kabbalah, Sabbateanism, and Hasidim as three different stages in the same process of the historical development of Jewish mysticism, arguing that Hasidism was a direct reaction to the Sabbatean movement, and that its primary theological inspiration came from Lurianic Kabbalah.[731]

Although the Hasidic movement is regarded now as a part of Orthodox Judaism, it had often been condemned as heretical by traditional Jews. It was Rabbi Elijah ben Shlomo Zalman (c. 1720 – 1797), known as the Vilna Gaon, and those who followed his classic Talmudic and Halakhic scholasticism, who put up the fiercest resistance to the Hasidim. They were called *Mitnagdim*, meaning "[those who are] oppose/d [to the Hasidim]." The efforts of the *Mitnagdim* to suppress the Hasidim lasted for three decades, accompanied by written and oral denunciations, which described Hasidism as a deviant sect and sometimes even identified it with Sabbateanism.[732]

The kernel of truth to these accusations lay in the Hasidic doctrine which suggested that one should serve God not only with the "good impulses" but also with the bad.[733] This notion is quite similar to that sometimes cited in the context of Sabbateanism of "redemption via sin."[734] This belief is linked with the Lurianic doctrine of the raising of the holy sparks (*niẓoẓot*), though Besht limited this concept to the salvation of the individual soul. Hasidim believed that the immanence of God in everything meant that even great evil or pollution had a spark of the divine hidden somewhere within it. The Hasidim took this to mean that one must not only redeem and raise the holy sparks from the hand of evil, but that it was imperative to correct and uplift the evil itself. As the Besht's disciple and successor, Rabbi Dov Baer ben Avraham of Mezeritch,

also known as the “Great Maggid,” explained it, since the evil once resided in the Godhead itself, it must have been good originally. if we can return it to the source, it will not only be cleansed of its evilness but its force will be added to the good of the Divine.[735]

The Maggid is regarded as the first systematic exponent of the mystical philosophy underlying the teachings of the Baal Shem Tov, and through his teaching and leadership, the main architect of the movement.[736] The Maggid’s inner circle of disciples, known as the *Chevraia Kadisha* (“Holy Brotherhood”), included Rabbi Shneur Zalman of Liadi—an adept in Isaac Luria’s system of Kabbalah, and the founder of the Chabad-Lubavitch branch of Hasidism—who contemporaries accused of being a Sabbatean.[737] Shneur Zalman was the son of Baruch, great-grandson of the mystic and philosopher Judah Loew ben Bezalel, the “Maharal of Prague.”[738] The name “Chabad” is a Hebrew acronym for *Chochmah*, *Binah*, *Da’at* (“Wisdom, Understanding, and Knowledge”), the top three Sephiroth of the Kabbalistic Tree of Life, below *Keter* (“Crown”). “Lubavitch” is the Yiddish name for the originally Belorussian village Lyubavichi, now in Russia, where the movement’s leaders lived for over a hundred years. The *Zohar* and the Kabbalah of Isaac Luria are frequently cited in Chabad works.

Jacob Frank

Rabbi Eybeschütz’ son Wolf was an open follower of the Frankists.[739] Judah Leibes raises the possibility that the Baal Shem Tov, the founder of Hasidism, died in 1760 of sorrow over the conversion to Christianity of the Sabbatean sect known as the Frankists a year earlier, since he viewed them as an organ of the mystical body of Judaism.[740] The founder of the Frankists was Jacob Frank (1726 – 1791), originally Jacob Leibowicz. Jacob Frank is believed to have been born in Eastern Poland, now Ukraine, in about 1726 into a Sabbatean family. As a traveling merchant he often visited Ottoman Greece where he earned the nickname “Frank,” a name generally given in the East to Europeans. He also lived in Smyrna and Salonika where he was initiated into the Sabbatean Kabbalah by the radical Dönmeh circle that emerged

from Osman Baba (Baruchya Russo). In 1755, he reappeared in Poland, gathered a group of local adherents and began to preach the “revelations” which were communicated to him by the Dönmeh in Salonika.

Frank claimed to come to rid the world of the Talmud and Jewish law, a law he regarded as oppressive. Frank rejected the *Talmud* in favor of the Kabbalistic *Zohar*. Frank claimed instead that the Redemption would be fulfilled through a reversal of the *Torah*, affirming that for the “Good Lord” to appear, it would be necessary to precipitate chaos.[741] As summarized by Aba Eban, Frank “taught a strange idea that God would not send a Messiah until the world had become as evil as it could possibly be. So, said Frank, it was his duty as a follower of Sabbetai Zevi to bring about a time of pure evil.”[742] Frank taught a doctrine of the “holiness of sin,” claiming that with the arrival of the messiah, everything was permitted. Among the more radical Frankists, explains Gershom Scholem, there developed a “veritable mythology of nihilism,” in which the new messianic dispensation “entailed a complete reversal of values, symbolized by the change of the thirty-six prohibitions of the Torah… into positive commands.”[743] Like the ancient Gnostics, they therefore indulged in orgiastic and sexually promiscuous and even incestuous rites. The Frankists, like the Dönmeh, each held sexual-religious rituals, ranging from wife-swapping to kissing the naked breasts of a girl as the embodiment of the Torah/Shekinah.[744]

As a consequence, the congress of rabbis in Brody excommunicated the Frankists, and made it obligatory upon every pious Jew to seek them out and expose them. The Sabbateans informed Dembowski, the Catholic Bishop of Kamieniec Podolski, Poland. The bishop took Frank and his followers under his protection and in 1757 arranged a religious disputation between them and the orthodox rabbis. The bishop sided in favor of the Frankists and also ordered the burning of all copies of the *Talmud* in Poland.

At this critical juncture Frank proclaimed himself as a direct successor to Sabbatai Zevi and Osman Baba, and assured his followers that he had received revelations from Heaven, which called for their conversion to Christianity. According to the story recorded in the hagiographic collection *Shivhe ha-BeSh’T*, the Baal Shem Tov,

the founder of Hasidism, laid the blame for the eruption of the controversy on the orthodox Jewish establishment, and was "very angry with the rabbis and said that it was because of them, since they invented lies of their own."[745] The Baal Shem saw Frank and his group as part of the mystical body of Israel and presented their baptism as the amputation of a limb from the *Shekhinah*: "I heard from the rabbi of our community that concerning those who converted [in Lwów], the Besht said: As long as the member is connected, there is some hope that it will recover, but when the member is cut off, there is no repair possible. Each person of Israel is a member of the Shekhinah."[746]

As revealed in *The Sayings of Jacob Frank*, Frank warned his followers of immanent and violent persecution, and advised them of the need to adopt the "religion of Edom," by which he meant Christianity, leading eventually to the adoption of a future religion called *das* ("knowledge"), to be revealed by Frank. The conversion to Christianity, however, was to serve as a means to achieve Christianity's ultimate defeat. Frank, as the reincarnation of the patriarch Jacob, was destined to rise as Israel's leader in its war against Edom. In 1759, negotiations for the conversion of the Frankists to Roman Catholicism were carried out with the higher representatives of the Polish Church. The baptism of the Frankists was celebrated with great solemnity in the churches of Lwów, with members of the Polish nobility acting as god-parents. Frank himself was baptized in 1759.

Black Madonna

Despite their conversion to Christianity, the Frankists continued to be viewed with suspicion. Frank was arrested in Warsaw on February 6, 1760, and delivered to the Catholic Church's tribunal. He was convicted of teaching heresy, and imprisoned in the monastery of Czestochowa, in southern Poland, which became home to the Frankism movement in the late eighteenth and the nineteenth century. The shrine of Our Lady of Czestochowa, with its miraculous "Black Madonna" icon of the Virgin Mary, was one of the most important centers of the Marian cult in the world and the most

important religious site for all Roman Catholics in Poland. The icon, which was housed at the Jasna Gora Monastery in Czestochowa, has been intimately associated with Poland for the past 600 years. According to legend, the icon had been painted by Luke the Evangelist on a fragment of the table of the Last Supper and subsequently been brought to Constantinople from Jerusalem by Constantine the Great. Several Pontiffs have recognized the venerated icon, beginning with Pope Clement XI who issued a Canonical Coronation to the image on September 8, 1717, via the Vatican Chapter.

Frank was fascinated by the Czestochowa icon and the worship accorded to it by the pilgrims coming to the monastery. Frank appropriated Marian symbolism into his own teachings, equating the Black Madonna with the "Maiden", the personification of the Shekinah, the divine feminine of the Kabbalah, who is identified in the *Zohar* with the female demon Lilith, the black harlot.[747] As summarized by Pawel Maciejko, "Frankism was not about a male God who took a human body upon himself through a human woman, but about a feminine goddess who acquired a human form."[748] For Frank, the Black Madonna of Czestochowa became not merely a depiction of the sacred femininity but the site of her actual "indwelling." Frank's coming to Czestochowa was "to liberate" the Maiden from the icon and thus to bring the revelation of divine femininity to accomplishment. As Frank announced, when this happened, the "Maiden who is there [that is, the miraculous icon] . . . will lead you [the Frankists] to another Maiden."[749]

The final and complete revelation of Frankism amounts to the true incarnation of the divine Maiden in a true human maiden: Frank's daughter Eve. From the very outset, Frank presented her as a semi-divine being and a future leader of the group. Jasna Góra, according to Jan Doktór, a Polish scholar specializing in Frankism, "the truth of Christianity began to be identified with the cult of the Virgin Mary, who according to Frank was nothing else but the institutional shell of Shekhinah." As Doktór explains, "A struggle to liberate the Shekhinah from this shell came to be represented as the proper reason and purpose of his stay at the monastery. Thus, the

imprisonment at Jasna Góra was transformed into a mystical Tikkun."[750]

Jewish Christians

Following his release, Frank and his entourage relocated to Moravia, and in particular to the city of Brünn, where a Sabbatean stronghold had remained, and which was closely connected to the local nobility. Accompanied by his daughter Eve, Frank repeatedly traveled to Vienna and succeeded in gaining the favor of Empress Maria Theresa, the last of the House of Habsburg who regarded him as a disseminator of Christianity among the Jews.[751] Ultimately, Frank was deemed unmanageable and he was forced to leave Austria. He and his circle of followers moved to Offenbach, Germany, beginning in 1786. Assuming the title of "Baron of Offenbach," he adopted a style of regal opulence, receiving financial support from his Polish and Moravian followers, who made frequent pilgrimages to him. Frank died in Offenback in 1791, after which Eve became the "holy mistress" and leader of the sect. In November 1813, after the battle of Leipzig, Tsar Alexander I, then emperor of Russia, rode from Frankfurt to Offenbach to visit Eve.[752]

The Frankists scattered in Poland and Bohemia eventually intermarrying into the aristocracy and middle class. Maria Szymanowska, a piano virtuoso, came from a Frankist family.[753] Wanda Grabowska, the mother of Tadeusz Boy-Zelenski, also descended from Frankists.[754] The greatest men of Poland Frédéric Chopin, Adam Mickiewicz and Juliusz Słowacki, were also reportedly descendants of the Frankist sect.[755]

The baptized Catholic Frankists followed the other daughters of Frank from his first marriage, whose leadership became based in Italy, Spain and Ireland where they contributed to a mystical, liturgical and devotional renewal of Catholicism. The Frankists who went to Ireland were to bring this intense Marian focus with them and under the Papal Frankist priests, Bishops, nuns and laity they inaugurated a new era of Marian fervor in Irish Catholicism. It was the hidden Frankists in the Church of Europe that pushed for the dogmas of the Immaculate Conception and Papal infallibility. Frankist

women were prominent in the Sisters of Mercy, Sisters of Charity and Presentation Sisters. They guarded the maternal Jewish lineage assuring that their sons married women of Frankist families.[756]

The first wave of European Frankists came to Ireland in 1761 after the arrest and imprisonment of Jacob Frank in Czestochowa in late 1760. Many of them were members of Frank's family. They mixed with the already existing crypto-Jewish community of Ireland. It is only with this Frankist conversion that these crypto-Jewish families became truly Catholic. The Frankist families took Irish names and identity. Some of the names were Murray (Murzynski), Cullen (Cohen), Murphy (Morpurgo), O'Connor/ Connor (Kinnor/ Konarski), Kinsella (Kaplinski), Maher (Mayer), Doyle (D'Oliveira), McCabe (Maccabi), Lynch (Luntz), Flood (Folda), Brennan (Brainan), Lavin (Zaslavski), Carroll (Karlin), Nolan (Nolen), Neill (Nehlhans), Walsh (Wolowski) etc.[757]

Eva Frank had six half-sisters from her father's first marriage, Rachel Chayah, Dinah Ruth, Esther Matrona, Rivka Shoshana, Miriam Hannah, Leah Golda and Sarah Judith. Miriam Chana married David Menke Kinnor in 1756. Dinah Ruth married Stanilaus Rostowski, a Frankist descendant of the Sabbatean teacher Rabbi Baruchiah Russo. They moved to England then Scotland where they embraced the Presbyterian faith. Rivka Shoshana married in 1754 to Nathan Mayer of Frankfurt, and they moved to Ireland in 1760/61 where they took the names William and Annie Maher. In 1760, Leah Golda Frank married in Poland to Edmund Roche of Ireland. Edmund returned to Poland regularly to visit Jacob at Czestochowa and he returned in 1773 to live in Frank's court. Sarah Judith Jacob married in Ireland in 1763/4 to John Cassin (a.k.a. Frances John Kissane) of Dublin and Kerry a son of a merchant and crypto-Jewish Rabbi.[758]

The father of Daniel Murray, the Archbishop of Dublin, was Tam (Tomek) Muzynski (Thomas Murray), who came to Ireland with his brother Pinchus (Piotr) Murzynski (Patrick Murray) with their wives Judith and Honaria Maher, the sisters of Nathan Mayer. Daniel Murray ordained to the priesthood two of the Murphy (Morpurgo) family, Francis and Daniel Murphy who were to become Australian Archbishops. Nathan Mayer's daughter Catherine Maher married the

Frankist Peter (Isaac) Leon Morpurgo, the son of Rabbi Elia Hayyim Morpurgo of Italy. Peter took the name of Peter Murphy in Ireland. Another daughter of Nathan Mayer was Miriam Mayer (Mary Maher), who married David Kinnor (David Connor) the Frankist son of Daniel Menke Kinnor (Harf) and his wife Chana Loeb. David and Mary Connor were the parents of two American Bishops, Bishop Michael O'Connor and Bishop James O'Connor of Omaha, Nebraska. Bishop O'Connor was instrumental in the wording of the dogma of the Immaculate Conception in 1854.[759] The Immaculate Conception, according to the teaching of the Catholic Church, is the conception of the Blessed Virgin Mary free from original sin by virtue of the foreseen merits of her son Jesus Christ.

Another son of Joseph Mayer and Hannah Rothschild was Pinchus Mayer (aka Patrick Mayer). His daughters Mary and Judith married into the Frankist Cullen (Cohen) family. Mary married Hugh Cullen, the father of Paul Cullen, the first Cardinal of Ireland. Hugh's mother belonged to the Kaplinski (who took the Irish name Kinsella in Ireland) family who were close relatives of Jacob Frank's second wife Chana. Under the Frankist Irish Bishops culminating in the work of Hugh's son, Cardinal Cullen, Irish Catholicism was transformed in what has been termed the "Irish devotional revolution."[760] Cullen took part in the definition of the dogma of the Immaculate Conception and crafted the formula for papal infallibility at the First Vatican Council. His relatives, friends, and students, referred to as "Cullenites," exerted great influence overseas, with Patrick Francis Moran, archbishop of Sydney, one notable example.[761]

10. Oriental Kabbalah

Baal Shem of London

Samuel Jacob Falk (1708 – 1782), a Kabbalist known as the Baal Shem of London, was a neighbor to Swedish mystic Emmanuel Swedenborg (1688 – 1772), on whom he exercised a great influence.[762] Through the influence Swedenborg, the Left-Hand Tantra taught a repudiation of conventional morality, where the Sabbateans could see a similarity to their own doctrine of the "Holiness of Sin," which contributed to the legend of an "Oriental Kabbalah" into Freemasonry. Swedenborg explains that the Lost Word, an important symbol in Freemasonry, existed in Asia long before the Israelites. Freemasonry attains its climax in the symbolism of the Lost Word, and a quest for its recovery. The mythical history of Freemasonry claims that there once existed a Word of great power, which was known only to a few, but was eventually lost during the building of Solomon's Temple.[763] According to Swedenborg:

> Respecting this ancient Word, which was in Asia before the Israelitish Word… It is still preserved among the peoples who inhabit Great Tartary. I have conversed with spirits and angels who were in the spiritual world from that country, who said that they possess a Word, and have possessed it from ancient times… Moreover, they related that they do not suffer foreigners to come among them, except the Chinese, with whom they cultivate peace… Inquire for it in China, and perhaps you may find it among the Tartars.[764]

Rabbi Jacob Emden accused Falk of being a Sabbatean, as he invited Moses David of Podhayce, a known Sabbatean with connections to Jonathan Eybeschütz, to his home.[765] David, who was awed by his abilities as a sorcerer, wrote to Eybeschütz about

Falk, “who is still human but already above human.”[766] Falk collaborated with a Sabbatean Frankist network in England, Holland, Poland, and Germany, and who would exercise an important influence in Masonic and occult circles during the eighteenth century.[767] Some Masons believed that Falk was the “Old Man of the Mountain”—the traditional name of the leader of the Ismaili Assassins—or an “Unknown Superior” of illuminist Freemasonry.[768]

Falk was linked by some illuminist Masons to Jacob Frank.[769] Falk was born in Poland to a Sabbatean family and came to England in 1742 and set up shop on the old London Bridge.[770] In Westphalia, Falk was sentenced to be burned as a sorcerer, but escaped to England. Falk rapidly gained fame as a Kabbalist and worker of miracles, and many stories of his miraculous powers were current, which he was reputed to exercise through his supposed mastery of the magical names of God. Falk kept a diary containing records of dreams and the Kabbalistic names of angels, which can be found in the library of the United Synagogue in London.[771] The following is a summary provided in the *Jewish Encyclopedia*:

> Falk claimed to possess thaumaturgic powers and to be able to discover hidden treasure. Archenholz (*England und Italien*, I. 249) recounts certain marvels which he had seen performed by Falk in Brunswick and which he attributes to a special knowledge of chemistry. In Westphalia at one time Falk was sentenced to be burned as a sorcerer, but escaped to England. Here he was received with hospitality and rapidly gained fame as a Cabalist and worker of miracles. Many stories of his powers were current. He would cause a small taper to remain alight for weeks; an incantation would fill his cellar with coal; plate left with a pawnbroker would glide back to his house. When a fire threatened to destroy the Great Synagogue, he averted the disaster by writing four Hebrew letters on the pillars of the door.

Dr. Hermann Adler, the Chief Rabbi of the British Empire from 1891 to 1911, observed that a horrible account of a Jewish Kabbalist in *The Gentleman’s Magazine* of September 1762, “obviously refers to Dr. Falk, though his name is not mentioned.”[772] This Kabbalist is

described as a christened Jew and the biggest rogue and villain in all the world," who had been imprisoned everywhere and banished out of all countries in Germany." The writer goes on to relate that the Kabbalist offered to teach him certain mysteries, but explained that before entering on any "experiments of the said godly mysteries, we must first avoid all churches and places of worshipping as unclean." He then bound the writer to an oath and proceeded to tell him that he must steal a Hebrew Bible from a Protestant and also procure "one pound of blood out of the veins of an honest Protestant." The writer therefore robbed a Protestant, and had himself bled of a pound of blood, which he gave to the sorcerer. He then describes the ceremony that took place, when the following night they went into the writer's garden, and the Kabbalist put a cross, painted with the blood, in each corner, and in the middle a threefold circle. The, all in blood, in the first circle were written all the names of God in Hebrew; in the second the names of the angels; and in the third the first chapter of the Gospel of John. He then described the ritual sacrifice of a he-goat.

Swedenborg

Swedenborg was a Swedish pluralistic-Christian theologian and mystic, best known for his book on the afterlife, *Heaven and Hell* (1758). A large number of important cultural figures have been influenced by his writings, including Robert Frost, Johnny Appleseed, William Blake, Jorge Luis Borges, Daniel Burnham, Arthur Conan Doyle, Ralph Waldo Emerson, John Flaxman, George Inness, Henry and William James, Carl Jung, Immanuel Kant, Honoré de Balzac, Helen Keller, Czesław Miłosz, August Strindberg, D.T. Suzuki, and W. B. Yeats. His philosophy had a great impact on King Carl XIII of Sweden (1748 – 1818), nephew of Frederick the Great, who as the Grand Master of Swedish Freemasonry built its unique system of degrees and wrote its rituals.

Swedenborg had already become immersed in Sabbatean influences, which had made an important penetration in Sweden. At the University of Uppsala, Hebraists and Orientalists were familiar with Sabbatai Zevi's mission through Abraham Texeira, Queen

Christina's confidant and Resident in Hamburg. Texeira kept the Christian Hebraist Esdras Edzard who had been a believer in Sabbatai Zevi informed, before exploiting the disillusionment with the mission of Zevi's apostasy towards converting hundreds of Jews to Christianity. Swedenborg's father, Bishop Jesper Swedberg, spent ten weeks in the home of Edzard, where he learned of his host's Sabbatianism.[773]

Swedenborg was also exposed to Sabbateanism through the influence of his brother-in-law, the Swedish Scholar Eric Benzelius (1675 – 1743), his chief mentor for forty years, who founded the Royal Society of Sciences in Uppsala in 1739, of which Swedenborg became a member. When Benzelius set off on his travels in summer 1697, his primary goal was to visit Leibniz, where he had the opportunity to converse with Francis Mercurius Van Helmont. They discussed Kabballah, Pythagoreanism, Chinese religions, and various millenarian ideas. They also discussed Trithemius' system of Kabbalistic cryptography and angel magic. Benzelius was so impressed that he acquired rare editions of the *Kabbala Denudata* and Trithemius's *Polygraphie*.[774]

Benzelius had visited Edzard and studied Kabbalah with Leibniz and Van Helmont, and worked closely with Rabbi Johann Kemper (1670 – 1716), formerly Moses ben Aaron of Cracow, who had been a follower of the Sabbatean prophet Zadoq before converting to Christianity.[775] Kemper's esoteric writings on the angel Metatron would influence later Swedish Freemasons who developed Kabbalisitc rites cantered on "Metatron, the Middle Pillar."[776] Kemper and Benzelius placed great hopes in the Charles XII, the young king of Sweden, who shared the philo-semitism of his father. For Benzelius, these sympathies promised a new opening of Sweden to new ideas in religion, science and economics. From his study of Johannes Bureus' "Nordic Kabbalah," he argued that Kabbalistic studies were central to Sweden's national identity. Benzelius collected Bureus' manuscripts and inscribed his name on Bureus' elaborate illustration of the Kabbalistic Tree of Life. Kemper was also interested in Bureus' system, which provided "a highly individual path of initiation which leads to unity with God."[777] He and Benzelius learned of John Dee's *Monas Hieroglyphica* on Bureus'

Rosicrucianism. They learned from Leibniz that the theories of Knorr von Rosenroth and Van Helmont were important to mathematical and scientific advancement.[778]

In 1709, Swedenborg submitted his thesis, *Selecta Sententia*, which revealed the influence of his studies in Storgöticism, the pansophic belief in "great Gothic Sweden." Swedenborg acquired various publications expressing Storgöticist, like those of Sigrid Forsius, who bolstered Gustavus Adolphus' war effort, and Johannes Messenius, the great Storgöticist historian. Swedenborg drew on Loccenius' *Rerum Suecicarum Historia* (1654), which described the role of Bureus's theories runic "Gothic Cabala" in Gustavus Adolphus's nationalist agenda. Loccenius also discussed Georg Stiernhielm's linguistic theories about the Hebraic roots of Swedish, as well as the traditions of incantations and "magica deliraments" that fascinated Queen Christina and other Swedish scholars. Loccenius referred further to the Jewish lore of Philo, Bodin, Grotius, and Normann, as well as the neoplatonism of Pythagoras and Macrobius.[779]

According to Marsha Keith Schuchard, "Rather than becoming a Newtonian, Swedenborg became a Wilkinsian, for it was John Wilkins, original founder of the 'Invisible College,' who most fired Swedenborg's imagination and ambition."[780] Swedenborg purchased Wilkins's posthumously published *Mathematical and Philosophical Works* (1708), and he wrote Benzelius that his writings "are very ingenious."[781] Swedenborg's readings about Kabbalistic linguistic and mystical techniques would be reinforced by his readings of similar studies by a member of Wilkins' group at Wadham College and a founding member of the Royal Society, Robert Hooke (1635 – 1703). Swedenborg had learned about Dee's symbolic language in London, when he made a careful study of Robert Hooke's *Posthumous Works* (1703). Hooke had delivered a Cutlerian Lecture to the Royal Society in which he argued that Dee's descriptions of conversations with angels and spirits were an elaborate diplomatic code. Hooke argued that Dee had learned from Trithemius's *Steganographia* about the value of such a "celestial" code for dangerous intelligence and diplomatic work. Swedenborg also met Dr. John Woodward, a fellow of the Royal Society and an

active Freemason, who collected works by Hermes Trismegistus, Dee, Maier, Van Helmont, Ashmole and Kircher.[782] As Schuchard remarked, “that Swedenborg’s friend John Woodward owned Casaubon’s book on Dee, Ashmole’s account of Dee, and Hooke’s analysis of Dee’s cryptography means that Swedenborg had access to all three while in London.”[783]

In 1741, Swedenborg entered into a spiritual phase during which he experienced dreams and visions. This culminated in a spiritual awakening through which he claimed he was appointed by the Lord to write a New Church Doctrine to reform Christianity. According to the New Church Doctrine, the Lord had opened his spiritual eyes to allow him to visit heaven and hell and talk with angels, demons and other spirits. He said that the Last Judgment had already occurred in 1757, though it was only visible in the spiritual world where he had witnessed it. That Judgment was followed by the Second Coming of Jesus Christ, which occurred, not by Christ in person, but by a revelation from Him through the inner, spiritual sense of the Word.

Moravian Church

Swedenborg was associated with the Fetter Lane Society was the first flowering of the Moravian Church in England, founded by Count Nicolaus Zinzendorf (1700 – 1760), a German religious and social reformer, bishop of the Moravian Church, and a major figure of eighteenth-century Protestantism. The Moravian Church, formally named the *Unitas Fratrum* (Latin for “Unity of the Brethren”), was derived from the Hussite movement started by Jan Hus in early fifteenth century Bohemia, to which had belonged Bishop John Amos Comenius, a core member of the Hartlib Circle. Hus was burned at the stake at the Council of Constance in 1415, despite the protection he had received from King Wenceslaus IV of Bohemia and his brother Sigismund, Holy Roman Emperor and founder of the Order of the Dragon.[784]

Like the Rosicrucians, following the Protestant defeat at the Battle of the White Mountain in 1620, the Brethren were forced to operate underground and eventually dispersed across Northern Europe as far as the Low Countries, where Comenius attempted to

direct a resurgence. After 1620, descendants of the Bohemian Brethren, who stayed in Bohemia and Moravia—referred to as “the Hidden Seed” which Comenius had prayed would preserve the evangelical faith—made up the core of a regrouping a century later under the influence of Zinzendorf. The refugees established a new village called Herrnhut, an Upper Lusatian town in the Görlitz district in Saxony, Germany.

Zinzendorf was raised by a grandmother who corresponded with Leibniz in Latin, read the Bible in Hebrew and Greek, and studied Syrian and Chaldean, and exposed him to themes of Jacob Boehme and Christian Kabbalism.[785] This would bring Zinzendorf into contact with heterodox Jews, whose sympathies for the teachings of Sabbatai Zevi led them to positions close to Christian students of Kabbalah, seen by many Pietists as a medium between the two religions.[786] Zinzendorf was the pupil and godson of the direct originator of Pietistm, Philipp Jakob Spener (1635 – 1705). Pietism was a movement within Lutheranism that began in the late seventeenth century, whose forerunners were Jakob Boehme and Johann Valentin Andrea, the author of the Rosicrucian manifestos. [787] Spener was powerfully influenced by the preaching of the converted Jesuit preacher Jean de Labadie (1610 – 1674). Originally a Jesuit priest, Labadie became a member of the Reformed Church in 1650, before founding the community which became known as the in 1669. Labadie was among those who had been kept informed on the progress of Sabbatai Zevi’s mission by Peter Serrarius, and spoke about the Sabbateans in his sermons.[788]

Labadie’s movement attracted some notable female converts such as the famed poet and scholar, Anna Maria van Schurman (1607 – 1678), and the entomological artist Maria Merian (1647 – 1717). Among Schurman’s friends were Dutch composer Constantijn Huygens, who was in touch with René Descartes, Rembrandt, John Donne and the painter Jan Lievens. Through correspondence in Latin, Hebrew and French, Schurman established a network of learned women across Europe, including John Dury’s wife Dorothea Moore, Bathsua Makin, the feminist Marie de Gournay, Marie du Moulin, Elizabeth of Bohemia, and Queen Christina of Sweden.[789] Makin, who was influenced by the writings of Comenius, was known

as the most learned woman in England, and was tutor to the children of Charles I of England, and governess to his daughter Elizabeth Stuart.[790] In 1670, Labadie, Schurman and his congregation moved into a house in Herford, Germany, provided as a refuge by Elisabeth of Bohemia.[791]

According to Masonic historian Arthur E. Waite, Zinzendorf organized his followers into a hierarchical secret society that functioned as an offshoot of “irregular” or “illuminist” Freemasonry.[792] In 1722, Zinzendorf created a secret society called the Order of the Grain of Mustard Seed, connected to Freemasonry and Rosicrucianism. The order was revived in 1739, when Zinzendorf managed to recruit to it the archbishops of Canterbury and Paris, as well as Christian VI (1699 – 1746), King of Denmark. It was also one of the first innovatory orders introduced into early German Freemasonry, meaning orders which added new material, often Christian or Templar, to the traditional three-degree system. In 1803, C.G. von Murr wrote that the Order of the Mustard Seed was a “pale imitation of the Society of the Rosicrucians” and a form of “spiritual Freemasonry.”[793] Critics charged that Zinzendorf “bestows orders of knighthood,” while his initiates wore a “Templar style cross.”[794] The first article of the Order affirmed that “the members of our society will love the whole human family,” and as crusaders for Christ seek conciliation with the Jews.[795]

In 1722, Zinzendorf had offered asylum to a number of persecuted wanderers from Moravia and Bohemia, and permitted them to build the village of Herrnhut on a corner of his estate of Berthelsdorf. As Herrnhut grew it became known as a place of religious freedom, and attracted individuals from a variety of persecuted groups, including the Schwenkfelders, founded by Kaspar Schwenkfeld, who had flourished in Görlitz in Jacob Boehme’s time and who were later closely related to the Collegiants.[796] Although Schwenckfeld did not organize a separate church during his lifetime, in 1700 there were about 1,500 of his followers in Lower Silesia, who became known as Schwenkfelders. Many fled Silesia under persecution of the Austrian emperor, and some found refuge on Zinzendorf’s lands of and his *Herrnhuter Brüdergemeinde*.

A group arrived in Philadelphia in 1731, followed by five more migrations up to 1737.[797]

Fetter Lane Society

In 1738, Peter Boehler, the London Moravian leader, and his followers established the Fetter Lane Society in London, the first flowering of the Moravian Church in England. Following their practice in Germany, the had a custom of fellowshipping at a common meal, or a "love feast," prior to taking communion. Most of their members were Anglicans, most prominently John Wesley (1703 – 1791), his brother Charles Wesley (1707 – 1788), and George Whitefield (1714 – 1770). Charles Wesley records in his journal for January 1, 1739:

> Mr. Hall, Hinching, Ingham, Whitefield, Hutching, and my brother Charles were present at our love feast in Fetter Lane with about 60 of our brethren. About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us insomuch that many cried out for exceeding joy and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of His majesty, we broke out with one voice, "We praise Thee, O God, we acknowledge Thee to be the Lord."[798]

Swedenborg was a visitor from 1744-5 and again in 1748-9, of the Fetter Lane Society. In *London: The Biography*, Peter Ackroyd observed that the obscurity surrounding the origin of the name Fetter Lane suggests that "the city was trying to conceal its origins":

> A more simple connection has been made with the workshops of the street which manufactured fetters or lance vests for the Knights Templar who also congregated in the vicinity… Throughout its history Fetter Lane acted as a boundary, or has been recorded as frontier territory;… it has attracted those who live upon "the edge."[799]

In 1749, Zinzendorf leased Lindsey House, a large manor on Cheyne Walk in Chelsea built on the estate of Sir Thomas More to be a headquarters for work in England. Zinzendorf lived there until 1755, when the Moravians in London became so mired in controversy that Zinzendort was forced to leave the country. In a sensational exposé that received wide public attention in London, Henry Rimius, a Prussian who visited the Moravians in London, described them as a subversive secret society, whose leaders "are gradually sapping the foundation of civil government in any country they settle in, and establishing an empire within an empire."[800]

According to Glenn Dynner, it was possibly at this time that the Moravians and Rabbi Eybeschütz, then denounced as a crypto-Sabbatean in the Emden- Eybeschütz controversy, discovered their mutual interests.[801] Zinzendorf was so fascinated by Jacob Frank's mission, that after thousands of Frankists converted to Catholicism in Poland, he sent missionaries among this Jewish followers who converted to Moravianism to meet with Frank's disciples.[802] Zinzendorf then adopted the antinomianism of the Frankists by elaborating Kabbalistic sex rites into bizarre Christian teachings. According to the Kabbalistic theories of Zinzendorf, God and the universe are comprised sexual potencies, the Sephiroth of the Kabbalah, which interact with each other and produce orgasmic joy when in perfect equilibrium, recalling the union of the cherubim in the Holy of Holies.[803] Kabbalists claimed that the cherubim were embraced in the act of intercourse, symbolizing God's union with the *Shekhinah*. After the destruction of the Temple, the reunion of the cherubim depends on ritual intercourse between Kabbalist and his wife.[804]

According to James Hutton, an English Moravian who became a lifelong friend of Richard Cosway, the public society held open meetings in the Fetter Lane Chapel, while the elite interior order met secretly, lived communally, and practiced Kabbalistic rituals.[805] Zinzendorf began the practice of "adjusting" marriages by switching partners, and often held "mass adjustments" during which a large number of young boys and girls were brought together in sexual unions within the meeting house.[806] In public sermons, the Count claimed that "a person regenerated enjoys a great Liberty," because

“Christ can make the most villainous act to be a virtue and the most exalted moral virtue to be vice.”[807] Because the genital organs of either sex are “the most honorable of the whole body,” he commanded the wives, when they see the male member to honor that “precious sign by which they resemble Christ.” The female vulva is “that little Model of a Chapel of God,” to which husbands are to offer worship.[808]

Like the Frankists before him, Zinzendorf created a theology of “Sacred Wounds” of Christ. The Frankists were at the forefront of the revival of Catholic mystical and devotional practices centered on Our Lady and the Eucharistic Lord such as the Rosary, novenas, devotion to the Sacred and Immaculate hearts, Benedictions, the forty hours devotions and Perpetual Eucharistic adoration.[809] Devotion to the Sacred Heart developed out of the devotion to the Holy Wounds, in particular to the Sacred Wound in the side of Jesus, The Five Holy Wounds or Five Sacred Wounds are the five piercing wounds Jesus suffered during the Crucifixion. These practices grew from the influence of Saint Bernard of Clairvaux, patron of the Templars, and Saint Francis of Assisi, who according to Steven Runciman was influenced by the Cathars.[810] Devotion to the Sacred Heart of Jesus marked the spirituality of Saint Bernard of Clairvaux in the twelfth century and of Saint Bonaventure and St. Gertrude the Great in the thirteenth.[811] This devotion was strongly opposed in and out of the Church and suppressed in many places.

During the so-called *sichtungszeit*, or “sifting period,” a series of experiments in egalitarianism, magical and sexual practices, Zinzendorf led the Moravians into interpreting every aspect of the Passion and Death of Christ in increasingly erotic terms. Zinzendorf interpreted the wound in Christ’s side caused by the soldier Longinus in overtly sexual terms. The wound became a vaginal orifice, the *seitenholchen*, or “little side cave.” Zinzendorf enjoined his followers to meditate upon the Cave and to enter it, in a phallic sense, to take pleasure therein. The wound became, for Zinzendorf, the birth canal of the Christian Church.[812] According to Zinzendorf, meditation on Christ’s sexual organs as well as his wounds would lead to a mystical experience. As he explained, “all the senses must be

mobilized, the whole body must participate."[813] According to Zinzendorf, meditation on Christ's sexual organs as well as his wounds would lead to a mystical experience. As he explained, "all the senses must be mobilized, the whole body must participate."[814]

Like Zinzendorf, Swedenborg considered the Sabbatean version of Kabbalah could end the ancient divisions between Judaism and Christianity. Though Swedenborg broke with the Moravians, he continued to infuse Kabbalistic concepts into his Christian theosophy, such as Zinzendorf's bizarre Kabbalistic sex rites.[815] In 1741, Swedenborg had entered into a spiritual phase during which he experienced dreams and visions. This culminated in a spiritual awakening through which he claimed he was appointed by the Lord to write a New Church Doctrine to reform Christianity. According to the New Church Doctrine, the Lord had opened his spiritual eyes to allow him to visit heaven and hell and talk with angels, demons and other spirits. He said that the Last Judgment had already occurred in 1757, though it was only visible in the spiritual world where he had witnessed it. That Judgment was followed by the Second Coming of Jesus Christ, which occurred, not by Christ in person, but by a revelation from Him through the inner, spiritual sense of the Word.

Oriental Kabbalah

In *Why Mrs Blake Cried: William Blake and the Sexual Basis of Spiritual Vision*, Marsha Keith Schuchard proposes that Swedenborg could have learned about Tantric Yoga from members of the crypto-Sabbatean Moravian Church, who had sent missionaries in the 1740s to India, China, Tibet, Tartary, and central Russia, and from Moravian converts among the Cochin Jews, who traveled to London and Holland. Swedenborg was a follower of the crypto-Sabbatean Count Nicolaus Ludwig Zinzendorf (1700 – 1760), who was familiar with Marco Polo's thirteenth-century account branded the Yogis of Malabar as alchemists, and with François Bernier's popular *Travels in the Mogul Empire* (1670), which presented Yogic and Sufi mysticism as a form of Kabbalism. Bernier further claimed that this Yogic philosophy was the same as that of Robert Fludd, and thus part of the Rosicrucian tradition. The anti-Rosicrucian writer Heinrich

Neuhaus, in his *Pia et Utilissima Admonitio de Fratribus Rosae Crucis* (1618), claimed that the Rosicrucians had departed for India.[816] According to alchemist Michael Maier, the Rosicrucians were preceded by a College of Gymnosophists among the Ethiopians, a College of Magi among Persians, a College of Brahmins in India.[817] In the preface to his 1652 translation of the Rosicrucian manifestos, Thomas Vaughan offers a parallel between the Rosicrucians and the Indian Brotherhood visited by Apollonius of Tyana.[818]

This perceived link was reinforced by Samuel Richter (*Sincerus Renatus*), a Protestant pastor from Silesia, who reported in 1710 that "all Rosicrucians have left Europe and gone to India."[819] It was Renatus' *Die wahrhafte und volkommene Bereitung des philosophischen Steins der Brüderschaft aus dem Orden des Gülden und Rosen Kreutzes*, published in Breslau in 1710, which sparked off the renewal of interest in Rosicrucianism in the eighteenth century. Here, the Rosy Cross now became the Golden and Rosy Cross, demonstrateing a new alchemical emphasis.[820]

Swedenborg located the source of his Kabbalistic theories not among the Jews, but in Asia. Influenced by the Sabbateans and their sexual doctrines, Swedenborg became intrigued by the similarity of Yogic Tantra techniques of meditation to Kabbalistic ones.[821] He was fascinated with the "Shambhala" myth, and journeyed to India and Central Asia, bringing back with him the sexual rites that were incorporated into his New Jerusalem Society.[822] Adepts of Chinese and Tibetan Tantra claim that refraining from ejaculating leads to a heightened experience, culminating in the ability to communicate with spirits, perform automatic writing, clairvoyance, and astral travel.[823] Similarly, as explained Schuchard:

> …while associating with Moravian and Jewish mystics in London, the fifty-six year-old Swedenborg learned how to perform the mystical Kabbalistic marriage within his mind, through the sublimation of his sexual energy into visionary energy. By meditating on the male and female potencies concealed in the vessels of Hebrew letters, by visualizing these letters in the forms of human bodies, by regulating the inhalation and exhalation of breath, and by achieving an erection without

progress to ejaculation, the reverent Kabbalist could achieve an orgasmic trance state that elevated him to the world of spirits and angels.

During Swedenborg's early participation with the Moravian Brethren, one of Zinzendorf's missionaries to the Jews also recruited East Indians from Malabar who came to London. In London, Swedenborg and his Moravian associates studied Kabbalist forms of meditation, visualization, breath control, and sexual yoga that were similar to Tantric practices. At the same time, Schuchard explains, Swedenborg maintained a love-hate relationship with the Jews from whom he continued to learn Kabbalistic techniques of meditation and Bible interpretation. However, the prevailing anti-Semitism in Sweden led Swedenborg to gradually displace his theories of the sources of the Kabbalah from Israel to Asia.[824]

Taking advantage of the great interest in Asian culture generated by the Swedish East India Company, which secretly employed him, Swedenborg argued that the Yogis of Great Tartary discovered the secrets of Kabbalism long before the Jews. In "The Secret of Great Tartary," Anders Hallengren argues that Swedenborg's "Great Tartary" was among the Turkic-Mongolian people of Mongolia, between Tibet and Siberia, and that he had access to rare Asiatic manuscripts and oral traditions brought back by returning relatives and colleagues.[825]

In his *Spiritual Diary*, Swedenborg drew on the travel journal of Philip Strahlenberg (1676 – 1747), a Swedish officer and former prisoner, to describe the spiritual relation between the Tibetans, Tartars, Chinese, and Siberians. Swedenborg shared an interest in Strahlenberg with James Parsons, a Fellow of the Royal Society, who was well versed in Hermeticism, the Talmud, and the *Zohar*. Like Swedenborg, Parsons studied Strahlenberg's reports and earlier Swedish theories of Gothic history, which led him to propose similarities between Kabbalistic, Tibetan, Nordic-Gaelic, and Christian beliefs in a triune godhead. Parsons published his findings in *The Remains of Japhet* (l767).

Swedenborg also acquired a rare book that explicitly linked the Yogic and Kabbalistic mystical traditions, de la Créquiniére's

Conformite de la Coutoumes des Indiens Orientaux avec celles des Juifs (1704), which was translated into English by the radical pantheist John Toland and provoked much interest among Masonic students of the esoteric sciences.[826] La Crequinière's claimed an Asian origin for the "priapic rites" of the Jews, which were represented by erotic sculptures of male and female fertility figures. The Priapic rites purportedly remained in India until the time of Solomon, and "in the sixty-fifth year of Jesus Christ, they were carried into China."[827]

11. The Grand Lodge

Glorious Revolution

Swedenborg's notion of a Chinese "pre-Kabbala" was especially promulgated by Chevalier Andrew Michael Ramsay (1686 – 1743), which was assimilated into some *Écossais* ("Scottish") Masonic rites. [828] It was Ramsay who was responsible for connecting Scottish Freemasonry with the legend of the Knights Templar. The legend was promulgated in France by exiles of the Jacobite cause, the political movement in Britain dedicated to the restoration of the Stuarts, who came to be believed to be descended surviving Templars who had escaped to Scotland, from which can be traced the origins of the notorious Bavarian Illuminati. The rite of Scottish Rite Freemasonry was associated with the Jacobite cause, who were devoted to preserving the royal lineage descended from Rosicrucian "Alchemical Wedding" of Frederick V of the Palatinate and Elizabeth Stuart.

After the death of Frederick V in 1632, his wife Elizabeth Stuart and their daughter Elizabeth of Bohemia worked tirelessly to have the Palatinate restored to her son Charles I Louis (1617 – 1680), a knight of the Order of the Garter, and support the Protestant cause. When the Peace of Westphalia ended the war in 1648, Charles I Louis regained the Lower Palatinate but ranked lower in precedence than the others. When Philippe I, Duke of Orleans (1617 – 1680) married Charles Louis' daughter Elizabeth Charlotte of the Palatinate he claimed half of the Palatinate for France. Philippe I was the younger son of Louis XIII of France, the son of Henry IV and Marie de Medici. Louis XIII married Anne of Austria, the daughter of Philip III of Spain, Grand Master of the Order of the Golden Fleece, and fathered Philippe I and his brother Louis XIV of France, the "Sun King," whose chief advisors included Cardinal Richelieu and Cardinal Mazarin. Mazarin's sister, Anne Marie Martinozzi, was married to Armand, Prince of Conti, the brother of Louis, Prince of Condé, who was involved in a conspiracy with Menasseh ben Israel, Isaac La

Peyrère and Queen Christina to create a world government of the Messiah based in Jerusalem.[829]

Upon inheriting the title of Duke of Orleans, Philippe I also became the *Premier Prince du Sang*, the most important personage of the French kingdom after the king's immediate family. Through the children of his two marriages, Philippe I became an ancestor of most modern-day Roman Catholic royalty, giving him the nickname of "the grandfather of Europe."[830] Philippe I's first wife was his first cousin, Princess Henrietta of England, the sister of Charles II of England. Their parents were Charles I of England and Henrietta Maria of France, the sister Louis XIII of France. Henrietta Maria's sister, Christine Marie, married Victor Amadeus I of Savoy, the son of Charles Emmanuel I of Savoy, whose birth was prophesied by Nostradamus, and who was also titular King of Cyprus and Jerusalem.[831] Charles Emmanuel I was also the grandson of Francis I of France, a knight of the Order of the Golden Fleece, and supporter of Guillaume Postel and Leonardo da Vinci. Christine Marie also rebuilt Palazzo Madama in Turin following the advice of master alchemists.[832] Francis I's son, Henry II of France married Catherine de Medici, sponsor of Nostradamus and practitioner of the Black Mass.

Henrietta Maria patronized Jewish scholars who "practised divination through the medium of the Cabbalah."[833] In 1642, when she tried to raise money for her husband in Holland, she visited the Portuguese synagogue and the residence of Rabbi Jacob Judah Leon Templo, who later caused a great stir when his model Solomon's Temple was exhibited before her son, Charles II, and which would become the basis for the coat of arms of the English Grand Lodge of Freemasonry. Henrietta Maria was accompanied by Charles II's sister Mary, who shortly afterwards married her first cousin William II, Prince of Orange, whose father was Frederick Henry, Prince of Orange, the son of William the Silent, a knight of the Order of the Golden Fleece. Frederick Henry's step-sister, Countess Louise Juliana of Nassau, was the mother of Frederick V of the Palatinate.

Philippe I was, nevertheless, a notorious homosexual. During his childhood, Queen Anne would address Philippe I by such

nicknames as “my little girl” and encouraged him to dress in feminine clothing as a young man, a habit retained all his life.[834] A contemporary would refer to him as the “silliest woman who ever lived.”[835] According to court gossip, Cardinal Mazarin’s own nephew Philippe Jules Mancini, the Duke of Nevers, had been the “first to [have] corrupted” Philippe.[836] Among his lovers, Philip of Lorraine-Armagnac, Chevalier de Lorraine, was described as “insinuating, brutal and devoid of scruple.”[837]

As Joscelyn Godwin explained in *The Theosophical Enlightenment*, “The whole Orleans family, ever since [Philippe I, Duke of Orléans], was notoriously involved in the black arts.”[838] Philippe I was close to the wife of his brother Louis XIV, Madame de Montespan (1640 – 1707), who was involved in a scandal known as *L’affaire des poisons* (“Affair of the Poisons”), where Catherine Monvoisin, known as La Voisin, and the priest Étienne Guibourg performed Black Masses for human sacrifice for her.[839] Authorities rounded up a number of fortune tellers and alchemists who were suspected of selling divinations, séances, aphrodisiacs, and “inheritance powders,” an euphemism for poison. Some confessed under torture and provided authorities lists of their clients. La Voisin was arrested in 1679 and implicated several important courtiers, including Olympia Mancini, the Countess of Soissons, her sister, the Duchess of Bouillon, François Henri de Montmorency, Duke of Luxembourg and Madame de Montespan. La Voisin claimed that the Marquise bought aphrodisiacs and that she performed black masses with her in order to keep the king’s favor over rival lovers. The rituals were a mockery of the Catholic Mass, featuring the Marquise lying nude as an altar, with the chalice on her bare stomach, and holding a black candle in each of her outstretched arms. The witch and the Marquise would call on the devil (Astaroth and Asmodeus), and pray to him for the King’s love. They sacrificed a newborn by slitting its throat with a knife. The baby’s body was crushed, and the drained blood and mashed bones were used in the mixture. Louis’ food was tainted in this way for almost thirteen years, until La Voisin was captured after a police investigation where they uncovered the

remains of 2,500 infants in her garden.[840] It was alleged that La Voisin paid prostitutes for their infants for use in the rituals.[841]

After Charles II's death in 1685, his Catholic brother James VII and II (1633 – 1701) ascended to the throne of England. The Scottish Freemasons published a manifesto in support of his succession, in which they utilized "cryptick" architectural and numerical symbolism to justify his legitimacy.[842] James II married the niece of Cardinal Mazarin, Mary of Modena, of the House of Este who had long-standing associations with the houses of the de Medici, Savoy, Gonzaga and Habsburgs. According to the genealogical studies of Edward Gelles, *The Jewish Journey*:

> There was some Jewish admixture in the earlier Stuart line as in most European ruling houses. Some goes back to the descendants of Davidic Exilarchs. Mary of Guise and the ducal house of Lorraine have such a David-Carolingian connection and so did the d'Este of Ferrara and Modena. The mother-in-law of Charles II was from the ducal house of Medina-Sidonia of allegedly crypto-Jewish background.[843]

Writing in 1748, in the wake of the recently crushed Stuart rebellion, Henry Fielding (1707 – 1754), a Whig propagandist known for his comic novel *Tom Jones*, denounced the conspiracy of Jacobites, Jews, and Freemasons. Referring to the Jewish support of James II, he noted:

> …the Jacobite rabbins tell us, that on Friday, Feb. 6, 1685 one of the Angels, I forget which, came to Whitehall at Noon-day, without being perceived by anyone, and brought with him a Commission from Heaven, which he delivered to the then Duke of York, by which the said Duke was indefeasibly created King of England, Scotland, and Ireland…
>
> And as there is so great an Analogy between the Jews and Jacobites, so hath there been the same likeness between their Kings.[844]

The Scottish Masonic manifesto was reinforced by a loyal address presented to James II by the Jewish community in London, whose leaders visited his palace on five occasions during the first two months of his reign.[845] In 1687, James II issued the Declaration of Indulgence or Declaration for Liberty of Conscience, a first step at establishing freedom of religion in the British Isles. The declaration was supported by William Penn, who was widely perceived to be its instigator.[846] The declaration was viewed positively by Jews, Quakers and Familists, but opposed by Protestants, who viewed it as a way to promote Catholicism. Public alarm increased when Queen Mary gave birth to a Roman Catholic son and heir, James Francis Edward.

As recorded by William Thomas Walsh in his history of Philip II, William III, Prince of Orange, the son of William II and Mary, joined the Freemasons and with their connivance, invaded England on November 5, 1688, in an action that ultimately deposed James II and won him the crowns of England, Scotland and Ireland, what became known as the “Glorious Revolution.” The expenses for the expedition, reported Walsh, were paid for by a Jewish banker of Amsterdam, Isaac Suaso, who in return was made Baron de Gras, while other Jews, particularly Sir Solomon de Medina and Alfonso Rodrigues, who provided the finances for the final conquest of Ireland.[847] William III married his first cousin, the niece of Charles II and the eldest daughter of the future James II of England, who became Mary II of England. In the British Isles, the period of their joint reign is often referred to as “William and Mary.”

In March 1702, William III died and the throne passed to Mary’s sister, who became Queen Anne. The failure of either Anne or her sister to produce an heir precipitated a succession crisis. The Parliament of England then passed the Act of Settlement in 1701, whereupon Charles Louis of the Palatinate’s sister, the Electress Sophia of Hanover, was designated heir to the British throne. The philosopher Leibniz was a friend and advisor to Electress Sophia and her daughter Sophia Charlotte of Hanover. Both women carried on substantive philosophical correspondence with Leibniz in which he clarified his philosophical views.[848] When Sophia died a few weeks before Anne, Sophia’s son became King George I in 1714,

thus granting the throne to the grandson of the “Alchemical Wedding.” George married Sophia Dorothea of Celle, instigated by the machinations of his mother, Electress Sophia. Their children included later King George II of Great Britain (1683 – 1760) and Sophia Dorothea, later wife of King Frederick William I of Prussia (1688 –1740), and mother of Frederick II of Prussia (1712 – 1786), known as the Great.

The Kingdom of Prussia, with its capital in Berlin, was a German kingdom that constituted the state of Prussia between 1701 and 1918, and was the driving force behind the unification of Germany in 1871 and the leading state of the German Empire until its dissolution in 1918. The Duchy of Prussia resulted in 1525, when Albert of Prussia, Grand Master of the Teutonic Knights, listened the advice of Martin Luther to convert Prussia into a hereditary duchy for himself. Luther worked to spread his teaching among the Prussians, while Albert's brother George, Margrave of Brandenburg-Ansbach, presented the plan to Sigismund I the Old, the great-grandson of Emperor Sigismund, founder of the Order of the Dragon.[849] Sigismund I the Old, a knight of the Order of the Golden Fleece, who married Bona Sforza. Their daughter, Anna Jagiellon married Stephen Bathory, sponsor of John Dee and uncle of the “Blood Countess” Elizabeth Báthory.

When Albert died in 1568, his teenage son Albert Frederick inherited the duchy. This Order of the Swan, founded by Albert’s grandfather, disappeared when the house of Brandenburg adopted Protestantism in 1525, but the marriage of Albert Frederick to Mary Eleanor, sister and heir of John William, duke of Cleves, who died in 1609, introduced the Hohenzollerns a new and more prestigious descent from the Swan Knight, from whom would descend the later famous Kings of Prussia.[850] The Polish king Sigismund III Vasa permitted Albert Frederick’s son-in-law, John Sigismund (1572 – 1619), to succeed him in 1611, thereafter ruling Brandenburg, and Duchy of Prussia in personal union. This personal union is referred to as Brandenburg-Prussia. John Sigismund’s son, George William, Elector of Brandenburg (1595 – 1640) married Elisabeth Charlotte of the Palatinate, sister of Frederick V of the Palatinate, and granddaughter of William the Silent. Their son, Frederick William,

Elector of Brandenburg (1620 – 1688), achieved full sovereignty over the duchy under the 1657 Treaty of Wehlau, confirmed in the 1660 Treaty of Oliva. Frederick William married Countess Louise Henriette of Nassau, daughter of Frederick Henry, Prince of Orange, son of William the Silent.

Brandenburg-Prussia, predecessor of the kingdom, became a military power under Frederick William, known as “The Great Elector.” In return for an alliance against France in the War of the Spanish Succession, Frederick William’s son, Frederick III (1657 – 1713), was allowed to elevate Prussia to a kingdom in the Crown Treaty of 1700. Frederick crowned himself “King in Prussia” as Frederick William I, and married Sophia Charlotte of Hanover, the daughter of Electress Sophia of Hanover. Their son was Frederick William I, who married Sophia Dorothea. As a kingdom, Prussia continued its rise to power, especially during the reign of their son Frederick II the Great.[851]

In 1740, Frederick the Great came to the throne and invaded Silesia, thereby beginning the War of the Austrian Succession, when France, Prussia and Bavaria exploited the pretext was the right of Maria Theresa (1717 – 1780)—a supporter of Jacob Frank—to inherit from her father Emperor Charles VI 1685 – 1740), to challenge Habsburg power. When Charles VI succeeded his brother in 1711, he was the last male Habsburg heir in the direct line. Following the death of his relative Charles II of Spain, in 1700, without any direct heir, Charles IV declared himself King of Spain. The ensuing in the War of the Spanish Succession culminated with the Treaty of Utrecht ratified in 1713, which recognized Philip as King of Spain, in return for accepting its permanent separation from France. France withdrew backing for the exiled Jacobites and recognized the Hanoverians as heirs to the British throne. The decentralization of the Holy Roman Empire continued, with Prussia, Bavaria and Saxony increasingly acting as independent states.

Since Habsburg possessions were subject to Salic law, barring women from inheriting in their own right, Charles VI’s lack of a male heir meant they would be divided on his death. Charles VI paved the way for Maria Theresa’s accession with the Pragmatic Sanction of 1713. However, upon his death, Saxony, Prussia, Bavaria, and

France all repudiated the sanction. In 1936, Maria Theresa would marry Francis I, Holy Roman Emperor, who would become Grand Master of the Order of the Golden Fleece. Francis I was the son of Leopold, Duke of Lorraine (1679 – 1729) and Élisabeth Charlotte, Duchess of Lorraine, the daughter of Philippe I, Duke of Orléans and Elizabeth Charlotte, granddaughter of Frederick V of the Palatinate and Elizabeth Stuart. Frederick the Great, who became Maria Theresa's greatest rival for most of her reign, promptly invaded Silesia, igniting the War of the Austrian Succession. During the course of the war, Maria Theresa successfully defended her rule over most of the Habsburg Monarchy, apart from the loss of Silesia and a few minor territories in Italy, though she later unsuccessfully tried to recover Silesia during the Seven Years' War that began in 1756.

The Pretenders

Like the House of Este, the Jacobites also maintained close links with the House of Savoy, hereditary claimants of the Kings of Jerusalem. The modern House of Savoy are descended from Charles Emmanuel I, Duke of Savoy, whose advent was prophesied by Nostradamus, after his parents, Emmanuel Philibert, Duke of Savoy, and his wife, the daughter of Francis I of France, Margherita of Valois, appealed him to him to assist in producing an heir. Nostradamus told the princess to rejoice, because the child with whom she was pregnant, "Would be a Son, who would be called Charles, and who would become the greatest Captain of his century."[852] Charles Emmanuel I, known as the Great, was Marquis of Saluzzo, Duke of Savoy, Prince of Piedmont and Count of Aosta, Moriana and Nice and also Titular King of Cyprus and Jerusalem.

Charles Emmanuel I married Catherine Micaela of Spain, the daughter of Philip II, Holy Roman Emperor, Grand Master of the Order of the Golden Fleece. From Charles Emmanuel I and Catherine's son was Thomas Francis of Savoy, Prince of Carignano (1596 – 1656), from whom descend the junior branch of Savoy-Carignano. Charles Emmanuel's son, Victor Amadeus I, Duke of Savoy (1587 – 1637) married Princess Christine Marie of France, the

daughter of Henry IV of France and Marie de Medici, granddaughter of Cosimo I de Medici, a knight of the Order of the Golden Fleece, and Eleonora of Toledo, who was brought up in Naples at the household of Jacob Abarbanel's son Don Samuel Abarbanel and daughter-in-law Benvenida.[853] Marie's sister, Eleonora married Vincenzo Gonzaga, Duke of Mantua, also a knight of the Order of the Golden Fleece, and nephew of Louis Gonzaga, a purported Grand Master of the Priory of Sion. According to legend, Christine Marie herself was interested in the occult, and built Palazzo Madama in Turin, following the advice of master alchemists. Apparently, when she became regent after Victor Amadeus I's death in 1637, the alchemists divulged the secret of the locations of the cave entrances to her.[854]

Victor Amadeus I' great-grandson, Victor Amadeus II of Sardinia (1666 – 1732), married Anne Marie d'Orléans, the daughter of Philippe I, Duke of Orléans and Henrietta of England. Charles Emmanuel I's daughter Isabella of Savoy married Alfonso III d'Este, Duke of Modena (1591 – 1644), whose grandson Alfonso IV d'Este (1634 –1662) married Laura Margherita Mazzarini, the sister of Cardinal Mazarin. Their daughter was Mary of Modena who married James II of England. Their son, James Francis Edward Stuart (1688 – 1766), nicknamed, also nicknamed The Old Pretender, married Maria Clementina Sobieska, whose family was related to Jacob Frank.[855] Princess Maria Klementyna Sobieska, granddaughter of the Polish King and Lithuanian Grand-Duke, John III Sobieski. Their sons included Charles Edward Stuart (1720 – 1788), known as Bonnie Prince Charlie, or "the Young Pretender" and his brother Henry Benedict Stuart, the Cardinal York (1725 – 1807), the fourth and final Jacobite heir to claim the thrones of England, Scotland, France, and Ireland publicly, who was a great supporter of the Frankists.[856] In crypto-Jewish circles, it was thought that Cardinal York had an affair with a Jewish woman named Reyna Barzillai of Venice.[857] Unlike his brother and his father, James Francis Edward Stuart, Henry made no effort to seize the throne. After Charles's death in January 1788, the Papacy did not recognize Henry as the lawful ruler of England, Scotland, and Ireland, but referred to him as the Cardinal Duke of York.

Though William and Mary were of Stuart lineage, the Scots were disappointed at the loss of a Stuart monarch, and in 1689, the year of James II's deposition, Bonnie Dundee led a force of Highlanders against government troops at Killiecrankie. The rebellion was called a Jacobite Rising because of their support of James II, a name derived from the Latin *Jacomus*, or Jacob in Hebrew. The emblem of the Jacobites, was the five-petal White Rose of York. The next significant Jacobite Rising—backed by the French as part of the War of Austrian Succession—took place in 1745 when Bonnie Prince Charlie was symbolically crowned King Charles III by the clergy of Scotland's Episcopal Church. Though, a year later, in 1746, the Young Pretender was disastrously defeated at the Battle of Culloden Moor, and the Jacobites' attempt to take London and install a Stuart king were foiled. An original letter of the 3rd Duke of Perth (1713 – 1746) to Earl of Airlie Lord Ogilvy (1725 – 1803) shortly after the Jacobite victory at Prestonpans, described a secret ceremony at Holyrood in which the prince was elected Grand Master of the ancient chivalry of the Temple of Jerusalem on Tuesday September 24, 1745.[858]

Hellfire Club

English Masonry, however, lost all trace of affection for the Stuart cause. The Grand Lodge was founded shortly after George I ascended to the throne in 1714 and the end of the first Jacobite rising of 1715. The federalization of four London lodges in the Grand Lodge of London and Westminster was founded in London on St. John the Baptist's day, 24 June 1717, coinciding with the summer solstice. The members of these four lodges carefully chose a nobleman, Thomas Sayer, as the Grand Lodge first Grand Master. Sayer was followed by George Payne and by Jean Theophilus Desaguiliers (1683 – 1744), scientist and, later, a cleric ordained into the Church of England. Desaguliers was a British natural philosopher, clergyman, engineer who was elected to the Royal Society in 1714 as experimental assistant to Newton. In 1717, Desaguliers lodged at Hampton Court and lectured in French to King George I and his family. In 1721, a Scottish Presbyterian pastor,

Reverend James Anderson (c. 1679/1680 – 1739), was instructed by Grand Master Desaguiliers to revise and condense the Old Masonic Manuscripts observed by the English Lodges. This would lead to the 1721 Anderson's *Constitution*.

Anderson's Constitution was reprinted in Philadelphia in 1734 by Benjamin Franklin (1706 – 1790), who was that year elected Grand Master of Masons in Pennsylvania. From the mid-1750s to the mid-1770s, Franklin spent much of his time in London. Franklin is known to have occasionally attended meetings of the Hellfire Club during 1758. Hellfire Club was a name for several exclusive clubs for high-society rakes established in Britain and Ireland in the eighteenth century. The first official Hellfire Club was founded by Philip, Duke of Wharton (1698 – 1731), an ardent supporter of the Jacobite cause. Young Wharton met with James Francis Edward Stuart (1688 – 1766), the "Old Pretender" and son of James II, who created him Jacobite Duke of Northumberland in 1716. Wharton then went to Ireland where he entered the Irish House of Lords as Marquess Catherlough. He was created Duke of Wharton in 1718 by George I in the King's effort to solidify his support.

Wharton founded the original Hellfire Club around 1719 in London. According to at least one source, their activities included mock religious ceremonies and partaking in meals containing dishes like "Holy Ghost Pie," "Breast of Venus," and "Devil's Loin," while drinking "Hell-fire punch. Members of the Club supposedly came to meetings dressed as characters from the Bible.[859] Wharton's club came to an end in 1721 when George I, under the influence of Wharton's political enemies, namely Robert Walpole, put forward a Bill "against 'horrid impieties" aimed at the Hellfire Club.[860] Wharton became a Freemason, and in 1722 he became the Grand Master of England.[861]

The name Hellfire Club is most commonly used to refer to the Order of the Friars of St. Francis of Wycombe, founded by Sir Francis Dashwood (1708 – 1781), the same year he was elected to the Royal Society. The group were known as the Franciscans, not after Saint Francis of Assisi, but after its founder, Francis Dashwood. Franklin joined the group on occasion and collaborated with Dashwood to revise the *Book of Common Prayer* or *Franklin Prayer*

Book still in used in American Protestant churches today. Their intent was “to attract the young and lively, and relieve the well-disposed from the inflection of interminable prayers.”[862]

Dashwood, like fellow-member and politician John Wilkes, a distant relative of John Wilkes Booth, were fellows of the Royal Society. An original member of the Hellfire Club was John Montagu, 4th Earl of Sandwich, who was First Lord of the Admiralty, and as a member of the House of Lords where he was a follower of the Duke of Bedford, one of the wealthiest and most powerful politicians of the era. But he is perhaps best known for the claim that he was the eponymous inventor of the sandwich.

In 1751, Dashwood, leased Medmenham Abbey, which incorporated the ruins of a Cistercian abbey founded in 1201. On moving into the Abbey, Dashwood had numerous expensive works done on the building. Dashwood had the abbey rebuilt, but to look like a ruin, by the architect Nicholas Revett in the style of the eighteenth-century Gothic revival. He had the walls covered in various pornographic scenes, including that of the “Twelve Apostles,” the name of the superior members of the club, in various indecent poses. A fresco on the ceiling was described by Wilkes as so terrible as to be “unspeakable.”[863] Underneath the Abbey, Dashwood had a series of caves carved out from an existing one, which was again decorated with mythological themes, phallic symbols and other topics of a sexual nature. A library contained what was generally admitted to be the best collection of pornographic books in Great Britain, including *Fanny Hill* and *Kama Sutra*. John Cleland (1709 – 1789), the author of *Fanny Hill*, may have been attended the club’s meetings.[864] First published in London in 1748, *Fanny Hill* is considered the first prose pornography and one of the most prosecuted and banned books in history.

Rabelais’ motto *Fais ce que tu voudras* (“Do what thou wilt”) was placed above a doorway in stained glass. Sir Nathaniel Wraxall in his *Historical Memoires* (1815) accused these “Monks” of performing Satanic rituals, but the claims have, as usual, been dismissed by historians. According to one of the club’s critics, Horace Walpole, the members’ “practice was rigorously pagan: Bacchus and Venus were the deities to whom they almost publicly

sacrificed; and the nymphs and the hogsheads that were laid in against the festivals of this new church, sufficiently informed the neighborhood of the complexion of those hermits."[865]

Club meetings often involved mock rituals, items of a pornographic content, drinking, banqueting and wenching.[866] After the Black Mass, club members entered the Abbey where were waiting professional prostitutes dressed as nuns and masked from whom they selected to participate in an orgy. Recruitment of the prostitutes followed a pattern similar to those of Jeffrey Epstein and his partner Ghislaine Maxwell, where cunning madams recruited naive girls from rural areas looking for their fortunes in the cities. Once they were seduced, they were drugged and raped and coerced into forced prostitution.[867] However, a few of the participating women were wives or relatives of the club members. A contemporary writer criticized, "They attempt all females of their own species promiscuously—grandmothers and mothers as well as their own daughters. Even their sisters fear their violence."[868] The Earl of Sandwich boasted that he seduced virgins to enjoy the "corruption of innocence, for its own sake."[869]

In addition to the prostitutes were the amateurs known as "dollymops." A few dollymops were prominent society women, such as a Jewess named Elizabeth Chudleigh, Duchess of Kingston (1721 – 1788).[870] She was the daughter of Colonel Thomas Chudleigh, and in 1743 she was appointed maid of honor to Augusta, Princess of Wales, the mother of King George III. One of the Duchess's most infamous incidents took place in 1749, when she attended a masquerade ball at the King's Theatre during the King's Jubilee Celebration dressed as the Greek mythological character Iphigenia, ready for sacrifice. It is said that she dressed in flesh-colored silk that made her appear virtually naked. The Duchess is the only woman in British history to be tried and convicted of bigamy in an open trial before the House of Lords. Long known as an "adventuress" and sexual intriguer at the courts of kings George II and George III, her trial for wrongful marriage to a duke when she was already wife of an earl was the sensational scandal of 1776. The Duchess was the mistress of the Earl of Bath and the Duke of

Hamilton, and later secretly married to the Earl of Bristol, but started living with the Duke of Kingston.

Chudleigh was forced to leave the country and went to the continent where she had houses in Paris and Rome, befriended the Pope Clement XIV. She lived with Frederick the Great, and several of the French and Russian nobility, and bought a large estate outside St. Petersburg.[871] She started living with the Evelyn Pierrepont, 2nd Duke of Kingston-upon-Hull (1711 – 23 September 1773), and Freemason with the Premier Grand Lodge and a member of the Royal Society. When the Jacobite rising of 1745 broke out, Pierrepont raised a regiment called “Kingston’s Light Horse,” which distinguished itself at the Battle of Culloden. The duke attained the rank of general in the army. She married Pierrepont in 1769.

In 1775, the Duchess was forced to return to England after her late husband's nephew, Evelyn Medows, brought a charge of bigamy against her. She was found guilty of bigamy at a trial by her peers at Westminster Hall that attracted 4,000 spectators. Chudleigh was forced to leave the country and went to the continent where she had houses in Paris and Rome, befriended the Pope Clement XIV. In Poland, she befriended Prince Karl Stanislaw Radziwill (1734 – 1790), the ancestor and husband of Jacqueline Kennedy’s sister, who apparently proposed to her.[872] The fortune of the Radziwills, who were related to the Hohenzollerns and the Romanovs, was considered the greatest in Poland.[873]

Premier Grand Lodge

Anderson’s *Constitution* is divided into three parts: the history of the Freemasonry, the Duties and Charges, and the General Regulations, the latter were compiled by George Payne, the second Grand Master in the history of English Grand Lodge. Anderson was responsible for rewriting the historical part that narrates relevant historical and theological events, such as the role Adam in Creation, the story of Noah and the Great Flood, the magistery of Abraham, Moses as prophet and leader of Israel, and particularly the role of King Solomon as the builder of the first Temple of Jerusalem. The Chaldean Magi too were responsible for preserving the science of

geometry, which was eventually inherited by the Greeks, whose famous constructions, like the Citadel at Athens, the Parthenon or the Temple of Athena, were in imitation of the Temple of Solomon. In time, the so-called “Royal Art” of architecture was preserved by King James and his descendants the “Mason Kings” until the reigns of James II, William III of Orange and finally George I.

Frederick Lewis, Prince of Wales (1707 – 1751), the eldest but estranged son of King George II, was initiated was initiated at a special Lodge at Kew Palace by Desaguliers in 1737.[874] Frederick was the father of King George III (1738 – 1820). Desaguliers became an equerry to George III. As detailed by George William Speth, in *Royal Freemasons* (1885), many of George III’s brothers were Freemasons. William Augustus, Duke of Cumberland (1721 – 1765), was initiated in 1743. George III’s brother, Edward Augustus, Duke of York (1739 – 1767), was initiated in 1765 in the Berlin Lodge of Friendship, which became the Grand Lodge of Prussia. In 1767, Edward and his next two brothers, Prince William Henry, Duke of Gloucester and Edinburgh (1743 – 1805) and Prince Henry, Duke of Cumberland and Strathearn (1745 – 1790), received the Honorary Rank of Past Grand Master of England. In 1782, Prince Henry was elected Grand Master of England, an office which he maintained until his death in 1790.

The Grand Lodge records of 1723 show the names of several Jews, such as Benjamin Deluze and Simon Ansell, and in 1725 Israel Segalas and Nicholas Abrahams. In 1731, when Lodge N° 84 raised columns in London, at the Daniel Coffee House on Lombard Street, among the brethren listed were several Jews: Salomon Mendez, Abraham Ximenez, Jacob Alvarez, Abraham de Medina, Benjamin Adolphus and Isaac Baruch. In the *Daily Post* of September 22, 1732, one of the earliest press reports of the initiation of a Jew, reports that Edward Rose, a tavern-keeper, had been initiated “in the presence of Jews and non-Jews, the Master officiating being Daniel Delvalle, an eminent Jew snuff merchant.”[875] Solomon Mountford, Solomon Mendez, Abraham Ximenes, and Abraham Cortissos had become members. Each year the Grand Lodge appointed a number of Grand Stewards who had the important task of organizing the annual Grand Festival.

Under the William III's reign, at least one Jewish royalist, the first known Jewish Freemason, Francis Francia (b. 1675), continued his support for the exiled James II, and in 1702 he risked arrest to praise the legitimate Stuart descent of Queen Anne.[876] Francia was the grandson of Domingo Rodrigues Isaac Francia, an ex-Marrano of Vila Real in Portugal, who arrived in London from Bordeaux in 1655 and became a leading member of the London community. After George I became king in l714, Francia collaborated with the Swedish ambassador Carl Gyllenborg and an international network of Jacobite supporters. Francia allegedly became a Freemason and organized "a noble society" or "club" of Jews.[877] Because the Jacobites increasingly utilized Jewish themes and terminology in their propaganda, the radical Whig John Toland (1670 – 1722) to publish again the repeated charge that the Scots were descendants of the Jews who fled to Scotland in the twelfth century. Toland reminded the bishops of Great Britain, "you further know how considerable a part of the British inhabitants are the undoubted offspring of the Jews," because "a great number of 'em fled to Scotland, which is the reason so many in that part of the Island, have such a remarkable aversion to pork and black-puddings to this day, not to insist on some other resemblances easily observable."[878]

In l7l7, as noted by Marsha Keith Schuchard, in the wake of Francia's arrest on charges of treason and the subsequent exposure of the Swedish-Jacobite plot, supporters of George I organized a new system of "modern" Masonry, which was devoted to the Hanoverian succession, Newtonian science, and Whig politics.[879] However, Francia was acquitted by a London jury opposed to Hanoverian policies, and he moved to northern France, where he continued to act as financial and diplomatic liaison between Jacobites and their French, Swedish, and Russian supporters.[880] In a sensational trial, the "Judaized" Jacobites were denounced by government prosecutors, perhaps influenced the anti-Hanoverian satire of *The Freemasons: an Hudibrastick Poem* (1723). After remarking that "Some likewise say our Masons now/ Do circumcision undergo,/ For Masonry's a Jewish Custom," the author further noted that "From hence they've been for Traitors taken,/ But still have

Masons sav'd their Bacon," for "They never once have been detected:/ As Plotters and Confederates."[881]

In Anderson's *New Book of Constitutions* (1738), several Jews are listed as Grand Stewards, including Solomon Mendez (1732), Dr. Meyer Schomberg (1734), Benjamin Mendes da Costa (1736), and Isaac Barrett, Joseph Harris, Samuel Lowman, and Moses Mendes da Costa (all in 1738). Schomberg (1690 – 1761, was a German-Jewish physician who moved to London and became a fellow of the Royal Society.[882] The Mendez were a family of Marrano origin traced to Fernando Moses Mendes (1647 – 1724), a Marrano physician, arrived in London in 1669 and became court physician to Queen Catherine of Braganza, wife of Charles II of England. In 1747, Fernando's grandson, Benjamin Mendes da Costa (c. 1690–1758), bought the lease of the ground on which the building stood, and presented it to the congregation, vesting the deeds in the names of a committee consisting of Gabriel Lopez de Britto, David Aboab Ozorio, Moses Gomes Serra, David Franco, Joseph Jessurun Rodriguez, and Moses Mendes da Costa (d. 1747) has sometimes been said to have been on the board of the Bank of England.[883]

Another famous English Jewish Masonic was John Coustos (1703 – 1746) was a Swiss businessman living in England and a member of the Premier Grand Lodge of England. Schuchard, claims that Coustos, allegedly of Marrano descent, came to London in the aftermath of the trial of Francis Francia which caught the attention of the British government. British Whig Prime Minister and knight of the Order of the Garter, Robert Walpole (1676 –1745), a supporter of the new Hanoverian regime, allegedly recruited Coustos to spy on French Masonic lodges in London from 1730-32 and report back on any activities of exiled Jacobites in Paris.[884] While traveling on business he founded a Masonic lodge in Lisbon and was arrested by the Portuguese Inquisition for being a Mason. He was released in 1744 as a result of the intercession of George II of England.

Anderson's *Consitutions of the Freemasons* (1723) and (1738) served as propaganda for the "Modern," Hanoverian system of Freemasonry, which for the rest of the century competed with "Antient" Jacobite Freemasonry for dominance in Britain and abroad.[885] The Ancient Grand Lodge of England, now called the "Antients,"

was founded in 1751 by Laurence Dermott (1720 –1791), as a rival Grand Lodge to the Premier Grand Lodge of England, called the "Moderns," which he claimed had moved away from the ritual of Scotland, Ireland. The first recorded Jewish officer of the Antients' Grand Lodge was David Lyon, Grand Tyler (1760-63), later promoted to Grand Pursuivant (1764-65). In the Moderns' Grand Lodge, the first was Moses Isaac Levi (alias Ximenes), appointed both Junior and Senior Grand Warden in 1785. That same year John Paiba, who had held some office since 1779, was appointed Grand Sword Bearer.[886]

Dermott, the first Grand Secretary of the Grand Lodge of Antients, took a design by Rabbi Leon Templo as the basis for the coat of arms of the Antients. At the time, a number of models of the Temple of Solomon were popular. In 1728, Newton's *Chronology of the Ancients* was published, which devotes an entire chapter, nearly one-fifth of the book, to a visionary description of the Temple. That of Councillor Schott had arrived in London, and was on exhibition in 1723 and 1730 and of Rabbi Jacob Jehudah Leon, originally developed for Charles II and built with the assistance of Adam Boreel—whose associates included the Sabbatean Peter Serrarius, and members of Samuel Hartlib's Invisible College, Henry Oldenburg and John Dur—which was again exhibited in 1759-60.[887]

Dermott explained his choice for Templo's design in *The Book of Constitutions of this Grand Lodge* or *Ahiman Rezon*, often said to be of the Hebrew language and variously mean "to help a brother," "will of selected brethren," "The secrets of prepared brethren," "Royal Builders" and "Brother Secretary." Templo's coat of arms features the Kabbalistic symbols from Ezekial of two winged cherubim, at either side of a circle divided into four parts, representing the zodiac signs of the four elements or four seasons: the head of a man for Aquarius, a bull for Taurus, an eagle for Scorpio and a lion for Leo. Above the circle is the Arc of the Covenant. When the two Grand Lodges of England merged to form the present United Grand Lodge in 1813, this design was incorporated in its coat of arms.[888]

Écossais Lodges

Though Jews joined both systems of Antients and Moderns, the greater number were attracted to the Jewish and Kabbalistic themes of the *Écossais* higher degrees.[889] It was mainly in France, where first as lodges of expatriates and exiled Jacobites the 1720s, that *Ecossais* Masonry became again affiliated with the Stuarts. The Jacobite cause alleged that a Masonic lodge had been founded in Scotland, during the early eighteenth century, which drew its charter from a surviving Templar chapter in Bristol, that had already been in operation for several hundred years. It was maintained that during the Crusades, a small group of Syriac Christians, who claimed descent back to the Essenes (presumably the Sabians of Harran), were rescued from the Muslims by the Templars. When they left Jerusalem, these Gnostic Christians eventually settled in Scotland, and founded a new chapter of the Templar Order, which later merged with a lodge of Freemasonry.[890]

In the seventeenth century, interest in Templarism became political after the execution of Charles I, with the idea that Stuart partisans invented a Templar degree, as the king's death was to be avenged, as was the violent death in 1314 of Jacques de Molay, last Grand Master of the Templars.[891] The story told by Dom Calmet (1672 – 1757) was that Viscount Dundee (1648 – 1689) was supposed to have been an early Templar Grand Master and to have fallen at Killiecrankie, during the first Jacobite Rising, wearing the Grand Cross of the Order.[892] John Erskine, Earl of Mar (1675 – 1732), a well-known Jacobite leader, who became earl in 1689, the year of Killiecrankie, is then said to have held office in the Templar Order. Erskine participated in a failed revolt in 1715, after which he lost his estates and went into exile with James II in Rome. In 1721, he was appointed the Stuarts' ambassador to France. After Erskine, the Templar Order was apparently inactive until its revival in 1745 by Bonnie Prince Charlie.[893]

The earliest reference to *Ecossais* or Scottish Masonry in England is a "Scots Masters Lodge" held at the Devil's Tavern, Temple Bar, London, in 1733. This lodge met on the second and fourth Monday of each month, and the lodge was active until 1736. In 1735, twelve masons were "made" Scots Masters at Lodge No. 113 at the Bear Inn, Bath. Five years later, in 1740, there were at

least three more references to Masons being made or “rais’d” Scots Masters. *Ecossais* Masonry appears to have spread to the Continent at an early stage, and references to this type of “High Degree” Masonry in Berlin date from at least 1741 and in France from around 1743.[894]

The foundation of Grand Lodge in London had been followed by the inauguration of Masonic Lodges on the Continent, in 1721 at Mons, in 1725 in Paris, in 1728 at Madrid, in 1731 at The Hague, and in 1733 at Hamburg. Several of the first lodges on the Continent received their warrant from the Grand Lodge of England. But this was not the case with the Grand Lodge of Paris, founded in 1725, which did not receive a warrant till 1743. The men who founded this lodge were Jacobites, whose leader was Charles Radclyffe (1693 – 1746). As a grandson of Charles II of England and Catherine of Braganza, Radclyffe was a cousin of Bonnie Prince Charlie. While English Freemasonry offered three degrees of initiation that became universal throughout the order about 1730, Radclyffe, who was eventually acknowledged grand master of all French lodges, became responsible for promulgating *Écossais* Freemasonry, which introduced higher degrees.

Radclyffe was the youngest son of Edward Radclyffe, 2nd Earl of Derwentwater and Lady Mary Tudor, an illegitimate daughter of Charles II byhis mistress, Moll Davies.[895] Radcliffe was the brother of Lord Derwentwater (1689 – 1716) who was executed on Tower Hill for treason. Derwentwater was brought up at the exiled court of St. Germain as a companion of the young prince, James Francis Edward Stuart, and remained there at the wish of his mother Queen Mary of Modena, until the death of this father in 1705. Radclyffe had succeeded in escaping from Newgate and made his way to France, where he assumed the title of Lord Derwentwater. It was this Lord Derwentwater, afterwards executed for taking part in the 1745 rebellion, who with several other Jacobites is said to have founded the Grand Lodge of Paris in 1725, and himself to have become Grand Master. Gould relates that “the colleagues of Lord Derwentwater are stated to have been a Chevalier Maskeline, a Squire Heguerty, and others, all partisans of the Stuarts.”[896]

Amongst the Jacobites supporting Radclyffe at the Grand Lodge of Paris was Bonnie Prince Charlie's tutor and a close friend of John Erskine, as well as a member of the Royal Society, Andrew Michael Ramsay, known as Chevalier Ramsay, then living as an expatriate in Paris. In 1710, Ramsay was converted to the Roman Catholic faith by the Jesuit-educated Francois Fénelon (1651 – 1715), Archbishiop of Cambrai. As a young man, Ramsay joined a quasi-Rosicrucian society called the Philadelphians, and studied with a close friend of Isaac Newton. He later associated with other friends of Newton, including John Desaguliers. He was also a particularly close friend of David Hume. When he lived in Paris, he frequented the Parisian literary club Club de l'Entresol in the company of Montesquieu.

In 1715, during his stay in France, Ramsay also had formed a friendship with the Regent of France, Philippe II, Duke of Orleans (1674 – 1723), the son of Philippe I, Duke of Orléans and Elizabeth Charlotte, Madame Palatine. Philippe II married Françoise Marie de Bourbon, Mademoiselle de Blois, a legitimized daughter of Louis XIV and Madame de Montespan. Philippe II was Grand Master of the Ordre de Saint-Lazare, instituted during the Crusades as a body of Hospitallers, who inducted Ramsay into the the neo-chivalric order, after which he known as "Chevalier."[897] Ramsay was the orator of the lodge of Le Louis d'Argent, whose Worshipful Master was Charles Radclyffe. In 1737, Ramsay wrote his: *Discourse pronounced at the reception of Freemasons by Monsieur de Ramsay, Grand Orator of the Order*, which provided the basis for Masons' claims of a Templar inheritance, when he asserted that Freemasonry had begun among crusader knights and that they had formed themselves into Lodges of St John. At the time of the last Crusades, many Lodges were already erected in Germany, Italy, Spain, France and from there in Scotland. James Stewart, 5th High Steward of Scotland (c. 1260 – 1309) was master of a Lodge at Kilwinning, and received Freemasons into his Lodge the Earls of Gloucester and Ulster, the one English, the other Irish. Eventually, explains Ramsay, their lodges and rites were neglected, and only remembered in Great Britain. Nevertheless, they were preserved by Scotsmen of who had received the patronage and protection of the Kings of France.

After Radclyffe, Ramsay, who was born at Ayr near the famous Lodge of Kilwinning, where the Templars are said to have formed their alliance with the Freemasons in 1314, was the second Masons responsible for the spread of *Écossais* Freemasonry to France. In discussing Masonic High Degrees of the eighteenth century, a distinction to be made between what are known as the Templar Degrees, on the one hand, and the *Écossais* Degrees on the other. These two types of High Degrees are the most characteristic degrees of eighteenth century Freemasonry. The *Écossais* degrees are largely concerned with the construction of a new Temple, while the Templar Degrees were entered on the legend that Freemasonry was derived from the Templars.[898] The first person to present this theory of Templar survival was Ramsay.

Rite of Perfection

After the resignation of Radclyffe as Grand Master of the Grand Lodge of Paris in 1738, *Écossais* Freemasonry "boldly came forward and claimed to be not merely a part of Masonry but the real Masonry, possessed of superior knowledge and entitled to greater privileges and the right to rule over the ordinary, i.e. Craft Masonry."[899] It was after 1738, when Radclyffe was succeeded by Louis de Pardaillan de Gondrin, Duc d'Antin (1707 – 1743), great-grandson of Madame de Montespan, that the additional degrees were first heard of. The Rose-Croix degree first adopted by the Freemasons of France in about 1741, was so Catholic in character that is aroused suspicions that it was devised by the Jesuits.[900]

However, on the death of the Duc d'Antin in 1743, he was replaced by Count of Clermont (1709 – 1771), becoming the fifth Grand Master of the Grand Lodge of France.[901] Clermont was the great-grandson of Louis, Grand Condé, who with associates of Menasseh ben Israel, Isaac La Peyrère and Queen Christina, "were negotiating to create a theological-political world state, involving overthrowing the Catholic king of France, among other things."[902] The Grand Condé's son Henri Jules, Prince of Condé 1643 – 1709), married Anne Henriette of Bavaria, whose father was Edward, Count Palatine of Simmern (1625 – 1663), the son of Frederick V of the

Palatinate and Elizabeth Stuart. Anne Henriette's mother, Anne Marie Gonzaga, was a great-granddaughter of purported Priory of Sion Grand Master, Ludovico Gonzaga and Henriette of Cleves, a lady-in-waiting of Catherine de Medici. The Count of Clermont was a prince of the blood, as the third and youngest son of Louis de Bourbon, "Duke of Bourbon," Prince of Condé (1668 – 1710) and Louise Françoise de Bourbon, Mademoiselle de Nantes (1673 – 1743), a legitimated daughter of King Louis XIV of France and his mistress Madame de Montespan. Louise Françoise's sister, Françoise Marie de Bourbon, married Philippe II, Duke of Orléans, the son of Louis XIV's brother, Philippe I, Duke of Orléans.

According to some sources, the Comte of Clermont retained the position of Grand Master until his death in 1771, and was succeeded by his cousin, Louis Philippe d'Orléans (1725 – 1785), the father of *Philippe Égalité*.[903] However, another source claims he was designated Grand Master in 1744 "but soon left the organization, abandoning his title to Lacorne, his dancing master."[904] Comte de Clermont apparently took little interest in the Order and employed Lacorne, under whose influence the lodges fell into a state of anarchy. The period signified the Grand Lodge's adherence to English Craft Masonry by proclaiming itself Grande Loge Anglaise de France and reissued the "Constitutions" of Anderson, first published in 1723. Freemasonry was thus divided into warring factions: Lacorne his followers founded a Grand Lodge of their own, and in 1756 the original Freemasons again attempted to make Craft Masonry the national Masonry of France by deleting the word "Anglaise" to become the Grand Loge Nationale de France.

It was not, until after Radclyffe resigned the Grand Mastership of the Grand Lodge of Paris in favor of the Duc d'Antin in 1738, that the additional degrees were first heard of, and it was not until eight years after the Stuart cause was defeated at Culloden, in 1754, that the Rite of Perfection in which the so-called Scots Degrees were incorporated. In 1754, Chevalier de Bonneville founded a chapter composed of "distinguished persons of the court and of the town," in which some elements of the order of Knights Templars were introduced, and which was known by the name of the Chapter of Clermont because the assemblies were held in the Jesuit college of

Clermont.[905] According to Henry W. Coil, however, the chapter was named in honor of the Comte de Clermont.[906] The members of this Clermont Chapter were mostly adherents of the Stuart Pretender, Bonnie Prince Charlie.[907] C. Lenning, a German bookseller and Freemason living in Paris, claimed in a manuscript titled "Encyclopedia of Freemasonry" probably written between 1822 and 1828 at Leipzig, that King James II of England, after his flight to France in 1688, resided at the Jesuit College of Clermont, where his followers fabricated certain degrees for the purpose of carrying out their political ends.[908] The system of Freemasonry Bonneville practiced received the name of the Rite of Perfection, or Rite of Heredom, and consisted of twenty-five degrees.[909]

In 1754, the Grand Lodge of the members of the Chapter of Clermont had been founded, and in the following year the Grand Lodge of France acknowledged the privileges which were claimed to be possessed by the so-called Scottish Masons. This action may probably have been with a desire to counterbalance the influence of the Chapter of Clermont. As this order was decidedly aristocratic, and refused admission to less favored individuals, in protest the lower nobility founded Knights of the East, Princes and Sovereigns in 1756.[910] The Knights of the East are said to derive their origin from the captivity of the Jews in Babylon. After seventy-two years of servitude, they were restored to liberty by Cyrus the Great through the intercession of Zerubbabel and Nehemias and permitted to return to Jerusalem and rebuild the Temple.[911] The Knights of the East represented the Freemasons who remained in the East after the building of the first Temple, while the Knights of the East and West represented those who traveled West and disseminated the Order over Europe, but who returned during the Crusades and reunited with their ancient Brethren. In obvious allusion to the Templars, they were said to have organized the Order in the year 1118 upon the return of the Holy Land.[912]

Strict Observance

Whereas in England the Grand Lodge in London gave cohesiveness to British Masonry, in Germany there was no single central Masonic authority, which enabled many different varieties of Masonry to emerge. One system, which for a time dominated German Masonry, was the Strict Observance, which claimed to be a revival of the Templar Order. French masonic historian Claude Antoine Thory wrote that Baron Karl Gotthelf von Hund (1722 – 1776) took his Templar degrees in the Chapter of Clermont, established by the Chevalier de Bonneville. According to Masonic historians, the Chapter of Clermont was in existence before 1742. A certain von Marshall had been admitted in the previous year, von Hund himself following in 1743.[913] According to Thory, Baron Hund left France and erected his first Templar Chapter in Unwurde in 1751.[914]

Hund claimed to have then been initiated in 1741 into the Order of the Temple by "Unknown Superiors," whose identities he was not to reveal. According to his own account, von Hund was received into the Order, in the presence of the Jacobite Lord Kilmarnock (1705 – 1746), a Scottish peer who joined the 1745 Jacobite Rising, was captured at Culloden and subsequently executed for treason on Tower Hill. Baron von Hund was then received into the Order by an unknown Knight of the Red Feather, whom he later claimed was Bonnie Prince Charlie and whom he assumed to be Grand Master. This person gave Hund permission to found a branch of the neo-Templars in Germany.[915] Falk was one of the "Unknown Superiors" of the Rite of Strict Observance, founded in the 1760s by Karl Gotthelf, Baron Hund (1722 – 1776).[916] Jacob Frank's godfather at his baptism was King Augustus III of Poland, whose Intimate Counselor was von Hund.[917]

The history of Hund's Order of the Temple is supposedly revealed in a text known as the *Larmenius Charter*, a manuscript purportedly created in 1324 by Johannes Marcus Larmenius, meaning "the Armenian," a Palestinian-born Christian who became a member of The Order of the Temple during the waning years of the Crusades. Not surprisingly, however, most researchers have concluded that it is a forgery, based on analysis of the deciphered code, as well as on the circumstances of the supposed discovery of

the charter.[918] In the document, Larmenius claims that the Grand Mastership of the Templars was transmitted to him by the imprisoned Jacques de Molay, the last Grand Master. After the Templar exodus from the Holy Land to Cyprus, after the fall of Acre in 1295, Larmenius was left in charge as Templar Seneschal, the second highest rank in the Order, until de Molay was tricked into coming to Paris to be tried for heresy, for which he was eventually executed. In the document, Larmenius states that he transferred his Grand Mastership to Franciscus Theobaldus, the Prior of the Templar Priory still remaining at Alexandria, Egypt. Thus, he secured a line of succession through to its semi-private unveiling at the Convent General of the Order at Versailles in 1705 by Chevalier Ramsay's friend, Philippe II, Duke of Orleans.

A Convent in Altenberg in 1764 acknowledged Hund's authority and the Strict Observance grew until there were branches in Russia, Holland, France, Italy and Switzerland with a membership containing many of the princes of Germany, who were prepared to swear allegiance to the Order, the Unknown Superiors and the Provincial Grand Master, Baron von Hund.[919] However, harmony did not prevail for long, as members of the strict Observance tired of waiting for instruction in the from the purported Unknown Superiors.

In 1767, a new Order, *Clerici Ordinis Templarii*, attempted to fill the vacuum. Johann August Starck (1741 – 1816) was a prolific author and controversial Königsberg theologian, claimed to be an emissary of this order. While teaching in St. Petersburg, Starck had met a Greek by the name of Count Peter Melesino, a lieutenant-general in the Russian Imperial Army, and whose Masonic order claimed the clerics of the Templars as its ancestors.[920] Stack believed that the original Templars had inherited their occult lore from Persia, Syria, and Egypt, passed down to them by an Essene secret society operating in the Middle East during the Crusades.[921] In 1768, Starck joined his clerical brand of Templarism to the Strict Observance. In 1771, there was a grand convention of all the Masonic lodges claiming mystical descent from the Templar Order. Starck's group was amalgamated to the Strict Observance, while Hund, who could not offer any evidence of the origins of his version of Templarism, was forced to retire and took only an honorary

position in the new order. Starck returned to St. Petersburg in 1768, and then in Königsberg in 1769, where he lived next door to Immanuel Kant (1724–1804).[922] Stark's writings on comparative religion and his peculiar brand of freemasonry led to considerable controversy and unpopularity. Starck's publication of *Hephästion* (1775), which traced certain features of Christianity back to pagan roots, precipitated a strong reaction among clerics and the academic community. His anonymous *Defense of Freemasonry* (1770), that argued the teachings of the Eleusinian mysteries, freemasonry and Christianity were essentially all one.[923]

Frederick the Great

In 1738, the year after Ramsay's oration, Frederick the Great (1712 – 1786), then Crown Prince of Prussia, who for two years had been carrying on a correspondence with the notorious French philosopher Voltaire (1694 – 1778), suddenly showed a curiosity in the secrets of Freemasonry which he had until then denounced as *Kinderspiel* ("child's play"). Voltaire was famous for his criticism of Christianity, especially the Roman Catholic Church, known for his use of the phrase "*écrasez l'infâme*," referring to aristocratic establishment and the superstition and intolerance of the clergy. Voltaire, who had been imprisoned and persecuted by the French government, eagerly accepted Frederick's invitation to live at his palace in 1750. Nesta Webster surmised that Frederick recruited Voltaire to undertake the construction of a Templarist narrative subversive of the Catholic Church.[924]

The idea of the "enlightened despot" is the theme of an essay by Frederick the Great, a distant cousin of Prince Charles of Hesse-Kassel, defending the Prussian system of government.[925] Frederick the Great, who ruled from 1740 to 1786, transforming a backwater patchwork of Baltic lands under Prussia, which would go on in the nineteenth century to unite Germany into a nation-state. Frederick the Great's father, Frederick William I of Prussia, was married to Sophia Charlotte of Hanover (1668 – 1705), the granddaughter of Frederick V and Elizabeth Stuart. Frederick II was therefore a nephew to King George I of England. Sophie Charlotte

commissioned the construction of the famous Charlottenburg Palace, the largest palace in Berlin. An enlightened despot is an authoritarian autocrat who exercises his political power based upon the principles of the Enlightenment. Frederick explained: “My principal occupation is to combat ignorance and prejudice… to enlighten minds, cultivate morality, and to make people as happy as it suits human nature, and as the means at my disposal permit.”[926]

Most modern biographers agree that Frederick was primarily homosexual, and that his sexual orientation was central to his life.[927] At age sixteen, Frederick seems to have embarked upon a love affair with Peter Karl Christoph von Keith, a page of his father who was a year older than him. As a result thereof, Keith was sent away to near the Dutch frontier, while Frederick was temporarily sent to his father's hunting lodge “to repent of his sin.”[928] Frederick’s relationship with Hans Hermann von Katte, a Prussian officer several years older than Frederick, was also believed by his father King Frederick William to be romantic, he had von Katte put to death.[929] Hellfire Club member William Hogarth’s painting *The Toilette* features a satirical depiction of Frederick where a flautist is standing next to a painting of Zeus as an eagle abducting Ganymede, a symbol for the beautiful young male who attracted homosexual desire and love.[930] After a demoralizing defeat on the battlefield, Frederick wrote: “Fortune has it in for me; she is a woman, and I am not that way inclined.”[931] Frederick spent a lot of time at Sanssouci, his favorite residence in Potsdam, in a circle that was exclusively male, and whose palace gardens included a Temple of Friendship, which celebrated homoerotic themes of Greek Antiquity, and which is decorated with portraits of Orestes and Pylades, has been presented by some authors of the Roman era as romantic.[932] At Sanssouci, Frederick entertained his most esteemed guests, especially Voltaire, whom he asked in 1750 to come to live with him. Their friendship and correspondence, which spanned almost fifty years, began as a flirtation.[933]

As such, he underwent a speedy initiation on the night of August 14-15, as he was passing through Brunswick.[934] In 1740, after his accession to the throne, Frederick presided over a lodge at

Charlottenburg, where he received into the Order two of his brothers, his brother-in-law, and Duke Friedrich Wilhelm of Holstein-Beck. At his request, the Baron de Bielfeld (1717 – 1770) and his privy councillor Jordan founded “The Three Globes” lodge at Berlin, the Masonic Grand Lodge of Germany, which by 1746 had no less than fourteen lodges under its jurisdiction.

Webster notes the significance of that fact that in 1753, a year following the official foundation of the Strict Observance, Lord Holdernesse, in a letter to the British Ambassador in Paris, Lord Albemarle, headed “Very secret,” refers to “the influence which the King of Prussia has of late obtained over all the French Councils.” A few weeks later Lord Albemarle mentioned “the great influence of the Prussian Court over the French Councils by which they are so blinded as not to be able to judge for themselves.”[935]

In 1762, Frederick was acknowledged as the head of Freemasonry in Germany, and formulated the Grand Constitutions of 1762. In 1758, according to Scottish Rite history, the Chapter of Clermont merged into a body organized at Paris called the Council of Emperors of the East and the West, which had its Chamber in the old Grand Lodge of France, the supreme Masonic authority in France. Both bodies were under the same Grand Master, Count of Clermont.[936] The members of Council of Emperors of the East and the West assumed the titles of Sovereign Prince Masons, Substitutes General of the Royal Art, Grand Superintendents and officers of the Grand and Sovereign Lodge of St. John of Jerusalem. They organized the Rite of Perfection, which consisted of twenty-five degrees, the highest of which was the Sublime Prince of the Royal Secret. Also in 1758, the degrees were established in Berlin and adopted the Grand Lodge of the Three Globes, which Frederick the Great is said to have merged with the Ancient and Accepted Scottish Rite.[937] It is said that Frederick the Great “formed and promulgated” what is known as the Grand Constitutions of 1762, which were finally ratified in Berlin, Prussia, and proclaimed throughout the world for the government of all Lodges, Councils, Chapters, Colleges, and Consistories of the Ancient and Accepted Scottish Rite over the surface of the two hemispheres. In 1767, the Mother Lodge “The

Three Globes" became submerged in the Rite of Strict Observance as *L'union*.

12. The Illuminati

The Enlightenment

In 1797, the Abbé Augustin de Barruel (1741 – 1820), an ex-Jesuit who came to Britain following the September Massacre, published the first volumes of his four-volume account of the French Revolution, *Memoirs Illustrating the History of Jacobinism*. That same year, John Robison (1739 – 1805), professor of natural philosophy at Edinburgh, published his own history of the Revolution, *Proofs of a Conspiracy against all the religions and governments of Europe*. The two authors shared a conclusion about the source of the events: the Illuminati, a secret society founded by Adam Weishaupt (1748 – 1830), an ex-Jesuit and professor of canon law at the University of Ingolstadt, adopted the Enlightenment ideals of the French *philosophes* and *Encyclopédistes* into a secret plan towards the global subversion of church and the state. Once they had infiltrated the French Masonic lodges, with the help of the Duke of Orleans, another descendant of the Rosicrucian "Alchemical Wedding," and the comte de Mirabeau (1749 – 1791), the Illuminati orchestrated the French Revolution under the guise of the Jacobins.

According to Rabbi Antelman in *To Eliminate the Opiate*, the true founders of the Bavarian Illuminati were the Rothschilds. Amschel Mayer Bauer, the founder of the Rothschild dynasty, largely achieved his wealth through his association with the ruling family of Hesse-Kassel, direct descendants of Maurice, Landgrave of Hesse-Kassel, from the circle of the first Rosicrucians, a friend of Frederick V of the Palatinate, whose marriage to Elizabeth Stuart formed the basis the Rosicrucian Alchemical Wedding. Maurice's direct descendant, Frederick II of Hesse-Kassel (1720 – 1785), a knight of the Order of the Garter, was the wealthiest man in Europe, and married Princess Mary of Great Britain, the daughter of King George II of England, who himself was a great-grandson of Frederick V and Elizabeth Stuart.

Frederick II's son, Prince Charles of Hesse-Kassel (1744 – 1836), was a leading member of the Strict Observance, the Bavarian Illuminati and Grand Master of the neo-Rosicrucian order, the Asiatic Brethren, founded by a cousin of Jacob Frank.[938] Prince Charles and the House of Hesse represent the strongest connection yet between the Rothschild Dynasty and the Illuminati. Prince Charles was Mayer Amschel Rothschild was a general agent and banker, and became an agent of Charles' brother William IX, Landgrave of Hesse-Cassel, who on their father's death in 1785, had inherited the largest private fortune in Europe, derived mainly from the hire of troops to the British government in their fight against the Revolution in the United States.[939]

Prince Charles was one of three leading figures in eighteenth century secret societies who were descended from the Alchemical Wedding: including Frederick II the Great, King of Prussia, and Louis Philippe II, Duke of Orleans (1747 – 1793), who changed his name to *Philippe Égalité* during the French Revolution. Tying them all together was Samuel Jacob Falk, who was linked by some illuminist Masons to Jacob Frank.[940] Through Swedenborg's legacy and Count Cagliostro's work, Falk would become revered as the Unknown Superior of revolutionary Freemasonry.[941] From 1764 onward, Falk received the patronage of the wealthy Goldsmid brothers, who also became Masons.[942] Goldsmid is the name of a family of Anglo-Jewish bankers who sprang from Aaron Goldsmid (d. 1782), a Dutch merchant who settled in England about 1763 and was active in the affairs of the Great Synagogue. Two of his sons, Benjamin Goldsmid (c. 1753 – 1808) and Abraham Goldsmid (c. 1756 – 1810), became prominent financiers in the City of London during the French revolutionary wars. Their close familiarity with the sons of George III did much to break down social prejudice against Jews in England and to pave the way for emancipation. Pawnbroking and successful speculation enabled Falk to acquire a comfortable fortune of his own. Falk left large sums of money to charity, and the overseers of the United Synagogue in London still distribute certain payments annually left by him for the poor.[943]

Effectively, after many centuries of subversive opposition to the Catholic Church, the underground secret societies achieved their

first political success under the guise of the Illuminati, through their promotion of Enlightenment principles, culminating in the French and American revolutions, and the inception of secularism. The eighteenth-century Age of Enlightenment purportedly represented a late stage of the intellectual evolution of Western civilization, the progress of secularism and scientific rationalism which began in Greece, and progressed through to the Renaissance. The conventional view of the Enlightenment was summarized by Isaiah Berlin, as follows:

> The proclamation of the autonomy of reason and the methods of the natural sciences, based on observation as the sole reliable method of knowledge, and the consequent rejection of the authority of revelation, sacred writings and their accepted interpreters, tradition, prescription, and every form of non-rational and transcendent source of knowledge…[944]

Unbeknownst to the average person, while its proponents denounced scripture as "superstition," the Enlightenment was a project of occult secret societies. The name Enlightenment betrays the influence of the Illuminati and other *Illuminés* lodges who, by way of Jacob Boehme, advanced the Kabbalah of Isaac Luria. As according Isaac Luria, human intellectual progress is the evolution of God coming to know himself, so history is the evolution of secularism, where man uses his own "reason" to arrive at the conclusion that man is God, and therefore, the author of his own destiny. Their secularism was not founded on a rejection of God, but as a Gnostic interpretation of divinity, where the true God is Lucifer, who seeks to teach man "liberty" from the supposedly oppressive commandments of the creator God of the Bible.

Therefore a radical reorganization of society was thought, not only possible, but necessary. As modern propagandist William H. McNeill described:

> History came to be viewed, in Gibbon's phrase, as a record of the miseries, crimes and follies of mankind, but in that record there appeared a slow, halting but unmistakable progress.

> Reason, to optimistic eyes, seemed to be winning new victories every day; a new age of enlightenment had dawned and mankind seemed on the point of emerging from a long night of superstition and ignorance. All that remained was to eliminate the remnants of bygone times: in particular, to men like Voltaire, that meant the destruction of the Church. Once all such obstacles had been removed, nothing would any longer prevent a rational reorganization of society and the inception of an age of general happiness when the natural goodness of men would prevail.[945]

The Illuminati lent their name to the epoch which they ultimately influenced, the Enlightenment of the eighteenth century, fulfilling the Frankist agenda referred to by Gershom Scholem as the "Religious Myth of Nihilism."[946] Ultimately, Frank taught his followers that the overthrow and destruction of society was the only thing that could save mankind. Despite the fact that they were all outwardly religious, the Frankists sought "the annihilation of every religion and positive system of belief," and they dreamed "of a general revolution that would sweep away the past in a single stroke so that the world might be rebuilt."[947] As indicated by Charles Novak, in *Jacob Frank, Le Faux Messie* (Jacob Frank, the False Messiah) according to the *Talmud*, as the messianic age would be preceded by chaos, perversion and the destruction of Edom, a Jewish equivalent for Rome, or Europe. Therefore, in order to hasten the advent of the Messiah, it would be necessary to sow the seeds of such chaos.[948] Of the revolutionary philosophy of the Frankists, Gershom Scholem wrote, in *Kabbalah and Its Symbolism*: "For Frank, anarchic destruction represented all the Luciferian radiance, all the positive tones and overtones, of the word Life."[949]

The Enlightenment emerged out of Renaissance humanism and was also preceded by the Scientific Revolution and the work of Francis Bacon. Some date the beginning of the Enlightenment to René Descartes' 1637 philosophy of *Cogito, ergo sum* ("I think, therefore I Am"). Others regard the publication of Newton's *Principia Mathematica* in 1687 as the culmination of the Scientific Revolution and the beginning of the Enlightenment.[950] Some of the major

figures of the Enlightenment included Denis Diderot, David Hume, Immanuel Kant, Leibniz, Locke, Montesquieu, Jean-Jacques Rousseau, Adam Smith, Baruch Spinoza, and Voltaire. Nearly all of the primary figures of the French Enlightenment, namely Voltaire, Mirabeau, Montesqieu, Diderot, D'Alembert, Condorcet, and Rousseau, were all members of Freemasonry or the Illuminati. Denis Diderot (1713 – 1784), one of the most important leaders of the movement, gathered scores of the *philosophes* to compile the great achievement of the Enlightenment, the *Encyclopedie*. Those *philosophes* most closely associated with the *Encyclopedie* developed a view of the world that was materialist, deterministic, and even atheistic. The *Encyclopedie* is considered one of the forerunners of the French Revolution.

Paris became the center of a philosophical movement challenging traditional doctrines and religions led by Voltaire and Jean-Jacques Rousseau (1712 – 1778), who argued for a society based upon reason as in ancient Greece, rather than faith and Catholic doctrine, for a new civil order based on natural law, and for science based on experiment and observation. The famous Swiss philosopher Rousseau, who exercised an immense influence on the French Revolution, was a Mason.[951] Moreover, several lodges were named in honor of Rousseau and his ideals. In *The Social Contract*, Rousseau put forward the democratic theory of sovereignty, in which he argued that the social contract is not established between the ruler and the ruled, but among the ruled themselves. If a government failed to satisfy the people, they would have the right the change it in any way they pleased. Moreover, Rousseau advocated the opinion that, insofar as they lead people to virtue, all religions are equally worthy, and that people should therefore conform to the religion in which they have been brought up. During the period of the French Revolution, Rousseau was the most popular of the philosophers among members of the Jacobin Club.

Frederick the Great and Voltaire also offered and gave support to Rousseau.[952] When the Swiss authorities condemned both Rousseau's *Emile* and *The Social Contract*, Voltaire issued an invitation to Rousseau to come and reside with him, commenting that: "I shall always love the author of the 'Vicaire savoyard'

whatever he has done, and whatever he may do… Let him come here [to Ferney]! He must come! I shall receive him with open arms. He shall be master here more than I. I shall treat him like my own son."[953] In July 1762, after Rousseau was informed that he could not continue to reside in Bern, Jean le Rond d'Alembert (1717 – 1783) advised him to move to the Principality of Neuchâtel, ruled by Frederick. As the Seven Years' War was about to end, Rousseau wrote to Frederick, thanking him for the help and urging him to put an end to military conflicts and to endeavor instead to keep his subjects happy.[954]

Voltaire was initiated into Freemasonry a little over a month before his death. On April 4, 1778, Voltaire attended the *Loge des Neuf Sœurs* in Paris, and became an Entered Also associated with the same lodge was Benjamin Franklin, a major figure in the American Enlightenment, who associated with Count Zinzendorf and defended the cause of the Moravians.[955] Apprentice Freemason. According to some sources, "Benjamin Franklin… urged Voltaire to become a freemason; and Voltaire agreed, perhaps only to please Franklin."[956] Voltaire is famous for the expression *écrasez l'infâme* ("crush the infamous") which inspired the Revolution. The phrase refers to abuses of the people by royalty and the clergy that Voltaire saw around him, and the "superstition" and intolerance that the clergy bred within the people.[957]

Duke of Orleans

In winter 1776-77, Louis Philippe II, Duke of Orleans, who would go on to play a leading role in the French Revolution as *Philippe Égalié*, traveled to London where he sought out Falk, who consecrated a talismanic ring that would ensure the Duke's accession to the French throne.[958] The Duke of Orleans was great-grandson of Chevalier Ramsay's friend, Philippe II, Duke of Orleans. As Joscelyn Godwin explained, "The whole Orleans family, ever since Philippe's great-grandfather the Regent, was notoriously involved in the black arts."[959] The Duke of Orleans, who was Frederick the Great's lieutenant, was Grand Master of the Grand

Orient, the chief body of Freemasonry in France, was instituted by French Masons in 1772. The Duke of Orleans was a cousin of King Louis XVI and one of the wealthiest men in France. The duke's base of operations was the Palais-Royal in Paris. Originally called the Palais-Cardinal, the palace was the personal residence of Cardinal Richelieu, after whose death in 1642 became the property of the King and acquired the new name Palais-Royal. After Louis XIII, the son of Marie de Medici, died the following year, it became the home of the Queen Mother Anne of Austria and her young sons Louis XIV and Philippe I, Duke d'Orléans, along with her advisor Cardinal Mazarin. From 1649, the palace was the residence of the exiled Henrietta Maria—wife and daughter of the deposed Charles I of England and Marie de Medici—and her daughter Henrietta Anne Stuart, where they were sheltered by Henrietta Maria's nephew, Louis XIV.

After Henrietta Anne was married to Philippe I, Duke d'Orléans, the palace became the main residence of the House of Orléans. After Henrietta Anne died in 1670, the Philippe I married Elizabeth Charlotte of the Palatinate, the daughter of Charles Louis I of the Palatinate, who was the son of the Rosicrucian "Alchemical Wedding" of Frederick V of the Palatinate and Elizabeth Stuart. Elizabeth Charlotte was therefore the cousin of King George I of England. Philippe I's eldest son was the heir to the House of Orléans, Philippe II, the purported Grand Master of Baron Hund's the Templar Order and a friend of Chevalier Andrew Michael Ramsay. Philippe II married Françoise Marie de Bourbon, daughter of Louis XIV and his mistress Madame de Montespan, who was accused of practicing Black Masses are part of the *Affaire des poisons*. Their son, Louis, Duke of Orléans (1703 – 1752) was brought up by his mother and his grandmother, Elizabeth Charlotte. The Palais-Royal was soon the scene of the notorious debaucheries of Louise Henriette de Bourbon, the second daughter of King Louis XV, who married the Duke of Orléans's son, Louis Philippe (1725 – 1785), in 1743. Louis Philippe, like his father, was a knight of the Order of the Golden Fleece. Their son was Louis Philippe II, Duke of Orleans, later known as *Philippe Égalité*. Upon inheriting the title of Duke of Orleans in 1785, Philippe also became the *Premier Prince du Sang*,

the most important personage of the French kingdom after the king's immediate family.

Order of Heredom

In the early days of the Rite of Seven Degrees, to which belonged Falk and Swedenborg, the French artist and engraver Lambert de Lintot, one of the leaders of the Royal Order of Heredom, cited the Duke of Orleans as his Deputy Grand Master.[960] The Royal Order of Heredom maintained links with the Count of Clermont (1709 – 1771), Grand Master of the Grand Orient, and his elite Rose-Croix rite, the Rite of Perfection.[961] It is often mistakenly reported that Ramsay mentioned the Templars in his oration. Nevertheless, perceptive listeners would have understood the mention of the "Crusader knights" to be an indirect reference to the Templars, the memory of whom was still controversial in France. Therefore, when Ramsay sent a copy to Cardinal Fleury (1653 – 1743), chief minister of France, asking for a Church blessing of the principles of Freemasonry, the obvious allusion to the heretical Templars led Cardinal Fleury to reply with an interdiction of all Masonic reunions, and may have led to the Pope's indictment of the organization a year later.[962]

The paternity into highly Christianized degrees within a special order of Freemasonry, the Royal Order of Heredom of Kilwinning, which claimed Bonnie Prince Charlie as its Grand Master, is generally attributed to Ramsay.[963] While British Freemasonry traced its origin to the operative guilds of masons, the *Écossais* Masons of France, from 1737 onwards, placed the origin of the Order in crusading chivalry. It was amongst these Freemasons that the upper degrees known as the Scottish Rite arose. This degree known in modern Masonry as "Prince of the Rose-Croix of Heredom or Knight of the Pelican and Eagle" became the eighteenth and the most important degree in what was later called the Scottish Rite. According to the tradition of the Royal Order of Scotland this degree had been contained in it since the fourteenth century, when the degrees of H.R.M. (Heredom) and R.S.Y.C.S. (Rosy Cross) are said

to have been instituted by Robert Bruce in collaboration with the Templars after the battle of Bannockburn.[964]

In answer to a question about the ritual term “Heredom,” Charles R. Rainsford (1728 – 1809), a British MP, Swedenborgian Freemason and a close friend of Falk, replied that it did not refer to an actual mountain in Scotland but rather to the Jewish symbol for *Mons Domini* or Malchuth, the tenth Sephira of the Kabbalah:

> The word “Heridon” [sic] is famous in several degrees of masonry, that is to say, in some invented degrees (grades forges), or in degrees of masonry socalled. Apparently, the enlightened brethren who have judged it proper to make the law, that Jews should be admitted to the Society have received the word with the secrets (mysteres) which have been entrusted to them.[965]

In 1741, Swedenborg and his Masonic colleagues in London assimilated the sexual practices of the Sabbateans into highly Christianized degrees within the Order of Heredom.[966] Marsha Keith Schuchard asserts that Swedenborg also pursued an active career as a Jacobite spy on behalf of the Swedish government, that he was a Freemason and used secret Masonic networks to relay intelligence back to Sweden and to undertake other secret missions. As Schuchard explained, the Kabbalistic belief that proper performance of Kabbalistic sex rites rebuilds the Temple and manifests the *Shekhinah* between the conjoined cherubim was particularly attractive to the initiates of the Order. One of the leaders of this rite, the French artist and engraver Lambert de Lintot, produced a series of hieroglyphic designs, which included phallic and vaginal symbolism, representing the regeneration the psyche and the rebuilding the Temple of the New Jerusalem.[967]

The Order of Heredom also included the Rabbi Samuel Jacob Falk, the Baal Shem of London.[968] From the activities recorded by Falk’s servant Hirsch Kalisch in his diary of 1747-51, evidence emerges in the journals, correspondence, and diplomatic reports of visitors to London which suggests, explains Schuchard, “that Falk became involved in a clandestine Masonic system that utilized

Kabbalah and alchemy to support efforts to restore James Stuart, the 'Old Pretender,' to the British throne."[969] From the first published report of his kabbalistic skills, the Count of Rantzow's *Memoires* (1741), reported that Falk also performed a magical ceremony with a black goat before the Duke of Richelieu, French ambassador in Vienna, and the Count of Westerloh, during which Westerloh's valet had his head turned backward and died of a broken neck.[970] Armand de Vignerot du Plessis, Duke of Richelieu (1696 – 1788), was the Marshals of France and the lover of Marie Louise Élisabeth d'Orléans, Duchess of Berry, the eldest of the surviving children of Philippe II, Duke of Orléans.

It was through a Moravian friend that Swendenborg apparently met Falk, and over the next decades, their mystical careers would be closely intertwined.[971] Although denounced as a scoundrel and a charlatan by his fellow Jews, Falk was revered as a master of the Kabbalah by Sabbateans and Christian occultists and Masons, who sought his learning and assistance in medicine, alchemy, sexual magic, treasure-finding, lottery-predictions, and political intrigue. Reports of his exploits circulated in courts and lodges from London to Holland, France, Germany, Sweden, Denmark, Lithuania, Poland, Russia, and Algiers. The main lines of communication for these reports were the secret networks of *Écossais* Masonic lodges of the exiled Jacobites. Thus, explains Schuchard, "Dr. Falk's appearance on the *Écossais* stage was a new but not unprecedented act in the long-running drama of the 'Judeo-Scots'."[972] In 1744–45, Swedenborg's political party—the pro-French "Hats"—secretly cooperated with the Stuarts and exploited *Ecossais* lodges for secret communications and arms shipments. At The Hague, the Swedish ambassador Joachim Preis, a close friend of Swedenborg, worked with Simon and Tobias Boas, Jewish bankers and active Masons, who became his patrons and protectors. The Boas brothers often assisted Swedish diplomats in political and financial affairs.[973]

Swedish Rite

The Swedish lodges claimed to possess precious documents that contained the Masonic secrets embedded in "the hieroglyphic

language of the old Jewish wisdom books," a reference to De Lintot's engravings and Falk's revelations.[974] Some of these documents were obtained by Swedenborg from Jewish and French Masons in London.[975] The Swedish Rite was first developed in the beginning of the eighteenth century from exiled Jacobites in France. In the Swedish Rite, the St. Andrew's Degrees are referred to as the Scottish Degrees, probably coming from the Jacobites. According to Scottish Rite historian Albert G. Mackey, the Swedish Rite "is a mixture of the pure Rite of York, the high degrees of the French, the Templarism of the former Strict Observance, and the system of Rosicrucianism."[976] The first high-degree "Scottish" lodge was started in 1756 with Carl Friedrich Eckleff (1723 – 1786) as Master. In 1759, Eckleff started the *Chapitre Illuminé "L'Innocente*" and began constructing a high-degree system which originally had nine degrees but later came to include ten. In 1774, Duke Karl, later King Karl XIII, became Grand Master of both systems whereby all Masonry in Sweden came under the Grand Lodge. Duke Karl reformed Eckleff's system and in 1801 launched the Swedish Rite with eleven degrees, which is largely the same system used today. [977]

Since his accession to the Swedish throne in 1772, Swedenborg's patron, a (1746 – 1792), brother of Charles XIII, made Freemasonry an instrument of state and expanded the Swedish Rite into foreign countries, particularly in hostile Russia and Prussia, where initiates loyal to the Swedish Grand Master would form a pro-Swedish fifth column.[978] He supported the nationalist rebellion led by Czartorisky, which was crushed by Russia and Prussia. In 1772, Czartorisky visited Tobias Boas at The Hague to solicit his support, and then both men traveled to London to seek the help of Falk's sorcery.[979] Moving on to Paris, Czartorisky called on the Louis Philippe II, Duke of Orléans (1747 – 1793), later known as *Philippe Égalité*, Grand Master of the Grand Orient system of French Masonry, and probably informed him about Falk.[980]

French Illuminés

The Rite of the Philalethes was formed by de Langes out of Swedenborgian, Martinist, and Rosicrucian mysteries. The Martinists, or French *Illuminés*, was a movement evidently more powerful and influential than the more infamous Illuminati. From 1740 onwards there existed at Avignon, capital of the department Vaucluse, a school or rather many schools of Hermeticism, working in some cases under Masonic forms on the basis of the Craft Degrees, with an intermediate structure of so-called Scots Degrees. The head of the movement was apparently Dom Antony Joseph de Pernety (1716 – 1796), a Benedictine monk, alchemist and mystic.[981] In 1760, Pernety founded his sect of *Illuminés d'Avignon* in that city, declaring himself a high initiate of Freemasonry and teaching the doctrines of Swedenborg and William Postel and practicing alchemy.[982] To escape the Inquisition in Avignon, Pernety had to go into exile in Berlin where Frederick II of Prussia appointed him curator of his library. He was therefore able to continue his research on the Great Work and embarked on the study of old grimoires to discover the secret of the Philosopher's Stone. He developed a passion for the mystical doctrines of the Swedenborg and he founded, with the Polish count Grabienka, the *Illuminés* of Berlin.[983]

Later on, Grabienka added Martinist and Swedenborgian philosophy.[984] Martinism was founded by Martinez Pasquales, a Rose-Croix Mason who also showed an interest in Swedenborg, and founded the *Ordre des Chevalier Maçons Elus-Coën de L'Univers* (Order of the Knight Masons, Elected Priests of the Universe) in 1754. Pasquales knew Kabbalah, and legend has it that he travelled to China to learn secret traditions.[985] Gershom Scholem has called attention to the contacts between the Ordre de Elus-Coën and the Sabbateans.[986] Pasquales had frequently been described as a Jew. A Martinist named Baron de Gleichen (1733 – 1807) wrote that, "Pasqualis was originally Spanish, perhaps of the Jewish race, since his disciples inherited from him a large number of Jewish manuscripts."[987]

Martinism involved theurgical procedure, referring to the practice of rituals sometimes seen as magical in nature, performed with the purpose of invoking the action or evoking the presence of one or

more “gods.” According to J. M. Roberts, the Elus-Coën philosophy “was expressed in a series of rituals whose purpose was to make it possible for spiritual beings to take physical shape and convey messages from the other world.”[988] Martinism was later propagated in different forms by Pasquales’ two students, Louis Claude de Saint-Martin and Jean-Baptiste Willermoz (1730 – 1824), who was a member of the Philalethes.

Pasqually first established his rite at Marseilles, Toulouse, and Bordeaux, then in Paris, and before long Martiniste lodges spread all over France with the center at Lyons under the direction of Willermoz.[989] In the 1770s, Willermoz came into contact with Baron von Hund and the German Order of the Order of Strict Observance which he joined in 1773 with the chivalric name Eques ab Eremo and Chancellor of the Chapter of Lyons. His brother Pierre-Jacques Willermoz, doctor and chemist, contributed to the *Encyclopédie* of Diderot and D’Alembert. Willermoz was the formulator of the Rectified Scottish Rite, or *Chevaliers Bienfaisants de la Cité-Sainte* (CBCS), founded in 1778 as a variant of the Rite of Strict Observance, including some items coming from the *Elus-Coën* of his teacher Pasquales. The order oversaw numerous lodges, including the Strict Observance and the Lodge Theodore of Good Counsel in Munich.

In 1773, a new link between Falk’s and Swedenborg’s theosophy was initiated by the Marquis de Thome, who established a Swedenborgian Masonic lodge in Paris and subsequently studied Kabbalah under Falk.[990] In 1767, the French physician Benedict Chastanier established a lodge of *Illuminés Théosophes* in London, affiliated with the *Illuminés* of Avignon, whose rituals also drew on Swedenborgian symbolism. The Marquis de Thomé, who had met Swedenborg in Paris in 1769, began to assist his frère J. P. Moët in translating Swedenborg’s works into French, and he established a special Swedenborgian rite in Paris by 1773. Three years later, Chastanier determined to establish a Masonic society that would publish and disseminate Swedenborg’s writings. In 1776, joining with other Masons who shared his devotion, Chastanier formed the “London Universal Society for the Promotion of the New Jerusalem

Church," which included Falk's close friend, General Charles Rainsford.[991]

Chastanier and Thomé joined forces with the *Philaléthes* which investigated the theosophical claims of Falk, Swedenborg, and other gurus of illuminism.[992] The *Philaléthes* could be traced back to 1771 and an amalgamation of all the Masonic groups that had been effected at the new lodge of the *Amis Réunis*.[993] The society was founded by Savalette de Langes (1745 – 1797), State Treasurer of France under Louis XVI, was Grand Officer of the Grand Orient, under the Duke of Orleans as its Grand Master. Before supporting the ideas of the French Revolution, de Langes was captain of the national guards of the battalion of Saint-Roch and aide-de-camp of the marquis de La Fayette (1757 – 1834). Like Savalette, many members of the *Amis Réunis* came from France's financial establishment, as well as high-ranking officials who had direct access to the king and his ministers, in addition to bankers, businessmen, landowners and the highest level of finance officials from the military.

A further development of the *Amis Réunis* was the Rite of the Philalethes, formed by de Langes in 1773, into which the higher initiates of the *Amis Réunis*. The members of this rite, that some historian qualify as an "occult academy," imposed the rule of rejecting nothing and taking an interest in mystical societies on the fringes of Masonry to understand the relations of "Man with spirits" and take the name of "Philalèthes."[994] The Philalethes accumulated a vast library and archive serving to synthesize the "Masonic science" and provided the *Amis Réunis* with an alchemical lab. They were dedicated to uncovering the "rapport of masonry with Theosophy, Alchemy, the Cabala, Divine Magic, Emblems, Hieroglyphs, the Religious Ceremonies and Rites of different Institutions, or Associations, masonic or otherwise."[995] They were particularly interested in the Bohemian Brethren of Comenius which evolved into the Moravian Church of Zinzendorf.[996] Their ultimate aim was a "total synthesis of all learning," towards the creation of a "world religion that all the devout of whatever persuasion can embrace."[997] A modified form of this rite was instituted at Narbonne

in 1780 under the name of Free and Accepted Masons du Rit Primitif, founded by the Marquis de Chefdebien d'Armisson, a member of the Stricte Observance as well as the Grand Orient and of the *Amis Réunis*.

Illuminati

In 1771, according to Barruel and Lecouteulx de Canteleu, a certain Jutland merchant named Kölmer, who had spent many years in Egypt, returned to Europe in search of converts to a secret doctrine founded on Manicheism that he had learned in the East. Lecouteulx de Canteleu suggests that Kölmer was Altotas, described by Figuier as "this universal genius, almost divine, of whom Cagliostro has spoken to us with so much respect and admiration." On his way to France, Kölmer stopped at Malta, where he met the famous charlatan Count Cagliostro (1743 – 1795), another important disciple of Jacob Falk, but he was driven away from the island by the Knights of Malta after he nearly brought about an insurrection amongst the people. Kölmer then travelled to Avignon and Lyons, where he made a few disciples amongst the *Illuminés*. In the same year, Kölmer went on to Germany, where he encountered Adam Weishaupt (1748 – 1830) and initiated him into all the mysteries of his secret doctrine.[998]

Rousseau was an important influence on the subversive aspirations of Weishaupt, founder of the notorious Bavarian Illuminati. As a young boy, Weishaupt was educated by the Jesuits. He later enrolled at the University of Ingolstadt where he studied the ancient pagan religions and was familiar with the Eleusinian mysteries and the mystical theories of Pythagoras. As a student, he had drafted the constitution for a secret society modeled on the ancient mystery schools.[999] Weishaupt first made contact with a Masonic lodge in either Hanover or Munich in 1774, but he was sadly disappointed by what he considered their ignorance of the occult significance of Freemasonry and its pagan symbolism or origins.[1000] On May 1, 1776, the year of the American Revolution, Weishaupt, announced the foundation of the Order of Perfectibilists,

which was later to become more widely known as the Illuminati, taking the Owl of Minerva as its symbol.

Weishaupt was referred to as “a Jesuit in disguise” by his closest associate, Adolph Freiherr Knigge (1752 – 1796).[1001] Pope Clement XIV dissolved the Jesuits in 1773, but three years later Weishaupt announced the foundation of the Order of *Perfectibilists*, known as the Illuminati, taking the Owl of Minerva as its symbol. John Robison, who in 1798 exposed the evolution of the Illuminati in *Proofs of a Conspiracy*, remarked of German Freemasonry, “I saw it much connected with many occurrences and schisms in the Christian church; I saw that the Jesuits had several times interfered in it; and that most of the exceptionable innovations and dissentions had arisen about the time that the order of Loyola was suppressed; so that it should seem, that these intriguing brethren had attempted to maintain their influence by the help of Free Masonry.”[1002]

In his own words, Weishaupt boasted, “Oh! Men, of what cannot you be persuaded?”[1003] Weishaupt, who founded the Illuminati with the aim of subverting the world’s religions, was able to coerce his dupes to conform unwittingly to his project by following a system of indoctrination by degrees, and feigning to offer enlightened interpretations of Christianity on humanitarian political principles. Its members pledged obedience to their superiors and were divided into three main classes: the first included “novices,” “minervals,” and “lesser illuminati.” The second consisted of freemasons: “ordinary,” “Scottish,” and “Scottish knights.” The third or “mystery” class comprised two grades of “priest” and “regent” as well as “magus” and “king.”[1004]

An initiate was led into a room where, in front of an empty throne, there stood a table on which were placed the traditional symbols of kingship: a scepter, a sword, and a crown. The initiate was invited to pick up the objects but was warned that if he did so he would be refused entry to the order. The initiate was then taken into a second room draped in black, where a curtain was pulled to reveal an altar covered in a black cloth on which stood a cross and a red Phrygian cap of the Mysteries of Mithras. This cap was handed to the initiate with the words “Wear this—it means more than the crown of kings.”[1005]

Weishaupt had decided to infiltrate the Freemasons to acquire material to expand his own ritual and establish a power base towards his long-term plan for political change in Europe. In early in February 1777, he was admitted to the Rite of Strict Observance. Weishaupt was persuaded by one of his early recruits, his former pupil Xavier von Zwack, that his own order should enter into friendly relations with Freemasonry, and obtain the dispensation to set up their own lodge. A warrant was obtained from the Grand Lodge of Prussia called the Royal York for Friendship, and the new lodge was called Theodore of the Good Counsel, which was quickly filled with Illuminati. By establishing Masonic relations with the Union lodge in Frankfurt, which was affiliated to the Premier Grand Lodge of England, lodge Theodore became independently recognized, and able to declare its independence. The lodge Theodore was named with the intention of flattering Charles Theodore, Elector of Bavaria (1724 – 1799). Charles Theodore succeeded his father as Count Palatine of Sulzbach in 1733 and inherited the Electoral Palatinate and the duchies of Jülich and Berg in 1742, with the death of Charles III Philip (1661 – 1742), Elector Palatine. As a new mother lodge, lodge Theodore could now spawn lodges of its own.

The recruiting efforts amongst the Frankfurt Masons resulted in the allegiance of Knigge, who appeared to believe in the “Most Serene Superiors” which Weishaupt claimed to serve, though Weishaupt withheld the secrets of the higher degrees. In 1781, when Knigge protested, Weishaupt finally confessed that his superiors and the supposed antiquity of the order were fictions, and the higher degrees had yet to be written.[1006] Knigge targeted the leaders of the Masonic lodges, the masters and the wardens, and was often successful in placing the entire lodge at the disposal of the Illuminati.

Membership in the Illuminati then expanded widely. Within a short period of time, the Illuminati had lodges all over Germany and Austria, and branches of the order were also founded in Italy, Hungary, France, and Switzerland. The importance of the order lay in its successful recruitment of the professional classes, churchmen, academics, doctors and lawyers, and its more recent acquisition of powerful benefactors. Karl August, Grand Duke of Saxe-Weimar-Eisenach, Ernest II, Duke of Saxe-Gotha-Altenburg with his brother

and later successor August, Karl Theodor Anton Maria von Dalberg governor of Erfurt, Duke Ferdinand of Brunswick-Wolfenbüttel, his chief assistant in masonic matters, Johann Friedrich von Schwarz, and Count Metternich of Koblenz were all enrolled.

Ernest II and Kark August were the great-great-grandsons of John VI, Prince of Anhalt-Zerbst, (1621 – 1667) whose father, Rudolph, Prince of Anhalt-Zerbst (1576 – 1621), was the brother of Christian of Anhalt, the chief advisor of Frederick V of the Palatinate, and architect of the political agenda behind the Rosicrucian movement. Christian's brother was Augustus, Prince of Anhalt-Plötzkau, who headed Rosicrucian court that included the millenarian Paul Nagel, a collaborator of Baltazar Walther, whose trips to the Middle East inspired the legend of Christian Rosenkreutz and was the source of the Lurianic Kabbalah of Jacob Boehme. John VI's sister was Dorothea of Anhalt-Zerbst, who married Augustus the Younger, Duke of Brunswick-Lüneburg, a member of the Fruitbearing Society along with his friend of Johann Valentin Andreae, the reputed author of the Rosicrucian manifestos, and who had Rabbi Templo's Hebrew treatise on the Temple translated into Latin, and to have Leon's portrait engraved.[1007]

As identified by Terry Melanson in *Perfectibilists*, a number of leading members of the Knights of Malta also shared membership in the Illuminati. It is claimed that Baron Maximilian von Branca (1765 – 1835), a priest of the ecclesiastical court in Munich, and also the Grand Commander of the Knights of Malta in Bavaria, was a member of the Illuminati.[1008] Illuminati member Baron Jean-Baptiste de Flachslanden (1749 – 1822), who was invested as the Bailli of Aquila in the Knights of Malta, was proposed as Grand Master of the Order, but the decision was vetoed by First Consul Bonaparte.[1009] Illuminati member Baron Johann Kasimir von Häffelin (1737 – 1827) was also the commander and vicar-general of the Bavarian branch of the Knights of Malta.[1010]

Egyptian Freemasonry

Count Cagliostro was a disciple of the most notorious figure of the era, the enigmatic Comte de St. Germain.[1011] Saint-Germain

may even have met Falk, through their mutual friend Dr. De la Cour, a wealthy Jewish doctor, who often brought Christians curious to meet Falk.[1012] St. Germain was believed to have alchemical powers that allowed him to transmute lead into gold, as well as many other magical powers such as the ability to teleport, levitate, walk through walls, influence people telepathically, and even to have been immortal. St. Germain's true identity has never been established, but speculations at the time tended to agree that he was of Jewish ancestry.

St. Germain claimed to be the son of Francis II Rakoczi (1676 – 1735), the Prince of Transylvania, who was the grandson of George II Rakoczi (1621 – 1660) and Sophia Bathory, two families who employed the emblem of the Order of the Dragon.[1013] In 1639, Samuel Hartlib published a pamphlet dedicated to George II, who at the time was the hope of the scattered Protestants of south-eastern Europe, now that Bohemia had been reconquered and the Swedes had drawn back to the Baltic coast.[1014] Today considered a national hero, Francis II Rakoczi was a leader of the Hungarian uprising against the Habsburgs in 1703-11 as the prince of the Estates Confederated for Liberty of the Kingdom of Hungary. Francis II was also Prince of Transylvania, an Imperial Prince, and knight of the Order of the Golden Fleece.

Francis II Rakoczi was the lover of Princess Elżbieta Sieniawska, the grandmother of Adam Kazimierz Czartoryski (1677 – 1766), who along with Marius Lubomirsky, both leaders of *Ecossais* Freemasonry in Warsaw and avid students of Kabbalah, supported Bonnie Prince Charlie.[1015] Both princes had contacts with Sabbatian Jews, and Czartorisky was criticized as "a half-Sabbatian."[1016] Czartorisky was also in contact with Falk.[1017] Czartorisky married Izabela Fleming, who in Paris in 1772 met Benjamin Franklin, Jean-Jacques Rousseau and Voltaire. Czartorisky is one of the figures immortalized in Jan Matejko's 1891 painting, Constitution of May 3, 1791. Prince Lubomirsky would later marry a Sabbatian and convert to Judaism.[1018] When Jacob Frank's followers converted to Christianity, the Czartoriskys and their Masonic allies welcomed them to the "new" Poland, and there would

be a growing exchange between the Frankists and Masonic Kabbalists.[1019]

St. Germain was the supposed Grand Master of Freemasonry and had become an acquaintance of Louis XV King of France and his mistress Madame de Pompadour. In 1743, he lived for several years in London, writing music, and he became a close friend of the Prince of Wales, the eldest but estranged son of King George II and Sophia of Hanover, daughter of Frederick V and Elizabeth Stuart. He was forced to flee the city, though, after becoming involved in a Jacobite plot to restore the Stuarts and being exposed as a spy for the French. He negotiated on behalf of the French king with Frederick the Great during the Seven Years' War and was responsible for the alliance between France and Prussia. He was also involved in the plot to overthrow Peter the Great in 1762 and replace him with Catherine the Great. In gratitude, she allegedly placed the Masonic lodges in Russia under her personal protection.[1020]

Cagliostro claimed to have been admitted to the Sovereign Military Order of Malta, or Knights of Malta, among whom he studied alchemy, Kabbalah and magic. Cagliostro was born Giuseppe Balsamo to a poor family in Albergheria, which was once the old Jewish Quarter of Palermo, Sicily. Illuminatus Goethe, in his non-fiction *Italian Journey*, claimed that Cagliostro was Jewish. However, Cagliostro later stated during a trial to have been born of Christians of noble birth but abandoned as an orphan upon the island of Malta. He claimed to have travelled as a child to Medina, Mecca, and Cairo. Upon return to Malta, where he was received by Manuel Pinto da Fonseca, the 68th Prince and Grand Master of the Sovereign Military Order of Malta from 1741 until his death, who shared an interest in alchemy.[1021]

In early 1768, Cagliostro left for Rome where he found a job as a secretary to Cardinal Orsini. He married a seventeen-year-old girl named noblewoman, Lorenza Felicioni, whom it was alleged he controlled using hypnotism, which had learned from his fellow Mason, Anton Mesmer (1734 – 1815).[1022] The theme became the basis of a 1949 film titled Black Magic, based on Alexandre Dumas' novel *Joseph Balsamo*, and starring Orson Welles. Cagliostro

befriended a fraudster named Marquis Agliata, from whom he learned the skills of a forger in exchange for sexual favors from his young wife.[1023] The couple also set out together on the pilgrimage route that ran through Italy, France, and Spain to the shrine of Saint James of Compostela in Galicia, during which they met Casanova. Cagliostro then travelled to London, where it is said he befriended the Comte St. Germain.

In London, Cagliostro also befriended Rabbi Falk, and may also have met with Swedenborg, whom he referred to in personal terms.[1024] Though it was said that Cagliostro had been initiated into the rite by the Comte St. Germain, Schuchard presented evidence that it was Falk who sent Cagliostro on the mission of Egyptian Freemasonry.[1025] Cagliostro's Egyptian Rite was a very complex system of oracles, quasi-Egyptian rituals and ceremonial magic. Although the masonic rite was divided into men's and women's lodges. However, as noted by psychical researcher Paul Tabori, in his *Secret and Forbidden*, the main degree initiation ceremony in the "ladies lodges" were openly orgiastic. According to Tabori:

> After passing through several tests, novices assembled at dawn in the 'temple.' A curtain rose and the spectators gazed at a man seated on a golden globe, completely nude, holding a snake in his hand.
>
> The naked figure was Cagliostro himself. The 'high priestess' explained to the amazed ladies that both truth and wisdom were naked and that they (the ladies) must follow their example. Thereupon the beauties stripped and Cagliostro delivered a speech in which he declared that sensual pleasure was the highest aim of human life. The snake which he held gave a whistle, whereupon thirty-six 'genii' entered, clad in white gauze. 'You are' Cagliostro said, 'chosen to fulfill my teachings!' This was the sign for the beginning of the orgies."[1026]

Cagliostro and Falk visited a Masonic lodge at The Hague in 1777, where they launched a campaign to recruit Swedenborgian and *Ecossais* Masons in many countries to their Egyptian Rite. In the schismatic "Antiquity" lodge, established by the Scottish Mason and

former Jacobite, William Preston. When Falk visited the lodge, he listed himself as a member of the lodge “Observance of Heredom, Scotland.”[1027] Falk was alleged to have been connected to the medieval sect of Assassins, and when Cagliostro travelled to *Écossais* and Swedenborgian lodges in Germany and Lithuania, he was welcomed as the emissary of the “Great Cophta,” whose identity as Falk was revealed only to higher initiates.[1028]

According to a Report of the Vatican Inquisition (1791), “Cagliostro perceived that their [Freemasons’] ceremonies were disfigured and disgraced by magic and superstition; the principles of Swedenborg, a Swedish preacher; and those of M. Falk, a Jew rabbi, are regarded as chiefs by the illuminated.”[1029] Cagliostro’s Masonic patron, Frederick Rodolphe Saltzmann, reported, “[Cagliostro] says a lot of good about Swedenborg and complains that he has been persecuted. In vain the Swedes now want to resuscitate his ashes, they will discover nothing. The greatest man in Europe is the famous Falk in London.”[1030] According to Catherine the Great (1729 – 1796), “Cagliostro came at just the right moment for himself, when several lodges of Freemasons, who were infatuated with Swedenborg’s principles, were anxious at all costs to see spirits; they therefore ran to Cagliostro, who declared he had all the secrets of Dr. Falk.”[1031]

In 1777 Cagliostro and Lorenza left London after which they travelled through various German states, visiting lodges of the Rite of Strict Observance looking for converts to Egyptian Freemasonry. In September 1780, after failing in Saint Petersburg to win the patronage of Catherine the Great, the couple made their way to Strasbourg in France. In 1784, they travelled to Lyon, where they founded the co-Masonic mother lodge La Sagesse Triomphante of his rite of Egyptian Freemasonry. In 1785, Cagliostro and his wife went to Paris in response to an invitation of Cardinal de Rohan (1734 – 1803), whose friendship facilitated their introduction at the Court of the French King Louis XVI, from which circles a number of dignitaries were initiated into his Egyptian Freemasonry, the Supreme Council of which was established in Paris in 1785. According to Cardinal de Rohan, “the magnetic séances of [Franz Anton] Mesmer are not to be compared with the magic of my friend

the Count de Cagliostro. He is a genuine Rosicrucian, who holds communion with the elemental spirits. He is able to pierce the veil of the future by his necromantic power."[1032]

Congress of Wilhelmsbad

It is reputed that the ground plan for the French Revolution was discussed at the Grand Masonic Convention in 1782 at Wilhelmsbad, at which Mirabeau attended as an observer.[1033] At this time, both French and German Freemasons were very unclear with regard to the whole subject, purpose and conflicting accounts of the origins of Masonry. This confusion led to the Convent of Wilhelmsbad on July 16, 1782, and attended by representatives of masonic bodies from all over the world. Through the influence of Swedenborg and his pupil Cagliostro, Falk had become revered as the Unknown Superior of revolutionary Freemasonry, and the convention was determined to learn more about him. As Savalette de Langes, royal treasurer in Paris, reported in his correspondence with the Marquis de Chefdebien:

> Dr. Falc, in England. This Dr. Falc is known to many Germans. From every point of view he is a most extraordinary man. Some believe him to be Chief of All the Jews, and attribute all that is marvelous and strange in his conduct and in his life to schemes which are entirely political… There has been a curious story about him in connection with Prince de Guemene and the Chev. de Luxembourg relating to Louis XV. whose death he had foretold. He is practically inaccessible. In all the higher Sects of Adepts in the Occult Science, he passes as a man of higher attainments…[1034]

The congress was convoked by Wilhelm I of Hesse-Kassel, while his brother, Illuminatus Prince Charles of Hesse-Kassel, one of the founders of the Rite of Philalethes was main organizer.[1035] Prince Charles was a cousin of King George III. Charles was born in Kassel in 1744 as the second surviving son of Hesse-Kassel's then hereditary prince, the future Frederick II, Landgrave of Hesse-Kassel

and his first wife, King George III's sister Princess Mary of Great Britain. Prince Charles married Princess Louise of Denmark (1750–1831), the daughter of King Frederick V of Denmark (1723 – 1766) and George III's sister, Princess Louise of Great Britain. Prince Charles' wife's sister, Sophia Magdalena of Denmark, married Gustav III of Sweden. Having been brought up with relatives at the Danish court, he spent most of his life in Denmark, serving as royal governor of the twin duchies of Schleswig-Holstein from 1769 to 1836 and commander-in-chief of the Norwegian army from 1772 to 1814. Prince Charles, who was preoccupied with a search for the "hidden superiors" and the "true secret," was also an ardent devotee of alchemy, possessing his own laboratory, and was being a student of Comte St. Germain, whom he had hosted at his home.[1036]

Prince Charles was also associated with an extensive affiliation of lodges and diverse societies, referred to as *l'École du Nord* ("School of the North"), in northern Germany and Denmark. Followers of Louis Claude de Saint-Martin and Martines de Pasqually and Swedenborg, they claimed to have achieved physical manifestations of the active cause and intelligence. Having succeeded in summoning apparitions of Saint John, and thus awaited his imminent return or second coming. They also professed belief in the teachings of Pythagoras and the doctrine of metempsychosis, or the transmigration of souls.[1037] Prince Charles' devotion to Swedenborg is affirmed by Schuchard: "Through the medium of Swedenborgianism and Sabbatian Kabbalism, the rival systems of Sweden and Denmark reached an accommodation in the 1780s. Prince Charles of Hesse-Kassel corresponded with the Swedenborgian Exegetic Society in Stockholm and with the Theosophical Society in London."[1038] The Theosophical Society was the publishing arm of the secret Universal Society, founded by Benedict Chastanier.[1039]

The main purpose of the convention was to decide the fate of the Strict Observance. The Order of the Strict Observance was in reality a purely German association composed of men drawn entirely from the intellectual and aristocratic classes, and, in imitation of the chivalric orders of the past, known to each other under knightly titles. Thus, Prince Charles of Hesse-Kassel became *Eques a Leone*

Resurgente, Illuminati member Duke Ferdinand of Brunswick (1721 – 1792) *Eques a Victoria*, the Prussian minister Johann Rudolph von Bischoffswerder (1741 – 1803) *Eques a Grypho*, Baron de Wächter Eques a Ceraso, Joachim Christoph Bode (1731 – 1793), Councillor of Legation in Saxe-Gotha, *Eques a Lilio Convallium*, Christian Graf von Haugwitz (1752 – 1832), Cabinet Minister of Frederick the Great *Eques a Monte Sancto*. King George II also conferred Ferdinand the Duke of Brunswick with the Order of the Garter.

The Duke Ferdinand of Brunswick set forth the agenda for the congress. The questions Ferdinand proposed be posed at Wilhelmsbad to the Grand Master of the Strict Observance were:

> (1) Is the origin of the Order an ancient society? (2) Are there really Unknown Superiors, and if so, who are they? (3) What is the true aim of the Order? (4) Is this aim the restoration of the Order of Templars? (5) In what way should the ceremonial and rites be organized so as to be as perfect as possible? (6) Should the Order occupy itself with secret sciences?[1040]

As Mirabeau observed, "this same Grand Master and all his assistants had worked for more than twenty years with incredible ardour at a thing of which they knew neither the real object nor the origin."[1041] Ostensibly a discussion of the future of the order, the 35 delegates knew that the Strict Observance in its current form was doomed, and that the Convent of Wilhelmsbad would be a struggle over the pieces between the German mystics, under Duke Ferdinand and their host Prince Charles of Hesse-Kassel, and the Martinists, under Jean-Baptiste Willermoz. The lack of a coherent alternative to the two strains of mysticism allowed the Illuminati to present themselves as a credible option. The Convent of Wilhelmsbad actually achieved was the demise of the Strict Observance. They renounced the Templar origins of their ritual, while retaining the Templar titles and administrative structure. Charles of Hesse-Kassel and Ferdinand Duke of Brunswick remained at the head of the order, but in practice the lodges were almost independent. The Germans also adopted the name of the Willermoz's *Chevaliers bienfaisants de la Cité sainte*, and some Martinist mysticism was imported into the

first three degrees, which were now the only essential degrees of Freemasonry.[1042]

Opposed to the Martinists was Bode. Bode was a friend of the German philosopher Gotthold Ephraim Lessing (1729 – 1781), who together in 1767 created the J.J.C. Bode & Co. publishing firm and store in Hamburg.[1043] This store sold its own and other works, including Lessing's *Dramaturgie*, Goethe's *Götz*. Bode was Member and Past Master of Lodge Absalem at Hamburg, and served as deputy Grand Master of the Grand Lodge of Hamburg. In 1782, he adopted a radical interpretation of the Enlightenment and broke with the Christian mysticism of Willermoz. At Wilhelmsbad, Bode immediately entered negotiations with Knigge, and finally joined the Illuminati in January 1783, acquiring the rank of Major Illumitatus. Prince Charles of Hesse-Kassel joined the following month.[1044]

The Rectified Scottish Regime was codified at Wilhelmsbad under the presidency of Duke Ferdinand of Brunswick who became Grand Master of the order. The designated French-speaking secretary is Jean-Baptiste Willermoz. The geographical structure was organized into nine provinces, each having at its summit a prefecture, named "Grand Priory." They also decided there to abandon all filiation with the Templar heritage. During the convent were written in full the rituals of the first three symbolic grades and the articulation of the fourth grade, including in particular elements of the Order of the Elected Coëns.[1045]

Several Masonic conventions attempted to unify Freemasonry in Germany and to establish collaboration in occult studies. A further congress was convened in Paris in 1785 by the *Amis Réunis* and the Philalethes. Bode and the Baron von Busche were present, as well Marquis de Chefdebien and Marquis de Condorcet (1743 – 1794). The congress brought together 120 deputies, most of whom were notorious occultists.[1046] Among the topics discussed were the linkage between Jacob Falk and Jacob Frank.[1047] Ferdinand Duke of Brunswick led the German delegation and the English one was led by a close friend of Falk, General Charles R. Rainsford (1728 – 1809), a British MP, Swedenborgian Freemason and a member of the Royal Society. Rainsford left hundreds of texts in five languages dealing with alchemy, Kabbalah, magic, medicine, and astrology.

Rainsford's forty volumes of unpublished papers in the British Museum form the major source material for the study of English Freemasonry and occultism in the late eighteenth century. In 1761, he received a company and served under Ferdinand of Brunswick in Germany, with whom he became friends. In 1783, one year after Falk's death, Rainsford, who had been collaborating with Falk on a highly secretive Kabbalistic-Masonic scheme, received inquiries from Parisian Masons about Falk's system. In 1785, Rainsford served under the Duke of Cumberland in Flanders, who served as Grand Master from 1782-1790. Cumberland opposed his brother King George III of England on his American policy and personally inspired Lafayette's defense of the American colonies, urging him to go to America in 1776.[1048]

Savalette de Langes had planned to undermine the work of the Wilhelmsbad convent. The summons to the congress was sent to 228 brothers and was accompanied by a questionnaire. In ten points, it offered an in-depth analysis of the foundations of Masonry and its current operations, causing many defections of representative of the lodge such as: Saint-Martin, the Lavater brothers, Ferdinand de Brunswick or even Joseph de Maistre. It opens with a hundred delegates from lodges alongside twenty-eight Philalethes and closed on May 26 after thirty sessions. The concluding report qualified the effort of the convention as insufficient, but it also revealed the desire to create a new association of Philalethes with a European dimension.[1049]

Philadelphes

Finally, in July 1785, an evangelist preacher and Illuminatus named Lanze had been sent as an emissary of the Illuminati to Silesia, but was struck down by lightning. The instructions of the Order were found on him. The diabolical nature of the Illuminati was revealed to the Government of Bavaria, and the Order was officially suppressed. Ex-Jesuit Ignaz Franck (1725 – 1795) was the first to publicly condemn the Illuminati. Franck was the confessor for the Elector of Bavaria, Duke Charles Theodore, and had exerted exceeding influence on the sovereign since 1765, when Franck was

appointed the tutor of Charles Theodore's daughter.[1050] Although the Illuminati had infiltrated the Lodge Theodore of Good Counsel, which was named after him, on June 22, 1784, Charles Theodore issued an edict against societies secret or otherwise not authorized by the sovereign. In March 2, 1785, Charles Theodore issued the second Edict in 1785 against secret societies, specifically naming the Illuminati and Freemasonry. Finally, when in July 1785, Lanze struck down by lightning and the instructions of the Order were discovered, Charles Theodore "was furious" and issued a third edict on August 16, 1787, requiring "all members of the order to repent and register with the government within eight days, on pain of severe punishment."[1051]

The interrogations of members were conducted by Franck and censor Johann Caspar von Lippert to conduct the purges against suspected Illuminati. In accordance with Jesuit tradition, Franck "shunned the trappings of power in order to operate all the more effectively from behind the scenes," explained Klaus Epstein in *The Genesis of German Conservatism*.[1052] Charles Theodore appointed Franck to "head the much-feared Specialcommission in gelben Zimmer des Schlosses which investigated the Illuminati, encouraged informers, and decided upon exemplary punishments."[1053]

During the printing and publishing of the original documents of the Illuminati in 1787, the Charles Theodore made sure copies were sent to various governments in Greater Germany and beyond. However, the Bavarian government simply did not have the power to enforce anything beyond its borders. On November 15, 1790, the Charles Theodore issued his final public denunciation of the Illuminati, and a fourth verdict:

> The Elector has learned, partly by the spontaneous confession of some members, partly by sound intelligence, that despite the several Edicts of 1784 and 1785 (and in the same month in 1787), the Illuminati still hold, albeit in smaller numbers, secret meetings throughout the Electorate, but especially in Munich and the surrounding area; they continue to attract young men to the cause and have maintained a correspondence with [secret] societies and with members in

other countries. They continue to attack the state and especially religion, either verbally or through pamphlets.[1054]

Weishaupt fled and documents and internal correspondence, seized in 1786 and 1787, were subsequently published by the government in 1787. In 1787, following the disbanding of the Illuminati, Weishaupt was granted asylum in Gotha by Ernest II, Duke of Saxe-Gotha-Altenburg, great-grandfather of Queen Victoria's husband, Prince Albert of Saxe-Coburg and Gotha, who became a member of the Illuminati.[1055] The Illuminati nevertheless proceeded with their plot. Suspicion remained that its members might still be working in secret, spreading subversive ideas, and conspiring behind the scenes. Prior to the French Revolution, Weishaupt himself is to have said, "Salvation does not lie where strong thrones are defended by swords, where the smoke of censers ascends to heaven or where thousands of strong men pace the rich fields of harvest. The revolution which is about to break will be sterile if it is not complete."[1056]

As explained by Terry Melanson, "Contrary to popular belief, most Masonic Lodges outside of Bavaria were not completely purged of their Illuminism; and the Order—at the very least, its members—merely went underground, only to resurface later under the guise of reading societies and Jacobin clubs."[1057] After the order was banned in Bavaria in 1784, Bode became the de facto chief executive officer, following Knigge's resignation and Weishaupt's flight. In 1787, he went to France, Strasbourg and Paris. As reported by Terry Melanson, the Illuminati Lodge of which Bode instituted a branch in Paris was the *Amis Réunis*, specifically within the inner circle of the Lodge were those who were affiliated with the Rite of the Philalethes. Barruel affirms in his writings that the Philalethes was constituted to fight the monarchy.[1058]

The first cover the Illuminati then adopted for its subversive activities was the *Amis Réunis* and the Philadelphes, a secret core created within the Philalethes. A definite alliance was formed with Illuminati by Bode and Busche, who in response to an invitation from the secret committee of the lodge arrived in Paris in February of 1787. "The avowed object of their journey," explains ex-Illuminatus

Grolman in *Die neuesten Arbeiten des Spartacus und Philo in dem Illuminaten-Orden* (1794), was to obtain information about magnetism, which was just then making a great stir," but in reality, "taken up with the gigantic plan of their Order." According to Grolman:

> As the Lodge of the Amis Réunis collected together everything that could be found out from all other masonic systems in the world, so the way was soon paved there for Illuminism. It was also not long before this lodge together with all those that depended on it was impregnated with Illuminism. The former system of all these was as if wiped out, so that from this time onwards the framework of the Philalèthes quite disappeared and in the place of the former Cabalistic-magical extravagance [*Schwärmerei*] came in the philosophical-political. [1059]

When he returned to France, Mirabeau introduced the philosophy of Illuminism into his Masonic lodge. By 1788, nearly every lodge in the Grand Orient had been infiltrated by supporters of Weishaupt.[1060] In Paris, Bode and Busche met with Mirabeau, and Knights of Malta and Illuminati members the Marquis de Chefdebien d'Armisson, and Comte Leopold de Kollowrath-Krakowski (1727 – 1809), who was very well liked by the Austrian Empress Maria Theresa and was a holder of the Order of the Golden Fleece. Finally, Bode unequivocally declared: "We agreed… for France, we would adopt the name Philadelphes instead of Illuminati."[1061] The choice of hiding by the new name had been decided at a meeting on July 30, 1787, with Savalette de Langes.[1062] Bode insinuated de Langes into the Illuminati on August 1, 1787, and on August 4, two other Philalethes had joined their Lodge Master in pledging allegiance to the order: Taillepied de Bondy and Alexandre-Louis Roëttiers de Montaleau (1748 – 1808).[1063] Chaillon de Jonville, deputy Grand Master of the Grand Lodge, the institution which preceded the Grand Orient, in a text which appeared in 1789, denounced the Philadelphes as responsible for the revolutionary disturbances.[1064]

French Revolution

Cagliostro was initiated into Freemasonry in Germany and he was also a member of the Illuminati.[1065] According to Barruel, Cagliostro also initiated Weishaupt into his mysteries.[1066] While undergoing torture, when he was imprisoned by the Catholic Inquisition as a seditious Freemason in 1790, Cagliostro accused his former collaborators of perverting Masonry. He claimed that while he was in Courland, he perceived “here as elsewhere” that the Masons’ “ceremonies were disfigured and disgraced by magic and superstition,” based on the principles of Swedenborg and Falk, who were considered chiefs of the “illuminated” Freemasons. He “wished to undeceive them, and to initiate them into the rites of his Egyptian masonry.”[1067]

As early as 1791, allegations concerning the involvement of the Freemasons and the Illuminati in the French Revolution began to circulate, based largely on Cagliostro’s confessions. In order to have his life spared, Cagliostro shared details about the plans of the Illuminati, the neo-Templars, and the Freemasons to start revolutions all over Europe. He revealed that their ultimate goal was to fulfill the work of the original Knights Templar, by overthrowing the papacy or infiltrating agents into the College of Cardinals to eventually have an Illuminist elected pope. Cagliostro confessed that large sums of money were placed by representatives of the Illuminati in banks in Holland, Italy, France, and England to finance future revolutions in various parts of Europe. Cagliostro also claimed that the House of Rothschild had supplied the funds to finance the Revolution in France and that it was acting as secret agent for the Illuminati.[1068]

It was a secret congress of the Philalethes convened in 1785, attended by Bode, Baron de Busche, Cagliostro, Savalette de Langes and others, where the death of Louis XVI was decreed.[1069] Already in 1785, the first plot towards fomenting the revolution was enacted. Cagliostro, who had also formed a link with the Martinists, had been initiated into the Illuminati near Frankfurt and was then employed in its propagation. According to his own admission, his mission “was to work so as to turn Freemasonry in the direction of

Weishaupt's projects," and that the funds which he drew on were those of the Illuminati.[1070]

The Illuminati conspiracy behind the French Revolution was orchestrated under the watch of Louis Philippe II, Duke of Orleans, Grand Master of the Grand Orient of France from his Palais-Royal. The *Amis Réunis* and the *Loge des Chevaliers Bienfaisants* were the chief conduit of the Illuminati to foment the Revolution of 1789. The *Amis Réunis* was a part of the Grand Orient and seems to have been among the most radical of the Lodges.[1071] "In 1772," according to James Stevens Curl in *The Art and Architecture of Freemasonry*, "the Grand Orient was established with the Duc de Chartres as Grand Master, and the Grand Lodge united with it: thereafter French Freemasonry seems to have been a vehicle for intrigue, political activism, and, ultimately, the most noble ideas of the Enlightenment itself."[1072]

The Duke of Orleans was long accused of financing and having a part in instigating the mobs and the eventual storming of the Bastille that launched French Revolution. As explained by historian George Rudé:

> In June 1789 the centre of agitation… shifted to the Palais Royal, where the Duke of Orleans and his retinue of orators, pamphleteers, and journalists had established their headquarters. It was from here that the crowds set out on the night of 30 June to release the eleven Gardes Français from the Abbaye prison, where they had been locked up for refusing to fire on Parisians who had demonstrated at Versailles against the attempt to dismiss Necker a week before. It was at the Palais Royal, too, that Camille Desmoulins and others gave the call to arms on 12 July, which touched off the Paris revolution; and it was from here that parties set out to destroy barrières, to search religious and gunsmiths' shops for arms…[1073]

One of the most solid connections to the Duke of Orleans to the Illuminati was Alexandre Roettiers de Montaleau (1748 – 1808), who was recruited to the Illuminati by Bode.[1074] As the Duke of Orleans' right-hand man, de Montaleau had been his active agent at the

beginning of the French Revolution.[1075] Roettiers de Montaleau would ensure the survival of Freemasonry in France through the years of Robespierre's dictatorship and the resulting "Reign of Terror." After 1780, he was a member of the Grand Orient of France, and replaced the Duke of Orleans as Grand Master in 1785. Roettiers eventually became the Grand Master of all the Lodges in France in 1795 after resuscitating and re-organizing the entire organization.[1076]

In 1788, deputies of the Illuminati were sent upon Mirabeau's request to inform the French lodges on strategy. Their first item of advice was the creation of a Political Committee in every lodge, from which arose the Jacobins Club. Soon, nearly every lodge in the Grand Orient was infiltrated by supporters of Weishaupt, who became active in spreading the political policies of terrorism against the state. According to Vincent Lombard de Langres (1765 – 1830), writing in 1810:

> France in 1789 counted more than 2,000 lodges affiliated to the Grand Orient; the number of adepts was more than 100,000. The first events of 1789 were only Masonry in action. All the revolutionaries of the Constituent Assembly were initiated into the third degree. We place in this class the Duc d'Orléans, Valence, Syllery, Laclos, Sièyes, Pétion, Menou, Biron, Montesquieu, Fauchet, Condorcet, Lafayette, Mirabeau, Garat, Rabaud, Dubois-Crancé, Thiébaud, Larochefoucauld, and others.

The French Revolution can be said to have been ignited in the gardens of the Palais-Royal on July 12, 1789, when Camille Desmoulins (1760 – 1794) rallied a crowd with "Aux armes!" ("to arms!"), calling for a response to the news that had just come from Versailles about the king's dismissal of his finance minister, Jacques Necker (1732 – 1804). The mob burst forth carrying a bust of Necker and the Duke of Orleans. On July 14, they stormed the sparsely populated prison and armory known as the Bastille. When the Bastille was stormed, the Comte de Mirabeau, allegedly said, "the

idolatry of the monarchy has received a death blow from the sons and daughters of the Order of the Templars."[1077]

Although he had been involved in numerous scandals that had left his reputation in tatters, Mirabeau rose to the top of the French political hierarchy in the years 1789–1791 and acquired the reputation as a great orator. While in Berlin, Mirabeau became a friend and colleague of Jakob Mauvillon (1743 – 1794), the prefect of the Kassel Illuminati, who helped him with the material for a history of Frederick the Great: *De la monarchie prussienne, sous Frédéric le grand* ("The Prussian Monarchy under Frederick the Great"), published in 1788.[1078] Mirabeau proclaimed that Prussia would be the likely site of a coming revolution, and the German Illuminists its probable leaders. According to James Billington, "Mirabeau's speeches and writings the following year transferred these expectations of a deep transformation from Germany to France."[1079] He became the leader in turning the Third Estate of the Estates-General into a new National Assembly.

In 1790, Mirabeau would become the president of the most influential of the political "clubs" in French politics, the Jacobins, founded in 1789. The revolutionaries adopted the "bonnet rouge," the Phrygian cap ado[ted from the ancient cult of Mithraism. In late Republican Rome, a soft felt cap called the *pileus* served as a symbol of free men, and was symbolically given to slaves upon manumission. Following the assassination of Julius Caesar in 44 BC, Brutus and his co-conspirators adopted this symbolism of the *pileus* to signify the end of his dictatorship and a return to the republican system.[1080] The bonnet rouge was first employed during the Revolution in May 1790 at a festival in Troyes adorning a statue representing the nation, and at Lyon, on a lance carried by the goddess Libertas. The Voltaire's bust was crowned with the red bonnet of liberty after a performance of his *Brutus* at the Comédie-Française in 1792. To this day the national emblem of France, Marianne, is shown wearing a Phrygian cap.

Located approximately halfway between the Place Louis XV and the Place de la Bastille, the Palais-Royal would continue to play a pivotal role in the emerging conflict. In August, feudalism and privileges left over from the *Ancien Régime* were abolished. Finally,

on October 4, a large group formed in the Palais-Royal which was joined by other Parisians to march on Versailles the following day, and brought both the king and the National Assembly back to Paris. The next few years involved political struggles against the liberal reforms promoted by the Jacobins, leading to the Insurrection of August 10, 1792, and the arrest of Louis XVI and the royal family. The Republic was proclaimed in September 22 after the first French elections and the victory at Valmy, when Prussian troops commanded by the Duke of Brunswick attempted to march on Paris. The victory over the vaunted Prussian army emboldened the newly assembled National Convention to formally declare the end of monarchy in France and to establish the First French Republic.

Shortly after, on September 15, 1792, the Duke of Orleans presented himself to the new communal government of Paris with a request to be renamed *Egalité*, and to have the garden of the Palais-Royal called the "garden of equality." The Palais-Royal was not only the source of revolutionary ideals, but also of moral license, where prostitutes were common and where there appeared publications that mixed politics and pornography, such as *The National Bordello under the sponsorship of the Queen*. Philippe-Egalite's longtime mistress, one of his wife's ladies-in-waiting, Stéphanie Félicité, comtesse de Genlis, was a kind of princess among the prostitutes of the Palais as well as a "governess of the princes."[1081] Choderlos de Laclos (1741 – 1803), the new personal secretary he brought to the Palais-Royal in I788, was the author of *Les Liaisons Dangereuses* ("Dangerous Liasons"), which has been seen as depicting the corruption and depravity of the French aristocracy shortly before the French Revolution, and thereby critiquing the *Ancien Régime*. In 1776, Laclos had been initiated into Freemasonry at Henri IV lodge in Paris, where he helped the Duke of Orléans leading the Grand Orient of France.[1082]

Laclos' friend, the Marquis de Sade (1740 – 1814), opened a bookstore in the Palais-Royal, selling his sordid novels that, as Billington described, "every form of sexual gratification that he described was available in the cafes and apartments of the Palais complex."[1083] De Sade, from whom the words sadism and sadist are derived, became infamous for his numerous sexual crimes and

abuse against young men, women and children. De Sad was imprisoned in the Château de Vincennes in 1778 and met fellow prisoner Comte de Mirabeau, who also wrote erotic works. In 1784, Vincennes was closed, and Sade was transferred to the Bastille, where he wrote his best known work, *Les 120 Journées de Sodome* ("The 120 Days of Sodom"). Written in 1785, it tells the story of four wealthy debauched lechers who resolve to experience unbridled sexual gratification in orgies. They lock themselves away for four months in an inaccessible castle, with a harem of 46 victims, mostly young male and female teenagers, and engage four female brothel keepers to recount their lives and adventures. The women's stories form the inspiration for the sexual abuse and torture of the victims, which gradually mounts in intensity and ends in their slaughter. The storming of the Bastille occurred ten days after Sade left.

In 1790, at the Palais-Royal was founded the French revolutionary organization, *Amis de la Verité* ("the Society of the Friends of Truth"), also known as the Social Club, by Nicolas de Bonneville (1760 – 1828) and Claude Fauchet (1744 – 1793). An official diplomatic communiqué, dated 1791, containing a list of "Illuminati and Freemasons" was sent by Bavarian Foreign Minister Count Karl Matthäus von Vieregg (1719 – 1802), to Imperial Ambassador Ludwig Konrad von Lehrbach (1750 – 1805) at Munich, who then forwarded it to Vienna. Known as the *Graf Lehrbachs Illuminaten-Liste*, the list was only discovered in the Archives of Vienna by Sebastian Brunner in 1869. The list includes many known members who had not been confirmed elsewhere, such as the Duke of Orleans, Necker, Lafayette, Jacques-Pierre Brissot, Mirabeau, Fauchet and the English-born American revolutionary Thomas Paine (1737 – 1736).[1084]

Bonneville was an influential political figure of the French Revolution and was among the first to propose the storming of the Bastille. Initiated into freemasonry in 1786 during a stay in England, Bonneville wrote two books on the subject, the *Jesuits Expelled from Masonry* and *Dagger Shattered by the Masons* in 1788, in which he accuses the Jesuits of having introduced the myths of the Templars and their doctrine of revenge. In 1787, Bonneville had been converted to ideals of the Illuminati ideas during the first of two visits

to Paris by Christian Bode.[1085] Before an audience that ranged from five thousand to eight thousand people each week, Fauchet lectured on Jean-Jacques Rousseau's 1762 work *The Social Contract*.

The Social Club became a forum for revolutionary and egalitarian ideas, attracting Gracchus Babeuf (1760 – 1797) and Sylvain Maréchal (1750 –1803), who wrote a manifesto in support of Babeuf's goals, *Manifeste des Egaux* ("Manifesto of Equals"). Prominent members included Camille Desmoulins, Marie-Jean Condorcet, Brissot, and Jean Baptiste Louvet. Bonneville was also friend and disciple of Louis-Claude de Saint-Martin. Babeuf, who was inspired by Rousseau, wanted to overthrow the Directory, the governing five-member committee in the French First Republic, and replace it with an egalitarian and proto-socialist republic. In its first two years since its establishment in 1795, the Directory concentrated on ending the excesses of the Jacobin Reign of Terror, was a period of the French Revolution when, following the creation of the First French Republic, when a series of public executions by the guillotine took place in response to revolutionary fanaticism of its leader Robespierre and the Committee of Public Safety. In 1794, members of the French Convention revolted against Robespierre, and he and his leading followers were arrested and guillotined. More than five hundred suspected counter-revolutionaries awaiting trial and execution were immediately released. Mass executions stopped, and measures taken against exiled priests and royalists were relaxed.

Bonneville published the work of Francois-Antoine Lemoyne Daubermesnil (1748 – 1802), a leader of the Philalethes recruited to the Illuminati by Bfode.[1086] Daubermesnil was an important promoter of Theophilanthropy, a state-sponsored, secular, deist religion intended to replace Christianity. Nicholas Hans wrote that the origins of Theophilanthropy can be traced back to the deistic society of David Williams and Benjamin Franklin in London in the seventies, and goes on to list as adherents, members of the famous Paris Lodge *Neuf Soeurs*: Franklin, Thomas Paine, and suspected Illuminatus Johann Georg Adam Forster (1754 – 1794). Paine authored the two most influential pamphlets at the start of the American Revolution, *Common Sense* (1776) and *The American Crisis* (1776–1783), and helped inspire the patriots in 1776 to

declare independence from Great Britain. Also included were Jacques Pierre Brissot (1754 – 1793), and La Rochefoucauld d'Enville (1743 – 1792), who belonged to the Society of Thirty along with Mirabeau and Savalette de Langue.[1087]

Daubermesnil sought a return to the authentic religion practiced by the first men in the Golden Age. Because the clergy governed the people through ignorance and fear, he claimed, the only hope for mankind, is to re-discover the sages and philosophers of antiquity; they alone have preserved the original, authentic teachings most faithfully. Daubermesnil's creed, was a direct outgrowth of what he called the *Culte des Adorateurs* ("Cult of Worshippers"), whose proposed ceremonies were calculated to coincide with those of antiquity. Daubermesnil described the ideal locale where the Adorateurs conduct the rites:

> …that is, a sacred place, crowned with an observatory stuffed with instruments and books, where scholars would come and study the course of the stars. With the signs of the zodiac on the walls and, inside, frescoes depicting the seasons, the temple is, significantly, both the place of astronomy and the place of the civic cult, a living illustration of the link established by the famous, and then quite recent, book by Depuis on the origins of cults. Indeed, it is here that the sacrality of a revolution, which is both a scientific and an astral figure, is most surely expressed.[1088]

The first church of Theophilanthropy was founded by Paine and five families in Paris in January 1797.[1089] Throughout the year, according to his biographer Moncure Daniel Conway, Paine's congregation of Theophilanthropes would attend their new "church" and sing "theistic and humanitarian hymns, and read Odes… ethical readings were introduced from the Bible, and from the Chinese, Hindu, and Greek authors."[1090] Conway referred to it as a "foundation of the Religion of Humanity," in which "the Church of Man was to be built" to "bring into harmony the sages of all races." Four sacred festivals were celebrated, to commemorate of Washington, St. Vincent de Paul, Socrates and Rousseau.[1091]

Bonneville was known for reproducing the essay on the origins of freemasonry by Thomas Paine, who became his close friend. Paine's central premise in "Origin of FreeMasonry" is that the Order "is derived and is the remains of the religion of the ancient Druids; who, like the Magi of Persia and the Priests of Heliopolis in Egypt, were Priests of the Sun." Fresh from completing his famous defense of the French Revolution, *The Rights of Man*, Paine moved in 1791 from his London association with Mirabeau's former secretary and take up residence with Bonneville and his wife and to become their closest friend. Paine resided at Bonneville's Paris home from 1797 until 1802, and eventually, Bonneville's wife and their sons followed Paine to America.[1092]

Philippe Egalité would be next in line to the throne should the main Bourbon line die out with the death of King Louis XIV. The duke's purported primary motivation, besides his hatred of the King Louis XIV and his wife, Marie Antoinette, was to himself succeed as king. To ensure his succession to the throne, Jacob Falk is believed to have given him a talisman consisting of a ring, which Philippe Egalité, prior to his execution on November 6, 1793, is said to have sent to a Jewess, Juliet Goudchaux, who passed it on to his son, subsequently King Louis Philippe.[1093] However, the year he was executed, Philippe Egalité had issued a manifesto repudiating his connection with Freemasonry, and he was now of the opinion that in a republic no secret society should be allowed to exist.[1094] When Louis XIV, King of France was executed on January 21, 1793, a voice in the crowd cried out "De Molay is avenged!"[1095]

Napoleon

In 1795, the French Directory gave Napoleon command of the Army of Italy at age twenty-six. Adam Weishaupt had written that he wished to change the name of his Order to the Republic of Bees, or the Society of the Bees, and Napoleon used the symbol of the bee as an integral motif for his Imperial robe. It is clear that it is likely that the idea was suggested to Napoleon by Francois-Antoine Lemoyne Daubermesnil (1748 – 1802), a leader of the Philalethes recruited to the Illuminati by Bode.[1096] Christopher Prendergast writes, "The

beehive was a standard metaphor for the well-ordered state. In 1796 Daubermesnil, speaking at the National Convention, recommended that it be adopted" by the Republic. According to French historian Frédéric Masson, "speaking in the name of the Committee of Public Instruction, had proposed that the emblem of the State should be a hive swarming with bees, and that it should be placed upon the front of every national building."[1097]

The Sabbateans' veneration of Napoleon, which survived beyond his death, was related to Jacob Frank's messianic prophecies. Frank had been prophesying a "great war" to be followed by the overthrow of governments and foretold that the "true Jacob will gather the children of his nation in the land promised to Abraham."[1098] Gershom Scholem revealed that George Alexander Matuszewics, a Dutch artillery commander under Napoleon was the son of a leading Frankist.[1099] Wenzel Zacek cited an anonymous complaint against Jacob Frank's cousin, Moses Dobrushka—founder of the Asiatic Brethren—and his followers, which stated:

> The overthrow of the papal throne has given their [the Frankists] day-dreams plenty of nourishment. They say openly, this is the sign of the coming of the Messiah, since their chief belief consists of this. [Sabbatai Zevi] was saviour, will always remain the saviour, but always under a different shape. General Bonaparte's conquests gave nourishment to their superstitious teachings. His conquests in the Orient, especially the conquest of Palestine, of Jerusalem, his appeal to the Israelites is oil on their fire, and here, it is believed, lies the connection between them and between the French society.[1100]

According to Adam Mickiewicz (1798 – 1855), regarded as the greatest poet in all Polish literature, who was also a secret Frankist as well as a Martinist, there existed in France at the beginning of the nineteenth century, "a numerous Israelite sect, half Christian, half Jewish, which also looked forward to Messianism and saw in Napoleon the Messiah, at least his predecessor."[1101] These beliefs, notes Mickiewicz, were related to those of Jozef Maria Hoene-Wronski (1776 – 1853), a Polish philosopher and crackpot scientist.

Sarane Alexandrian writes, in *Histoire de la philosophie occulte*, that "Wronski holds in occult philosophy the place that Kant holds in classical philosophy."[1102]

A recent genetic study of Napoleon's DNA has proven him to have been of Sephardic Jewish ancestry. Napoleon was a rare example of Haplogroup E1b1b1c1. This group originated approximately in the area of Lebanon and can most frequently be found in Israel, the Palestinian territories and Lebanon. Similar profiles can be found among Sephardic Jews in Greece and Italy. It is not sure when Napoleon's ancestors moved to Italy from the Near East. One hint to Napoleon's ancestry is already given by the genealogy of his family. One of his ancestors, Francesco Bonaparte has been called "*il Mauro*," the Moor. His ancestors can be traced back to the city of Sarzana in northern Italy. During the Middle ages, Sarzana had frequently been under attack by the Muslims who controlled the Mediterranean Sea at this time. Therefore, Napoleon's Arab and or Jewish ancestors probably came to Italy during the Islamic expansion as conquerors or merchants.[1103]

Napoleon began his first military campaign against the Austrians and the Italian monarchs aligned with the Habsburgs, and conquered the Italian Peninsula. There, he established the nominally independent "sister republics," which relied heavily on France for protection. In 1798, he led a military expedition to Egypt that launched his rise to political power. With the assistance of Emmanuel Joseph Sieyès (1748 – 1836), a member of the *Philalethes* and *Neuf Soeur*, he orchestrated a coup in 1799 and became First Consul of the Republic.[1104] Sieyès was a French Roman Catholic abbé and political writer who was a chief political theorist of the French Revolution. In his *Historical News and Political Considerations on the French Revolution* (1793), the Swiss Ginaner, a former Freemason who became a passionate opponent of Freemasonry, reported that there had existed since 1786 in Paris a Club of Propaganda, whose chiefs were then the Duke of Larochefoucauld, Condorcet and Sieyès, who wanted to make atheism triumph and to provoke the subversion of the society.[1105] In addition, an Illuminati cover association called *Amis des Noirs* (Friends of the Blacks) created a Regulating Committee, composed

of men like Condorcet, Mirabeau, Sieyès, Brissot, the Duke of la Rochefoucauld, and La Fayette, which was also in intimate correspondence with the Central Committee of the Grand Orient of France.[1106]

Napoleon's power was confirmed by the new Constitution of the Year VIII, originally devised by Sieyès to give Napoleon a minor role, but rewritten by Napoleon, and accepted by direct popular vote. The constitution preserved the appearance of a republic but in reality established a dictatorship.[1107] After the Peace of Amiens in 1802, which temporarily ended hostilities between France and Great Britain during the French Revolutionary Wars, Napoleon turned his attention to France's colonies. He sold the Louisiana Territory to the United States, and he attempted to restore slavery to the French Caribbean colonies. However, Napoleon failed in his attempts to subdue Saint-Domingue, which became independent as Haiti in 1804. In 1805, Napoleon defeated Third Coalition, made up of Great Britain, the Austrian Empire, Russia, and others, which led to the dissolution of the Holy Roman Empire. In 1806, the Fourth Coalition in 1806 and the Fifth Coalition again in 1809 also failed to stop Napoleon. Napoleon then occupied the Iberian Peninsula, hoping to extend the Continental System and thwart British trade with the European mainland, and declared his brother Joseph Bonaparte (1768 – 1844), whom Napoleon made King of Naples and later King of Spain.

The date and location of Napoleon's initiation into Freemasonry is disputed. According to one account, it took place in Malta. Although as Emperor Napoleon did not specifically recognize Freemasonry, he made use of the order for maintaining loyalty towards him.[1108] During the 18 years that he was in power, the number of Masonic lodges in France has increased from 300 to 1220, of which a large part was war Lodges. During the height of Napoleon's power, lodge orations were used to deliver odes to his reign, and many meetings were held to celebrate his conquests. In 1801 in Paris, the Bonaparte Lodge was founded, which had as its main task the glorification of the Emperor's name. Napoleon's wife, Empress Josephine de Beauharnais (1763 – 1814), was initiated into a women's Lodge in Strasbourg and held the position of Grand

Master for some time. In 1806, when Napoleon decided to build the Arch of the Triumph to celebrate his victory at Austerlitz, the team of builders and architects was entirely made up of Freemasons.[1109]

The controversial conferral of the Order of the Golden Fleece on Napoleon and his brother Joseph, while Spain was occupied by French troops, angered the exiled Louis XVIII of France, and caused him to return his collar in protest. These, and other awards by Joseph, were revoked by Ferdinand VII of Spain on the restoration of Bourbon rule in 1813. Napoleon had created by Order of 15 August 1809 the Order of the Three Golden Fleeces, in reference to his sovereignty over Austria, Spain and Burgundy. This was opposed by his brother Joseph and appointments to the new order were never made.

France launched a major invasion of Russia in the summer of 1812, which destroyed Russian cities, but failed to yield the decisive victory Napoleon sought. It resulted in the collapse of the *Grande Armée* and inspired a renewed drive against Napoleon by his enemies. In 1813, Prussia and Austria joined Russian forces in the War of the Sixth Coalition and invaded France and captured Paris in the spring of 1814, forcing Napoleon to abdicate in April. He was exiled to the island of Elba, and the Bourbon dynasty was restored to power. Napoleon escaped from Elba in February 1815 and regained control of France. The Allies responded by forming a Seventh Coalition which defeated him at the Battle of Waterloo in June. The British exiled him to the remote island of Saint Helena in the South Atlantic, where he died six years later. The Congress of Vienna's "final act" was signed nine days before his final defeat at Waterloo.

Counter-Enlightenment

Napoleon was viewed as a model tyrant by Joseph de Maistre (1753 – 1821), a key figure of the Counter-Enlightenment, a term first used by Isaiah Berlin, to refer to a movement that arose primarily in late eighteenth and early nineteenth century Germany against the Enlightenment ideals of rationalism, universalism and empiricism. Berlin's essay "The Counter-Enlightenment," argues that, while there were opponents of the Enlightenment outside of

Germany, such as Joseph de Maistre, the German reaction to the French Enlightenment and Revolution, imposed upon them first by the reforms of Frederick II the Great, then by the armies of Revolutionary France and finally by Napoleon, was crucial to the shift of consciousness that occurred in Europe at this time, leading eventually to Romanticism.

Despite being recognized as a devout Catholic, de Maistre was also a Martinist, having referred to Saint-Martin as “the most erudite, the most wise, the most elegant of the modern theosophists.”[1110] As well, de Maistre was an acquaintance of Willermoz, and belonged to his Rectified Scottish Rite. It was de Maistre who deputized Willermoz to read his letter to the Masonic congress at Wilhelmsbad in 1782, defending the cause of the Martinists, and who was also an invitee on behalf of the Rectified Scottish Rite to the subsequent secret congress of 1785, which decided the fate of Louis XVI.[1111]

According to Isaiah Berlin, de Maistre was a thinker whose works contain the roots of fascist thought, as he outlined in “Joseph de Maistre and the Origins of Fascism.” Another disturbed cynic, to de Maistre man is a weak, sinful creature, where human society is continually fraught in a battle for survival and dominance. Though purportedly a devout Catholic, according to de Maistre:

> Unhappily, history proves that war is, in a certain sense, the habitual state of mankind, which is to say that human blood must flow without interruption somewhere or other on the globe, and that for every nation, peace is only a respite.... If you ...examine people in all possible conditions from the state of barbarism to the most advanced civilization, you always find war....
>
> ...Now the real fruits of human nature—the arts, sciences, great enterprises, lofty conceptions, manly virtues—are due especially to the state of war.
>
> Pagan or Christian, God loves human sacrifices! He protects the guilty, not the innocent!
>
> We are continuously troubled by the wearisome sight of the innocent who perish with the guilty. But ...we can consider [this]

> solely in the light of the age-old dogma that the innocent suffer for the benefit of the guilty.
>
> It was from this dogma ...that the ancients derived the custom of sacrifices that was practiced everywhere....[1112]

De Maistre, as a key figure of the Counter-Enlightenment, regarded the excesses of the French Revolution as the dire results of resorting to reason. That which is built with reason can also be torn down by reason, he thought. If they are to endure, all institutions of authority must necessarily be irrational, and he cites the longevity of European monarchies as an example. Only an absolute authority can keep man in check. His unruly nature must be tamed by the power of punishment, which is ultimately an extension of God's authority. But, being a Martinist, de Maistre would have meant the Gnostic God. Therefore, "all greatness, all power, all social order depends upon the executioner; he is the terror of human society and the tie that holds it together; Take away this incomprehensible force from the world, and at that very moment order is superseded by chaos, thrones fall, society disappears."[1113]

As an ostensible Catholic, the failure of the French Revolution, according to de Maistre, was that it turned against the word of God and the Catholic Church and was therefore punished by the Reign of Terror and then Napoleon. However, despite deploring Napoleon's atrocities, de Maistre followed the bizarre logic that all power is to be worshipped, and that all power is admirable. To de Maistre, all power is from God, and Napoleon had power, so he therefore saw Napoleon as an instrument of God's wrath. He appealed to the King of France to meet with Napoleon, claiming that Napoleon had requested a meeting because Napoleon was fascinated by his works, but the king denied the request on grounds that it smacked of disloyalty.[1114]

13. The Asiatic Brethren

House of Habsburg-Lorraine

The two important events that contributed to the emancipation of the Jews was the 1782 Edict of Tolerance when Joseph II (1741 – 1790), the brother of Marie Antoinette and Grand Master of the Order of the Golden Fleece, extended religious freedom to the Jewish population, and the Emancipation Edict of 1812, issued by Frederick William III (1770 – 1840), a knight of the Order of the Garter as well as knight of the Order of the Golden Fleece. As a result of the War of the Spanish Succession, the Order of the Golden Fleece was separated into a Spanish and Austrian branch. The rule over the Order of the Golden Fleece passed from the Burgundian dukes to the Austrian archduke, and from them to the Spanish kings and Holy Roman Emperors, in turn to the emperors of the Austrian and Austro-Hungarian Empire. As the Habsburgs were divided into two branches, the Spanish and Austrian, accordingly, the Order of the Golden Fleece was also divided into two such branches. In 1724, a special congress was held, in which the dispute between two branches of one dynasty was considered, but no decision was accepted. With the tacit acceptance of both sides, the Austrian and Spanish governors created two chapters of the Order, independent of each other.

In 1700, the last of the Spanish Habsburgs, Charles II, Grand Master of the order, designated as his heir his grand-nephew, Phillip of France, Duke of Anjou, grandson of Louis XV, who became Phillip V, a designation that led to the War of the Spanish Succession. The legitimate Sovereign Heads of the order, Phillip V and Ferdinand VI, united the Golden Fleece to the Crown of Spain. However, in 1712, Charles VI, Holy Roman Emperor, who claimed the throne as an agnatic member of the House of Habsburg, together with the Spanish crown, appropriated the treasury of the order, and proclaimed himself Sovereign Head. After the defeat of the Habsburgs in 1714, Philip was recognized as king of Spain and the

fate of the order was never clearly decided. Ever since, there have been two Orders of the Golden Fleece, the one being conferred by the Austrian Monarch, the other by the Spanish Monarch, and each contesting the legitimacy of the other.[1115]

Charles VI's daughter, Empress Maria Theresa is said to have issued new statutes of the order in 1765.[1116] Maria Theresa's mother was Elisabeth Christine of Brunswick-Wolfenbüttel, the great-granddaughter of Augustus the Younger, Duke of Brunswick-Lüneburg, a member of the Fruitbearing Society, a friend of Johann Valentin Andreae, the purported author of the Rosicrucian manifestos, and of Rabbi Templo, who created the famous model of the Temple of Jerusalem, and whose design of the cherubim became the basis for the coat of arms of the Grand Lodge of Antients. Augustus' wife, Dorothea of Anhalt-Zerbst, was the daughter of Rudolph, Prince of Anhalt-Zerbst, brother of Christian of Anhalt, the chief advisor of Frederick V of the Palatinate, and architect of the political agenda behind the Rosicrucian movement. Christian's brother was Augustus, Prince of Anhalt-Plötzkau, who headed Rosicrucian court that included the millenarian Paul Nagel, a collaborator of Baltazar Walther, whose trips to the Middle East inspired the legend of Christian Rosenkreutz and was the source of the Lurianic Kabbalah of Jacob Boehme.

The problem of female inheritance was avoided on the accession of Maria Theresa in 1740, as sovereignty of the order passed not to herself but to her husband, Emperor Francis I (1708 – 1765), Duke of Lorraine and Bar, who would become Grand Master of the Austrian branch of the Order of the Golden Fleece. The marriage in 1736 of Francis I and Maria Theresa, later successively Queen of Bohemia, Queen of Hungary and Archduchess of Austria, originated the House of Habsburg-Lorraine, the legitimate surviving line of the House of Habsburg and the House of Lorraine.

The current house orders are the Order of the Golden Fleece and the Imperial and Royal Order of Saint George. The origins of the Order of St. George of the House of Habsburg-Lorraine date back to 1308, when Emperor Henry VII, founder of the House of Luxembourg, donated the Order of the Old Nobility, or later Order of the Four Roman Emperors. The Order of St. George also has

traditional roots in the Austrian Order of St. George, which was founded by Emperor Frederick III of Habsburg and Pope Paul II in Rome in 1469. Emperor Maximilian I of Habsburg, Grand Master of the Order of the Golden Fleece, was a particular patron of the order. It is believed Frederick III Order of St. George by Emperor Friedrich III was connected to another previous order, the Austrian Dragon Society founded in 1409 in Ödenburg, which in turn was directly connected to the Order of the Dragon by the Hungarian King and Emperor Sigismund. In 1769, when Count Philipp Ferdinand (1734 – 1794) re-established the community as a dynastic order of the House of Limburg-Stirum, he wished to honour the four emperors of the Luxembourg dynasty, Henry VII, Charles IV, Wencesla, and Sigismund.

The branch of Vaudemont and Guise from the House of Lorraine become the major branch after a brief interlude in 1453–1473, when the duchy passed from Charles de Bourbon's daughter to her husband John of Calabria, and Lorraine reverted to the House of Vaudemont, a junior branch of the House of Lorraine, in the person of René II, Duke of Lorraine, who later added to his titles that of Duke of Bar. René II was the son of Yolande of Bar, who purported succeeded her René of Anjou, known as Good King Rene, as Grand Master of the Priory of Sion. His father was Ferri de Vaudemont, who belonged to René of Anjou's Order of the Crescent, with Francesco I Sforza. René II married Philippa of Guelders, the niece of Philip the Good, founder of the Order of the Golden Fleece. Philippa's father was Adolf, Duke of Guelders, the son of Catherine of Cleves, from the House of Cleves, who claimed descent from the Knight of the Swan, and resided in the Grail castle Schwanenburg, where Wolfram von Eschenbach wrote the story of Lohengrin, immortalized in Wagner's famous opera. Catherine was the daughter of Adolph I, Duke of Cleves, who was raised by Emperor Sigismun, founder of the Order of the Dragon, as duke and a Prince of the Holy Roman Empire in 1417. Philippa and René II's son, Claude, Duke of Guise, was the father of Marie de Guise, who married James V of Scotland, a knight of the Order of the Golden Fleece. Catherine of Cleves, another niece of Philip the Good, married James V's great-grandfather, James II of Scotland. James V was the son of James IV

of Scotland and Margaret Tudor, daughter of Henry VII, a knight of the Order of the Golden Fleece, Elizabeth of York, daughter of Elizabeth Woodville who was accused of witchcraft.

Marie of Cleves's sister, Catherine of Cleves, married Charles, Duke of Orléans, a knight of the Order of the Golden Fleece. Francis I was the oldest surviving son of Leopold, Duke of Lorraine, and his wife Princess Élisabeth Charlotte d'Orléans (1676 – 1744), daughter of Philippe I, Duke of Orléans—a descendant of Charles, Duke of Orléans—and of his second wife Elizabeth Charlotte, Madame Palatine, the daughter of Charles I Louis, Elector Palatine, the son of Rosicrucian "Alchemical Wedding" of Frederick V of the Palatinate and Elizabeth Stuart, which was replete with symbolism of the Order of the Golden Fleece. Elizabeth Charlotte was also the cousin of King George I of England. Élisabeth Charlotte's brother was Philippe II, Duke of Orléans, a friend of Chevalier Michael Ramsay. Philippe II married Françoise Marie de Bourbon, Mademoiselle de Blois, a legitimized daughter of Louis XIV and Madame de Montespan, who was close to his father Philippe I.[1117] Madame de Montespan was involved in a scandal known as *L'affaire des poisons* ("Affair of the Poisons"), where Catherine Monvoisin, known as La Voisin, and the priest Étienne Guibourg performed Black Masses for human sacrifice for her.[1118] Francis I's brother, Charles de Lorraine (1746–1780), is listed as a purported Grand Master of the Priory of Sion. Charles' purported successor as Grand Master was Maximilian de Lorraine (1780–1801), the son of Francis and Maria Theresa. Their sister was Marie Antoinette, wife of Louis XVI who were executed in the French Revolution. In 1768, Maximilian became Sovereign Grand Commander of the Ordre of the Fleur de Lys, originally founded by René of Anjou, purported Grand Master of the Priory of Sion. In 1769, Maximilian was made the coadjutor of the Teutonic Knights by his uncle the Grand Master Charles of Lorraine, and as result in 1774 he travelled extensively throughout Europe visiting Germany, the Netherlands, Italy and France, becoming acquainted with members of the Order.[1119]

Francis I was a knight of the Order of the Garter. Baron von Hund, who founded the Strict Observance, was also a Counselor of State to Empress Maria Theresa and Francis I.[1120] In 1731, Francis

I was initiated into Freemasonry of the Grand Lodge of England by John Desaguliers at a specially convened lodge in The Hague at the house of the British Ambassador, Philip Stanhope, 4th Earl of Chesterfield.[1121] During a subsequent visit to England, Francis was made a Master Mason at another specially convened lodge at Houghton Hall, the Norfolk estate of British Prime Minister Robert Walpole.[1122]

Josephism

Maximilian's brother was Joseph II, Holy Roman Emperor from 1765 and sole ruler of the Habsburg lands from 1780 until his death, and who would succeed his father as Grand Master of the Order of the Golden Fleece. In 1804, Joseph II established the Austrian Empire from the lands of the Habsburg Monarchy, and adopted the double-headed eagle, known as the *Reichsadler*, the traditional symbol of the Holy Roman Empire, aggrandized by an inescutcheon emblem of the House of Habsburg-Lorraine and the Order of the Golden Fleece, as its coat of arms. The was double-headed eagle was also adopted in Orthodox principalities such as Serbia, Albania and Russia. Following the revolutions of 1848 in the German states, the *Reichsadler* was restored as a symbol of national unity, becoming the coat of arms of the short-lived German Empire and subsequently the German Confederation from its restoration in 1850 until its dissolution in 1866. It was once again restored in 1871 when a single-headed eagle with a Prussian inescutcheon became the insignia of the German Empire, under Otto von Bismarck, a knight of the Order of the Golden Fleece. The Weimar Republic after World War I adopted a plain version of the *Reichsadler*, and a stylized eagle combined with the swastika was made the national emblem by order of Hitler in 1935.

Joseph II was supportive of Freemasonry, which he found highly compatible with his own Enlightenment ideals, although he apparently never joined a lodge himself.[1123] Joseph II, according to Barruel, was in possession of a circular emanating from the Grand Orient in France and sent out to all the Lodges. The Duke of

Orleans' signature was on the copy in Joseph II's possession, which read:

> … all the Lodges are summoned to confederate together, to unite their efforts to maintain the revolution; to gain over it, in all parts, friends, partisans, and protectors; to propagate the flame, to vivify the spirit, to excite zeal and ardor for it, in every state, and by every means in their power.[1124]

Accompanied by his daughter Eve, Jacob Frank repeatedly traveled to Vienna and succeeded in gaining the favor of Joseph II's mother, Maria Theresa, who regarded him as a disseminator of Christianity among the Jews.[1125] A year after this first visit to Vienna, Frank moved to the city for a several months and applied to the Joseph II for the title of count of the Holy Roman Empire. However, though Joseph II initially seemed to welcome this request, after the emperor ordered Chancellor Kaunitz to investigate Frank's background, he decided to turn Frank down. When meeting Joseph II, Frank was usually accompanied by his daughter Eve, and rumors about Joseph's alleged affair with her started to circulate.[1126]

Regarded as a proponent of enlightened despotism, Joseph II been ranked, with Catherine the Great of Russia and Frederick the Great of Prussia, as one of the three great Enlightenment monarchs.[1127] Although he believed a monarch should sacrifice everything for the welfare of his people, he did not think his subjects should be given a voice in the political process, in keeping with his maxim "Everything for the people, nothing by the people."[1128] "Josephinism" was the collective domestic policies during the ten years in which Joseph attempted to legislate a series of reforms to remodel Austria in the form of what liberals saw as an ideal "Enlightened" state.

The architect of the principles which guided the "benevolent despotism" of Emperor Joseph II was Joseph von Sonnenfels (1732 – 1817), who along with along with Ignaz Edler von Born (1742 – 1791) was a leader of the Illuminati lodge, the famous Masonic Lodge *Zur wahren Eintracht*.[1129] Sonnenfels was a member of a Sabbatean family from Moravia who had converted to Christianity.

Sonnenfels' grandfather, Rabbi Michael Chasid and Sonnenfels' father Rabbi Lipman Perlin (1705 – 1768) was Rabbi Eibeschütz's pupil in Prague.[1130] Perlin converted to Catholicism between 1735 and 1741 and had his two sons baptized. He moved to Vienna where he became teacher of Oriental languages at the university there and court interpreter to Maria Theresa. He took the name Alois Wienner and was ennobled Baron von Sonnenfels in 1746. His son Joseph became the chief proponent enlightened despotism, and as adviser to Maria Theresa, and her son, the future Emperor Joseph II, and Leopold II, Grand Master of the Order of the Golden Fleece, and one of the most influential men in the Hapsburg Empire in the second half of the eighteenth century.

One of the leading lights of the Austrian Enlightenment, Sonnenfels was an author and politician who drafted a wide range of legislation. Sonnenfels published many books and pamphlets and his textbooks on national economy were influential for decades. In his *Über die Liebe des Vaterlandes* (1771) he introduced the concept of the unifying term of "fatherland" into Hapsburg lands. Sonnenfels was insinuated into the Illuminati in 1782, becoming Prefect for Vienna until the post was taken over by von Born in July of that year. [1131]

Mesmerism

Joseph II was a supporter of the arts, and most importantly of composers such as and Antonio Salieri (1750 – 1825) and Wolfgang Amadeus Mozart (1756 – 1791), also attended the *Zur wahren Eintracht*, led by Sonnenfels and von Born.[1132] Mozart was also a close friend of Franz Anton Mesmer, a German Freemason and physician and associate of Count Cagliostro, who became widely popular for artificially inducing trance-like states, today known as hypnotism. Mesmer's name is the root of the English verb "mesmerize." With an interest in astronomy, Mesmer theorized that there was a natural energetic transference that occurred between all things, which he called "animal magnetism," due to a magnetic fluid in the body which was supposed to connect humanity, the earth and the stars. Mesmer's therapy, explain Erika Fromm and Ronald Shor,

“was a combination of the ancient procedure of laying on of hands with a disguised version of medieval demonic exorcism. His theory was a combination of ancient astrological concepts, medieval mysticism, and seventeenth-century vitalism.”[1133] Additionally, some subjects of mesmerism spontaneously engaged in telepathy, precognition and clairvoyance.[1134]

After studying at the Jesuit universities in Germany, Mesmer took up the study of medicine at the University of Vienna in 1759. In 1766 he published a doctoral dissertation with the Latin title *De planetarum influxu in corpus humanum* (“On the Influence of the Planets on the Human Body”). Building largely on Newton’s theories, Mesmer expounded on certain tides in the human body that might be accounted for by the movements of the sun and moon. In January 1768, Mesmer married Anna Maria von Posch, a wealthy widow, and established himself as a doctor in Vienna.

In 1774, Mesmer collaborated with Maximilian Hell (1720 – 1792) an astronomer and an ordained Jesuit priest from the Kingdom of Hungary. In 1771, Hell was elected a foreign member of the Royal Swedish Academy of Sciences. Hell was also interested in magnet therapy, although it was Mesmer who went further with this and received most of the credit. Mesmer advanced the theory of “animal magnetism,” and attempted to cure patients by placing magnets on them. However, Mesmer fell out of favor in Vienna in 1778 after a failed attempt at restoring the sight of blind piano prodigy Maria Theresa Paradis. Maria Theresa Paradis was the daughter of Joseph Anton von Paradis, Imperial Secretary of Commerce and Court Councilor to the Empress Maria Theresa, for whom she was named.

Mesmer then moved to Paris where he established a medical practice. In his first years in Paris, Mesmer tried and failed to get either the Royal Academy of Sciences or the Royal Society of Medicine to provide official approval for his doctrines. He found only one physician of high professional and social standing, Charles d’Eslon, to become a disciple. In 1779, with d’Eslon’s encouragement, Mesmer wrote *Mémoire sur la découverte du magnétisme animal*, to which he appended his famous 27 Propositions. In 1784, without Mesmer requesting it, King Louis XVI

appointed four members of the Faculty of Medicine as commissioners to investigate animal magnetism as practiced by d'Eslon. At the request of these commissioners the King appointed five additional commissioners from the Royal Academy of Sciences. These included the chemist Antoine Lavoisier, the doctor Joseph-Ignace Guillotin, the astronomer Jean Sylvain Bailly, and the American ambassador Benjamin Franklin.[1135]

Golden and Rosy Cross

Mozart may have written his *Piano Concerto No 18 in B-flat major* for Maria Theresa Paradis. Hans-Josef Irmen suspected that Mozart may have been a member of the Frankist secret society, the Asiatic Brethren.[1136] During his final year, Jacob Falk contributed to the creation of a Judeo-Christian rite founded by Moses Dobrushka (1753 – 1794), Jacob Frank's cousin and the grandson of Jonathan Eybeschütz, named the Asiatic Brethren, which was dedicated to a transcendent form of Kabbalah and which did not require conversion from either religion.[1137] As Franz Thomas von Schoenfeld, Dobrushka entered into Austrian Freemasonry and became involved with Hans Heinrich von Ecker und Eckhoffen (1750 – 1790 who had been a leader of the Golden and Rosy Cross, which claimed descent from the Order of the Golden Fleece. The order would eventually claim Swedenborg among its associates.[1138] Swedenborg acquired a German edition of Paracelsus's *Gulden Fleiss* (1716). The alchemical interpretation of the Golden Fleece is expanded upon by Michael Maier, physician to Rudolf II and Maurice of Hesse-Kassel, in *Arcana arcanissima*.

The Golden and Rosy Cross was founded in 1747 or 1757 in Berlin, as a revival of the seventeenth-century Rosicrucians organized in 1710 by Sincerus Renatus, and maintained ties with Baron Hund's Strict Observance. Under the leadership of its founder Hermann Fictuld (1700 – c. 1777), because of political pressure, the Golden and Rosy Cross, reformed itself extensively in 1767 and again in 1777.[1139] In *Aureum Vellus*, he gave a detailed alchemical explanation of the history and symbolism of the Golden Fleece. As a

result, reports Schuchard, various *Écossais* Masons became interested in the alchemical symbolism of the Golden Fleece.[1140]

The Rosicrucian or alchemical theme is reflected in the badge of the order, which depicts Masonic objects encircled by an ourobouros, the ancient Gnostic symbol of the serpent biting its own tail.[1141] Its members claimed that the leaders of the Rosicrucian Order had invented Freemasonry and only they knew the secret meaning of Masonic symbols. The Rosicrucian Order, they also claimed, had been founded by Egyptian named "Ormusse" or "Licht-Weise" who had emigrated to Scotland, with the name "Builders from the East." Then the original Order disappeared and was supposed to have been resurrected by Oliver Cromwell as "Freemasonry."[1142]

"Since 1779, in *Aufklärung* Berlin, the capital of Prussia," explains Terry Melanson, the author of *Perfectibilists: The 18th Century Bavarian Order of the Illuminati*, "the Golden and Rosy Cross had maneuvered in the shadows with great success."[1143] It was partly as a reaction against the mystical and alchemical orientation of the Golden and Rosy Cross that Weishaupt had the idea of founding the Illuminati. According to Weishaupt:

> It was precisely around this time [1777] that an officer named Ecker created a lodge in Burghausen that poured into alchemy and began to spread strongly. A member of this lodge came to Ingolstadt to preach and find the best students. Unfortunately, his choice was based on those I had identified. The idea of having lost such promising young people in this way, of seeing them also contaminated by the corrupting epidemic of gold-making [alchemy] and other similar follies, was for me atrocious and unbearable. I went to take advice from a young man [Baron Franz Xaver von Zwack] in whom I had placed the greatest trust. He encouraged me to use my influence on students to counter this scourge as much as possible in an effective way: the creation of a society.[1144]

The feud between the Rosicrucians and Illuminati, explains Melanson, was legendary.[1145] The mystical Rosicrucians were rabid opponents of the Illuminati, and as early as 1781 they had been

disseminating damning material concerning them. They set up an espionage system and were successful in uncovering the details about the Illuminati long before the authorities had even become suspicious. In November 1783, the “Three Globes” Lodge in Berlin, which had come to be entirely controlled by the Golden and Rosy Cross, declared war upon the Illuminati, describing the latter as a “masonic sect that undermines the Christian religion and turns Freemasonry into a political system.”[1146] The Rosicrucians were still seeking revenge against the order as late as 1789, just after the start of the French Revolution.[1147] According to ex-Illuminati member Leopold Alois Hoffmann, who belonged to the Asiatic Brethren:

> A group of us pledged ourselves to work for the overthrow of Illuminatism, and I was selected as spokesman for the group. My new acquaintances handed me secret papers whose content stimulated my zeal and indignation.[1148]

The first to publicly condemn the Illuminati was ex-Jesuit Ignaz Franck. He accused the Masonic “traitors,” the “brothers of Judas,” of preparing the way for the Antichrist.[1149] September 1, 1786, soon after the Franck had sent an official report and a list of Bavarian Illuminati to the Grand Prior of the Golden and Rosy Cross of Southern Germany, the latter responded with the following communication:

> The last days of the Illuminati in Bavaria rapidly approach. Since the death of the priest Lang, struck [dead by lightning] in Regensburg alongside Weishaupt while preparing to leave on a mission to Berlin, I have with all my power worked toward their destruction, for maintaining the religion of Jesus and the salvation of my homeland, for the young and for the good of our Order.[1150]

Franck was a friend of Johann Christoph von Wöllner (1732 – 1800), who along with Johann Rudolf von Bischoffwerder (1741 – 1803), were chiefly responsible for inducting into the Golden and Rosy Cross the Crown Prince of Prussia, who became in 1786 the

king, Frederick William II of Prussia (1744 – 1797), was the nephew of Frederick II the Great, and a member of the Berlin Illuminati[1151] Wöllner, a Prussian pastor inclined to mysticism, was appointed Minister of Justice and head of the Office for the Worship by Frederick William II. From 1766 to 1781, Wöllner worked as an employee of Nicolai's *Allgemeine deutsche Bibliothek*. He became a member of the Lodge *Zur Eintracht* in 1768, the oldest daughter Lodge of Mother Lodge Three Globes in Berlin, which in 1764 was merged with the Strict Observance. In 1774, Wöllner left Zur Eintracht to take over as deputy Grand Master to the Duke of Brunswick of the Mother Lodge. At the end of 1778, Wöllner came into contact with the Order of the Gold and Rosicrucians, which he quickly regarded as the "only true O[rder]."[1152] Wöllner was the Supreme Director at the head of a large network of Rosicrucian initiates, which included 26 Circles and a total of 200 adepts.[1153]

In 1758, Bischoffwerder was accepted into the Masonic Lodge *Philadelphia zu den drei goldenen Armen* ("Philadelphia to the three golden arms") in Halle. In 1765, he joined the Scottish lodge *Zur gekrönten Schlange* ("To the crowned serpent") in Görlitz, which adhered to the Strict Observance, and soon afterwards took up the position of a superior and protector of the VII Province in Saxony of this system. As a knight *Eques a grypho* ("knight of the griffin") he became one of the leading personalities of the Strict Observance in Saxony. Bischoffwerder became a member of the Golden and Rosy Cross in Berlin-Potsdam, and with the help of Wöllner, finally managed to get the Crown Prince, Frederick William II, to be accepted into the order in 1781 under the name Ormerus Magnus. After his accession to the throne in 1786, Frederick William II promoted Bischoffwerder to lieutenant colonel and appointed him adjutant general in 1789, chief of the cavalry corps in 1790 and major general in 1791. Bischoffwerder gained increasing influence at the court. For his services he received the Order of the Black Eagle.

Bischoffwerder was also a friend of Wolf Eybeschütz, the son of crypto-Sabbatean rabbi Jonathan Eybeschütz, who went by the names of Benjamin Ze'ev, Jonas Wolf or Wolf Jonas. According to Pawel Maciejko, along with Jacob Frank, Wolf is "one of the two most important Sabbatian leaders in mid-eighteenth century East-

Central Europe."[1154] Wolf was sent by his father to Turkey where he was initiated into the rituals of the Dönmeh of Salonica, and reportedly married ta daughter or granddaughter of their leader, Baruchiah Russo. When Wolf returned to Altona, he bought a house and had it furnished with luxurious furniture, art and sculptures including figures of nude courtesans dancing with lovers and hunting scenes of the priests of the ancient Greeks goddess Venus. In the garden he placed statuettes of the Virgin Mary feeding her child and of other known Christian saints.[1155] According to Maciejko, Wolf used his foreknowledge of the reappearance of Halley's Comet to establish himself as a Sabbatian leader by demonstrating that the *Shekhinah* had descended upon him in the form of the pillar of fire.[1156] Wolf wrote a small Kabbalistic treatise about the beginnings of the Last Days, where he attributed to himself characteristics of the messiah, identifying his father with King David and himself with his son Solomon, builder of the Temple of Jerusalem.[1157]

Wolf experimented in alchemy and was said to own artifacts including the throne of Solomon, "brought by angels directly from the heavens," and "made of pure gold," the harp of David, the Urim and Thummin and the staff of Moses. Urim and Thummin are elements of the *hoshen*, the breastplate worn by the High Priest, the chief religious official of Judaism, which held special significance for the Golden and Rosy Cross and the Asiatic Brethen. They were apparently lost to history until they were resurrected as ritual magical artefacts by the Kabbalistic alchemist Heinrich Khunrath in the late sixteenth century. A century later, they are found again among the initiates of the Golden and Rosy Cross, conceived, in accordance with Khunrath's tradition, as Philosophers' Stones, inlaid upon an object composed of the seven metals and utilized for scrying by the order's leadership, the "seven elders" or Magi. Frederick William II became a Magus himself after he "passed the Urim and Thummim and was approved" in 1783.[1158]

After leaving Altona, Wolf went back to Moravia and re-established contacts with the Sabbatean network in Brünn, Prossnitz and Holleschau. Initially, he seemed to have been gaining a following. To get away from his creditors, he fled Moravia and arrived in Vienna, where he established contacts with Habsburg elite and

was reportedly received at audiences with Maria Teresa and Joseph II.[1159] In 1776, a few months after Jacob Frank had made a similar request, Wolf petitioned Joseph II to be granted the title of baron. Though initially granted, the diploma of enoblement was suspended when it was discovered Wolf was Jewish. Nevertheless, Wolf styled himself Baron von Adlersthal.[1160] Wolf later moved to Dresden and became a court agent of Elector of Saxony Frederick Augustus. Prussian officials visiting Saxony met with their Austrian counterparts at Wolf's home Priesnitz near Dresden. Wolf other acquaintances included other members of the Dobrushka and the Eybeschütz families, who on some occasions served as go-betweens for political schemes hatched in Wolf's home. For example, in early 1790s, Bischoffherder, in his capacity as advisor to Frederick William II, actively pursued the policy of Austro-Prussian rapprochement aiming at the consolidation of common policy towards France and Poland. [1161]

Asiatic Brethren

Wöllner and von Bischoffwerder were also members of the Asiatic Brethren.[1162] Having been expelled in 1780 from another order, Eckhoffen created the "*Ritter des Lichts*" (Knights of Light) or "*Fratres Lucis*" (Brothers of Light), allegedly from "seven wise Fathers, heads of the seven churches in Asia." The order was later reorganized in 1781 as the Asiatic Brethren, with the assistance of Dobrushka and members of the Habsburg nobility.[1163] The full name of the order was the Knights and Brethren of St. John the Evangelist of Asia in Europe. The Asiatic Brethren were named in reference to the Ismaili Brethren of Sincerity, or the so-called "Eastern Mystics" tied to the Ormusse legend, brought to Scotland by the Templars.[1164]

According to a Christian member of the order, the Jewish initiates drew on the theurgic traditions of "Shabbetai Zevi, Falk (the Baal Shem of London), Frank, and their similar fellows."[1165] As indicated by Pawel Maciejko, the Asiatic Brethren were also widely reputed to exercise a powerful influence in Freemasonry. In 1781, Great Pantler August Moszynski wrote a note for Stanislaus Augustus, the last King and Grand Duke of the Polish–Lithuanian

Commonwealth, and the son of Jacob Frank's "godfather," King Augustus III of Poland, who had retained Baron von Hund as Intimate Counsellor:

> I became convinced that there existed in the past, and maybe exists to this day, wisdom unknown to the present-day scholars; its subjects are things natural, which are commonly considered supernatural, and also traditions regarding cycles of change undergone by our planet, and finally the knowledge less inaccurate than ours of the Divine Being… It is said that these teachings are contained in a Chaldean book called "The Zohar" [le Zohar]. However, they are expressed there in a way so convoluted and allegorical, and so demanding the knowledge of the numerical values and etymologies of the [Hebrew and Aramaic] words, that only very few Jews understand [the Zohar]. Among these who do, Falk and Frank are often mentioned; they know enough to be able to perform purely physical experiments, which however seem supernatural to people who witness them and are considered pure charlatanry by scholars who hear of them… It is likely that after the destruction of the [Second] Temple, remnants of this priestly knowledge were dispersed in the Orient… among the Arabs… who transferred its tidbits to the Crusaders, especially the Templars, who in turn passed them over to their inheritors; in the last century, the latter reappeared under the name of Freemasons.[1166]

The Asiatic Brethren's meetings were called Melchizedek lodges, and unlike other Masonic orders, they allowed Jews to join, as well as Turks, Persians and Armenians. They were allowed as "ancient genuine brothers from Asia." The Asiatic Brethren were influenced by the ideas of St. Martin, whom Ecker and Schoenfeld had met, and according to Gershom Scholem, mixed Kabbalistic and Sabbatean ideas with Christian theosophical ones.[1167] According to a manuscript history by Franz J. Molitor (1779 – 1860), a member of the order, the Asiatic Brethren drew on the magic of the Sabbateans, "such as Sabbatai Zevi, Falk (the Baal Shem of London), Frank, and their similar fellows."[1168]

Ecker und Eckhoffen was Chancellor of the Order of Saint Joachim. A member of the Illuminati who was also a founding member of the Order of Saint Joachim was Leopold Reichsgraf von Kollowrat-Krakowsky (1727 – 1809), who was also the Commander of the Priory of Bohemia for the Sovereign Order of Malta. In his 1883 work, *A Historical Inquiry In Regard To The Grand Constitutions Of 1786*, Albert Pike, American Civil War general and Grand Master of the Scottish Rite, stated that the disbanded Illuminati continued on through the various branches of the Rosicrucian Order, including the later versions of the Gold Rosicrucians, namely, the Asiatic Brethren, and the various Orders of Light, specifically mentioning "The Order of Saint Joachim (St. Jonathan)."[1169] Emperor Leopold II formally acknowledged and sanctioned the wearing of the insignia of the Order in 1790 with a document of Royal Concession. He appointed the Comte Christian von Leiningen, a knight of The Order of Saint Joachim and relative of the Grand Master, to be Chamberlain of the Imperial Palace. On 27 April 1791, Frederick William II issued a similar Royal Grant recognizing the legitimacy of the Order and permitting the wearing of the insignia of The Order of Saint Joachim on Prussian officers' military uniforms.[1170]

According to the anonymous *Rituals of the Fratres Lucis*, Saint-Martin, along with the chief occultists of the period, including Emmanuel Swedenborg, Comte de Saint Germain and Count Cagliostro, were all members of the Asiatic Brethren. Bischoffwerder also had contact with the notorious Count of Saint Germain, whom he visited in 1777 on behalf of his intimate friend, the Duke of Friedrich August von Braunschweig-Oels, the nephew of Ferdinand Duke of Brunswick, to form a personal judgment about him and his familiarity with the Rosicrucians.[1171] The Asiatic Brethren also composed a Sanhedrin, over which presided the Duke of Brunswick.[1172]

A librarian to the Hesse-Kassel family, Marquis de Luchet, exposed the Asiatic Brethren as an Illuminati front in his 1789 work, *Essai sur la secte des Illumines*. According to de Luchet, their secret goal was "This Order is for the whole of Europe destined to the great goal of union [of Freemasonry]."[1173] Illuminatus Prince Charles of

Hesse-Kassel, a close friend of the Comte Saint-Germain, would also join the Asiatic Brethren in 1785, and subsequently become the Grand Master of the Order.[1174] Hans Heinrich von Ecker und Eckhoffen, who hoped to present his new order to the Masonic world at the congress at Wilhelmsbad, travelled to Schleswig in early 1782 to meet with Prince Charles.[1175] However, the Asiatic Brethren were widely attacked by rival fringe-masonic organizations, including the Golden and Rosy Cross. When Ecker tried to present his system at the Convention of Wilhelmsbad, his application was rejected, partly because he was discredited by his rivals, who presented him as a magician dealing with dangerous occult powers.[1176]

By 1785 the Asiatic Brethren had spread far beyond Vienna, mostly in central Europe and Germany, as well as Prague, Innsbruck, Berlin, Frankfurt, Hamburg. It could possibly have counted as many as several thousand members at the time. Quite a number were aristocrats or high-ranking dignitaries, including Duke of Liechtenstein, Count Joseph von Thun, a Minister of Justice in Austria, Prince Joseph von Linden, and Prince Otto von Gemmingen.[1177] When Mozart's opera *Figaro* was performed in Prague, and was enthusiastically received, Mozart was cordially invited by Count Franz Josef Anton von Thun und Hohenstein (1734 – 1801) to visit the city.[1178] Thun und Hohenstein was also listed among the number of contact of Wolf Eybeschütz.[1179]

Count Joseph von Thun, who later became an Imperial Chamberlain, married Countess Maria Wilhelmine von Thun und Hohenstein, née Countess von Ulfeldt, a Viennese aristocrat known as the hostess of a musically and intellectually outstanding salon. Emperor Joseph II often stayed incognito in the house.[1180] Regarded as was a "fine pianist," she was a patron of both Mozart and Beethoven.[1181] In 1781, when the twenty-five-year-old Mozart moved permanently to Vienna to pursue his musical career, he and the Countess became friends. Mozart wrote of her to his father Leopold, "[she is] the most charming and lovable lady I have ever met; and I am very high in her favor."[1182]

Countess Maria Wilhelmine von Thun und Hohenstein' daughter Maria Christiane Josepha married a Karl Alois, Prince Lichnowsky

(1758 – 1814), an Imperial Court Chamberlain, musician and composer, and also a friend and patron to both Beethoven and Mozart. Lichnowsky was a member of the Viennese Lodges *Zur Wohltätigkeit* and *Zur Wahrheit*. With Mozart, Lichnowsky took a mysterious trip to Berlin in the spring of 1789, where they met with the Rosicrucian monarch Frederick William II. Mozart's biographer Nicholas Till suggests that the "most likely explanation is that Lichnowsky and Mozart travelled to Berlin at Frederick William's invitation as Rosicrucian emissaries from Vienna."[1183] Lichnowsky was, however, the son-in-law of one of the most celebrated magician-alchemists and Rosicrucians in Vienna, Count Franz Joseph Anton Thun-Hohenstein (1734 – 1801). The count, who served as the Grand Master of the Bohemian Golden and Rosy Cross, practiced both as a mystic Mesmerist and a channeler of spirits.[1184]

Both composers Beethoven and Mozart were Masons. Beethoven was associated with the Bonn Reading Society, which was exclusively controlled by former members of the Illuminati. Upon the death of Holy Roman Emperor Joseph II, the society commissioned him to compose a cantata in the emperor's honor. [1185] Joseph von Sonnenfels was also the dedicatee of Beethoven's *Piano Sonata No. 15, Op. 28*, which was published in 1801.[1186] Joseph II' brother, Maximilian of Lorraine, purported Grand Master of the Priory of Sion, had a keen interest in the arts especially music and among his protégés were Mozart, Hayden and Beethoven, who in his early formative years intended to dedicate his first symphony to Maximilian who unfortunately died before its completion.[1187]

Mozart was a good friend of several leading members of the Illuminati, including Otto Heinrich von Gemmingen-Hornberg (1755 – 1836), and composer Christian Cannabich (1731 – 1798). Gemmingen was a Freemason and also secretary of the Provincial Lodge of Austria, a Strict Observance adherent, a prominent member of the Asiatic Brethren, and intimate with the whole Illuminist circle associate with the Lodge *Zur wahren Eintracht*.[1188] In or before 1777, Gemmingen became a Hofkammerrat in Mannheim, assuming a set of duties from which Lessing had just resigned from, which extended to supervision of the National Theatre

Mannheim. In 1778, the national theatre project became a reality when fellow Illuminatus Wolfgang Heribert von Dalberg was appointed intendant of the National Theatre in Mannheim. Friedrich Schiller, whose own later play *Intrigue and Love* was clearly influenced by Gemmingen's "Hausvater," wrote effusively to Dalberg, with praises to be passed to the author of the work.[1189] In 1781, Gemmingen resigned his position and moved to Vienna, and quickly gained access to the household of the Countess of Thun. Backed by other influential Freemasons, Gemmingen tried to support Joseph II's reforms, using his contributions to the weekly political journals *Weltmann* and *Wahrheiten* for which he became editor in 1783. There were contributions from other Freemasons, and some of the ideas of the Illuminati were found in the journals. However, his publications attracted hostility in aristocratic and, more particularly, church circles.[1190]

Casanova

Wolf Eybeschütz was also associated with Count Joseph Carl Emmanuel Waldstein, the patron of the notorious with "womanizer," Giacomo Casanova (1725 – 1798).[1191] Also associated with the Asiatic Brethren, Casanova associated with European royalty, popes, and cardinals, along with luminaries such as Voltaire, Goethe, and Mozart. Casanova travelled to Brünn to meet with Frank, in context of the Habsburg Masonic scene.[1192] Casanova was also an avid practitioner of various occult disciplines and claimed to be highly proficient in the Kabbalah.[1193] In 1793, he wrote to Eve Frank: "[I have been] as diligent a student of this vast discipline as your late father."[1194] Casanova's *Historie de ma vie* refers to Saint-Germain, Cagliostro, and other adventurers. He also had some knowledge of Hebrew, numerous contacts with Jews and a lifelong interest in Jewish topics. At the age of sixteen, he successfully defended a doctoral dissertation in canon law on the subject *Utrum hebrei possint construrere novas synagogas*.[1195] Casanova visited the Masonic lodge *Zur aufgehenden Sonne im Orient* ("The Rising Sun in the Orient") in Brünn, of the Templar Strict

Observance. The Master of the lodge was Count von Salm-Reifferscheidt, founder of the Golden and Rosy Cross.[1196]

Casanova was also a friend of fellow Mason Count Karl von Zinzendorf und Pottendor (1739 – 1813), the nephew of Count Nicolaus Zinzendorf of the Moravian Church. Karl was privy finance minister to Mozart's patron, Emperor Joseph II. As privy finance minister, Karl introduced a uniform system of accounting for state revenues, expenditures, and debts of the territories of the Austrian crown.[1197] Karl served the government of Austria in a variety of capacities, including as governor of Trieste, and rose to high rank at the Habsburg court. Zinzendorf helped Casanova, when Casanova sought refuge in Trieste after his expulsion from Venice.[1198]

In Brünn, Casanova visited the Masonic lodge *Zur aufgehenden Sonne im Orient* ("The Rising Sun in the Orient"), whose Masters was Count von Salm-Reifferscheidt, founder of the Golden and Rosy Cross, and who had been a representative for Austria at the Wilhelmsbad Masonic Congress in 1782.[1199] The lodge also included two members of the Frank family, who supported converted Jews and acted as patrons of the Dobrushkas.[1200] Casanova also had dealings with the Schönfeld family. It was Dobrushka's godfather, Johann Ferdinand Edler von Schoenfeld, who published Casanova's *Soliloque d'un penseur* and *Historie de ma fuite des prisons de la Republique de Venise*.[1201]

Finally, in Vienna with the help of the composer Salieri, Casanova met Emperor Joseph II and subsequently Mozart, at the residence of Baron Wetzlar, another converted Jew, who supported the composer and wanted to help Da Ponte, who converted to Christianity with his family and was baptized in 1763.[1202] A number of members of the Asiatic Brethren were also friends and benefactors of Mozart, including Karl Hieronymus Paul von Erdod, Prince Wenzel Paar, Baron Otto Heinrich von Gemmingen (1755 – 1836), and Franz Joseph Thun-Hohenstein (1734 – 1800), who together with his wife Wilhelmine—whose salon was attended by Mozart—is one of the inspirers and organizers of the composer's success.[1203]

Amadeus

In Paris, Mesmer would again reunite with Mozart. Mesmer became a friend of Leopold Mozart, the father of the twelve-year-old composer and child prodigy. Betraying a kind of Frankist anitomianism, Mozart, in his letters and a few compositions, displayed a recurring penchant for scatological humor, a type of off-color, toilet or potty humor, dealing with bodily functions, such as defecation, urination, flatulence, and vomiting. For example, in the original manuscript of Mozart's canon *Difficile lectu* are the words "*lectu mihi mars*" which were intended to be heard as "*Leck du mich im Arsch*" ("lick my arse"), a phrase commonly used in Mozart's family circle. Endocrinologist Benjamin Simkin estimates that 39 of Mozart's letters include scatological passages. Almost all of them are directed to Mozart's own family, specifically his father Leopold, his mother Anna Maria, his sister Nannerl, and his cousin Maria Anna Thekla Mozart, who all also included scatological humor in their own letters.[1204] In letters to Maria Anna, which are often called the "Bäsle letters," after the German word *Bäsle*, a diminutive form meaning "little cousin," the scatology is combined with word play and sexual references. The Austrian writer Stefan Zweig sent copies of the Bäsle letters to Sigmund Freud with the following suggestion:

> These nine letters… throw a psychologically very remarkable light on his erotic nature, which, more so than any other important man, has elements of infantilism and coprophilia. It would actually be a very interesting study for one of your pupils. [1205]

In 1768, when court intrigue prevented the performance of Mozart's *La finta semplice*, Mesmer is said to have arranged a performance in his garden of Mozart's *Bastien und Bastienne*, a parody of a French opera by Jean Jacques Rousseau's *Le Devin du Village*, about a couple who each seek the advice of a soothsayer to investigate each other's suspected infidelity.[1206] Mozart lived at the center of the Viennese musical world, and knew a significant number and variety of people: fellow musicians, theatrical performers, fellow

Salzburgers, and aristocrats, including some acquaintance with Joseph II. As an indication of Mesmer's growing reputation, in 1777, Mozart wrote to his father Leopold to discuss the possibility of asking Mesmer to write a letter of introduction to Joseph II's sister Marie Antoinette that might be useful to Mozart in his upcoming journey to Paris. In August 1792, not being able to return to Vienna, from which he had been banished until the end of 1794, Mesmer set off for Paris equipped with a letter of recommendation to Marie Antoinette that Joseph II had given to him before his death.

Mozart later immortalized his former patron by including a comedic reference to Mesmer in his opera *Così fan tutte*, or as it is subtitled, *La Scuola Degli Amanti*, or the school for lovers.[1207] It is commonly held that *Così fan tutte* was written and composed at the suggestion of the Emperor Joseph II.[1208] The libretto was written by Lorenzo Da Ponte (1749 – 1838) who also wrote *Don Giovanni* and *The Marriage of Figaro*, an opera based on a play by Pierre Beaumarchais (1732 – 1799), another Freemason. Born Emanuele Conegliano, Da Ponte was Jewish by birth, the eldest son of Geronimo Conegliano, a widower who in 1764 converted himself and his family to Roman Catholicism in order to marry a Catholic woman. With the death of Austrian Emperor Joseph II in 1790, Da Ponte lost his patron. He was formally dismissed from the Imperial Service in 1791, due to intrigues, receiving no support from the new Emperor, Leopold.

Both Da Ponte and Mozart were Masons, and Mozart himself was a friend of Adam Weishaupt.[1209] Together with da Ponte, Emanuel Schikaneder (1751 – 1812) and numerous high-ranking members of the nobility and army, Mozart was a brother with equal rights in the Masonic lodge called *Zur Wohltätigkeit*. Schikaneder wrote the libretto to Mozart's Masonic *The Magic Flute*. Mozart was a close friend of the head of the Austrian-Viennese Illuminati, the celebrated mineralogist Ignaz Edler von Born (1742 – 1791), the leading scientist in the Holy Roman Empire during the 1770s in the age of Enlightenment.[1210] In 1771, Born was elected a foreign member of the Royal Swedish Academy of Sciences and in 1774 a Fellow of the Royal Society. It has been theorized for some time that Born was the prototype behind the character Sarastro in Mozart's

Masonic opera, *The Magic Flute*.[1211] All the characters in *The Magic Flute* are symbolical: Sarastro, Hierophant and Dispenser of Light, is von Born, the Queen of the Night is Maria Theresa, the anti-Masonic Empress, Monostatos, the villain, is the clergy, Pamina is Austria, while the Neophyte is the Emperor Joseph II, who succeeded Francis I; and who, it was hoped at the time, entertained thoughts of becoming a Mason.[1212]

Mozart and his father Leopold were good friends of von Born and were familiar with the entire Masonic milieu in Vienna. Mozart set one of his poems to music with a song called *Lied zur Gesellenreise*, composed for the occasion of Mozart's father's elevation to the Masonic degree of Journeyman.[1213] In 1785, Born's Lodge held a celebration after he was made a Knight of the Realm, where Mozart and his father were present. Wolfgang sang his newly-composed cantata, *Die Maurerfreude* ("The Mason's Joy").[1214] After the Bavarian Elector began the persecutions against the Illuminati, Leopold is recorded as "approving of the suppression of the Bavarian Illuminati even though he recognized that most of the rumors about them were exaggerated."[1215]

Mozart was also a close friend of Alois Blumauer, who in 1781/82 joined the Illuminati lodge, the famous Masonic Lodge *Zur wahren Eintracht*, which was under the leadership of fellow Illuminists von Born and Joseph von Sonnenfels (1732 – 1817).[1216] Sonnenfels became Deputy Master *Zur wahren Eintracht* in 1783 and Master of *Zur Wahrheit* in 1786. Mozart attended the lodge regularly, though he was already a member of another Lodge, *Zur Wohlthatigkeit* ("beneficence").[1217] Mozart was to keep the collected works of Sonnenfels in his library.

14. American Revolution

Declaration of Independence

All civilizations have their mythologies and their cult of heroes, designed to reinforce the legitimacy of the current ruling power. A particular interpretation of the history of Western Civilization has been fabricated, such that it supposedly represents the progressive abandonment of religious beliefs, beginning in Greece and progressing through Rome and the Renaissance before culminating in the French and American Revolutions, and the establishment of secular democracy through the separation of Church and State in order to institute “Liberty” and “Freedom.” Thus, the city of Washington DC has since become a sort of pilgrimage site and sacred memorial of America’s secular religion, celebrating these ideals and venerating the demi-gods who contributed to the evolution of the republic, the Founding Fathers, revered with almost religious fervor. Unbeknownst to most, the source of this symbolism is Freemasonry.

The Grand Constitutions of 1762 declared that after Frederick II the Great’s death, his powers were to be vested in Supreme Councils of the Rite all over the world. It declared that there should be one such Supreme Council in each Empire, Kingdom or State in Europe, Africa and Asia, but two Supreme Councils in the continent of North America, and two similar Supreme Councils in the continent of South America. In 1761, the Council of Emperors of the East and the West had granted a patent to a French Jew named Stephen Morin, creating him “Grand Inspector for all parts of the New World,” and signed by officials of the Grand Lodge in Paris, under the authority of the Grand Master, the Count of Clermont. Morin was invested with the title of “Grand Elect Perfect and Sublime Master” was sent to America by the “Emperors” with a warrant from the Grand Lodge of Paris to carry the “Rite of Perfection” to America. [1218] American Masons recruited to this rite provided the network

that helped bring about the American Revolution, the second of the major modern political success of the occult secret societies.

After 1763, Britain gained a new expanded Empire, and to increase revenues, Parliament turned to the Navigation Acts, a long series of English laws that developed, promoted, and regulated English ships, shipping, trade, and commerce between other countries and with its own colonies. That provoked unrest among the Thirteen Colonies of North America. To punish the 1773 Boston Tea Party, Parliament's Intolerable Acts closed the port of Boston and suspended their colonial legislature. Twelve colonial house assemblies sent delegates to the First Continental Congress, that met from September 5 to October 26, 1774 at Carpenters' Hall in Philadelphia, Pennsylvania. They ultimately agreed to impose an economic boycott on British trade, but when a Petition to the King had no effect, the colonies convened the Second Continental Congress the following May. In June 1775, George Washington was appointed as its commander-in-chief to create a Continental Army and to oversee the Siege of Boston, marking the opening phase of the American Revolutionary War. Their July 1775 Olive Branch Petition was answered by King George III with a Proclamation of Rebellion.

In July 1776, Congress appointed the Committee of Five consisting of Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman and Robert Livingston to draft a Declaration of Independence to politically separate the United States from Britain. Franklin earned the title of "The First American" for his tireless campaigning for colonial unity, and initially as an author and spokesman in London for several colonies. From 1779 until 1781, Franklin was the onetime Grand Master of the French Illuminati-affiliated *Loge des Neuf Soeurs* ("The Nine Sisters"), established in Paris in 1776, a prominent lodge of the Grand Orient de France that was influential in organizing French support for the American Revolution.

Locke's arguments concerning liberty and the social contract. Effectively, "liberty" is a Gnostic ideal which refers to "freedom," but freedom from God. That formed the basis of the ideals of the Enlightenment, which spread across Europe then to America, where

they influenced Benjamin Franklin and Thomas Jefferson, among many others, and played a major role in the American Revolution. Jefferson wrote: “[Francis] Bacon, Locke and Newton. I consider them as the three greatest men that have ever lived, without any exception, and as having laid the foundation of those superstructures which have been raised in the Physical and Moral sciences.”[1219] The principle of the “Separation of church and state,” which is related to, but not found within, the First Amendment to the United States Constitution adopted on December 15, 1791, in the Bill of Rights, is paraphrased from Jefferson:

> Believing with you that religion is a matter which lies solely between Man & his God, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach actions only, & not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should “make no law respecting an establishment of religion, or prohibiting the free exercise thereof,’ thus building a wall of separation between Church & State.[1220]

As the French Revolution, the American Revolution succeeded in creating a new secular state, removing the authority of Christianity, and replacing it with ideals secretly promulgated by the secret societies. These ideals were then enshrined in the American Declaration of Independence, the United States Bill of Rights and the French Declaration of the Rights of Man and of the Citizen. The National Assembly of France even used the American Declaration of Independence as a template when drafting the French declaration in 1789. Gilbert du Motier, Marquis de Lafayette saw the French Revolution as a direct consequence of the American Revolution, sending the key to the Bastille, the symbol of the Ancien Régime, to George Washington, where it hangs today in Mount Vernon.

As a cryptic clue to their true origin, the Declaration of Human Rights adopted in France after the Revolution features several prominent occult symbols. First, is the Illuminati symbol of the All-Seeing Eye within a triangle, now found on the Great Seal of the

United States. Underneath the title is an Ouroboros, an ancient Gnostic symbol of Satan, found in Western alchemy.[1221] Underneath it is a red Phrygian cap, derived from the pagan Mysteries of Mithras. The entire Declaration is guarded by the twin Masonic pillars. As the Bonnet, the orator at the Grand Orient Assembly boasted in 1904:

> When the Bastille fell, Freemasonry had the supreme honour of giving to humanity the chart which it had lovingly elaborated. It was our Brother, de la Fayette, who first presented the "project of a declaration of the natural rights of the man and the citizen living in society," to be the first chapter of the Constitution. On August 25, 1789, the Constituent Assembly, of which more than 300 members were Masons, definitely adopted, almost word for word, in the form determined upon in the Lodges, the text of the immortal Declaration of the Rights of Man.[1222]

Among the fifty-six American rebels who signed the declaration, only six were not Masons. At the time of his election in 1789, Washington was Grand Master of Alexandria Lodge no. 22 in Virginia. His Vice President, John Adams, was also a Mason. The oath of office was administered by Robert Livingston, Grand Master of New York's Grand Lodge. The Marshall, General Jacob Morton, was a Freemason. Washington's escort, General Morgan Lewis, was a Mason. Three of Washington's first Cabinet of four were Freemasons: Thomas Jefferson, head of the Department of Foreign Affairs, Edmund Randolph, Attorney General, and Henry Knox, Secretary of War. Twenty-four of Washington's major-generals and 30 of his 33 brigadier-generals were Masons.[1223]

Both Washington and Jefferson were ardent defenders of Adam Weishaupt, while Jefferson even referred to him as an "an enthusiastic philanthropist." George Washington wrote instead that he did not deny "the Doctrines of the Illuminati, and principles of Jacobinism had not spread in the United States." "On the contrary," he replied "no one is more truly satisfied of this fact than I am." He continued:

> The idea that I meant to convey, was, that I did not believe that the Lodges of Free Masons in this Country had, as Societies, endeavored to propagate the diabolical tenets of the first, or pernicious principles of the latter (if they are susceptible of separation). That Individuals of them may have done it, or that the founder, or instrument employed to found, the Democratic Societies in the United States, may have had these objects; and actually had a separation of the People from their Government in view, is too evident to be questioned.[1224]

Similarly, Thomas Jefferson defended Weishaupt saying:

> As Weishaupt lived under the tyranny of a despot and priests, he knew that caution was necessary even in spreading information, and the principles of pure morality. This has given an air of mystery to his views, was the foundation of his banishment… If Weishaupt had written here, where no secrecy is necessary in our endeavors to render men wise and virtuous, he would not have thought of any secret machinery for that purpose.[1225]

The Articles of Confederation and Perpetual Union was drafted by the Second Continental Congress from mid-1776 through late 1777 was the first constitution of the United States. Although the Treaty of Paris of 1783 was signed between Great Britain and the US, ending the American Revolutionary War and setting the boundaries of the United States, various states proceeded to violate it. In 1787, the Confederation Congress called a convention of state delegates at Philadelphia to propose a plan of government. The constitution was ratified on June 21, 1788, was influenced by Edmund Burke, William Blackstone, John Locke and the French philosopher and Freemason Montesquieu (1689 – 1755). Montesquieu's work remained a powerful influence on many of the American founders, most notably James Madison of Virginia, the "Father of the Constitution." Montesquieu is the principal source of the theory of separation of powers, and the adoption of the word "despotism" in the political discourse. His anonymously-published

The Spirit of Law in 1748, which was received well in both Great Britain and the American colonies, influenced the Founding Fathers in drafting the United States Constitution.

Illuminatus Thomas Paine (1737 – 1809), one of the Founding Fathers of the United States, was the author of two highly influential pamphlets at the start of the American Revolution, and inspired the Patriots in 1776 to declare independence from Britain. Born in England, Paine emigrated to the British American colonies in 1774 with the help of Benjamin Franklin, arriving just in time to participate in the American Revolution. Virtually every rebel read his *Common Sense* (1776), which advocated complete independence from Great Britain, and which became proportionally the all-time best-selling American title. Although there is no evidence he was himself a Freemason, Paine wrote *An Essay on the Origin of Free-Masonry*, repeating the claim that Freemasonry derived from the religion of the ancient Druids.

Paine lived in France for most of the 1790s, becoming deeply involved in the French Revolution, writing the *Rights of Man* (1791), partly in its defense. Beginning in 1791, Paine would live in Paris with Nicholas de Bonneville, who had been converted to the ideals of the Illuminati by Weishaupt's leading associate Christian Bode.[1226] Worried by the possibility of the spread of the French Revolution, the British government of William Pitt the Younger began suppressing radical publications, such as Paine's work, which advocated the right of the people to overthrow their government when it does not safeguard their natural rights. When a writ for his arrest issued in early 1792, Paine fled to France, where he was quickly elected to the French National Convention.

In December 1793, Paine was arrested and was taken to Luxembourg Prison in Paris, and was to be executed by the guillotine, but was released the following year James Monroe, a future President of the United States, exercised his diplomatic connections. In was while in prison that Paine continued to work on *The Age of Reason* (1793–1794). More of an influence on Paine than David Hume was Spinoza's *Tractatus Theologico-politicus* (1678). Although Paine promoted natural religion and argues for the existence of a creator-god, he advocated reason in the place of

revelation, leading him to reject miracles and to view the Bible as an ordinary piece of literature, rather than a divinely-inspired text. “All national institutions of churches,” wrote Paine, “whether Jewish, Christian or Turkish, appear to me no other than human inventions, set up to terrify and enslave mankind, and monopolize power and profit.”[1227] Paine wrote that once one relinquishes the idea that Moses was the author of Genesis, “The story of Eve and the serpent, and of Noah and his ark, drops to a level with the Arabian tales, without the merit of being entertaining.”[1228]

Paine became notorious because of his pamphlets. Undeterred by the government campaign to discredit him, Paine issued his *Rights of Man, Part the Second, Combining Principle and Practice* in 1792. An indictment for seditious libel ensued, and government agents followed Paine and instigated mobs, hate meetings, and burnings of effigies of Paine and his political ally and significant influences, Joseph Priestley (1733 – 1804), a separatist theologian and chemist credited with the discovery of oxygen.[1229] Illuminati historian Le Forestier reports that an energetic attack was published in German in 1793 against the order in two anonymous factums. Le Forestier summarized one of their conclusions:

> It is enough to read the *Original Writings*, the *Supplement* to these *Writings* and the *Latest Works of Spartacus and Philo* to see that Illuminism wanted to annihilate religion and the State, and that it entered into Freemasonry in order to dominate it and make it serve its purposes, and to understand how a Weishaupt, a Knigge, a Nicolaï, a Campe, an Orleans, a Siêyès, a Pêtion, a Condorcet, a Paine, a Priestley could put everything upside down in Europe.[1230]

The controversial nature of Priestley’s publications, combined with his outspoken support of the French Revolution, aroused public and governmental suspicion. He was eventually forced to flee in 1791, first to London and then to the United States, after a mob burned down his Birmingham home and church. Priestley lived in Philadelphia where gave a series of sermons which led to the founding of the First Unitarian Church of Philadelphia. He exchanged

letters regarding the proper structure of a university with Thomas Jefferson, who used this advice when founding the University of Virginia. In the late 1790s, Paine also fled from France to the United States, where he wrote *Part III of The Age of Reason: An Examination of the Passages in the New Testament, Quoted from the Old and Called Prophecies Concerning Jesus Christ*. Fearing unpleasant and even violent reprisals, Thomas Jefferson convinced him not to publish it in 1802. Nevertheless, future President John Quincy Adams wrote in 1805, “I know not whether any Man in the World has had any more influence on its inhabitants or affairs for the last thirty years than Tom Paine.”[1231]

Philadelphia

Philadelphia would play an instrumental role in the American Revolution as a meeting place for the Founding Fathers of the United States, who signed the Declaration of Independence in 1776 at the Second Continental Congress, and the Constitution at the Philadelphia Convention of 1787. Playing a leading role in these events was the Mikveh Israel, the oldest Jewish congregations in Philadelphia, which was founded with contributions from Benjamin Franklin and David Rittenhouse an American astronomer, inventor and member of the Royal Society of London.[1232] Many of its members, along with sister synagogues of Shearith Israel in New York and Beth Elohim in Charleston, were important contributors to the cause of independence, and Freemasons responsible for the formation of Scottish Rite Freemasonry. At the time, the number of Jews living American in the colonies were estimated at less than 2,000 inhabitants.[1233] However, because of their extraordinary wealth and international commercial networks, they were able to play a role in the coming political events that far outweighed their meager proportion relative to the overall population.

According to James Arcuri, author of a biography titled *For God and Country: A Spy and A Patriot, Haym Salomon gave his Fortune and his life for Liberty and The Cause*, Haym Salomon (1740 – 1785), a Polish-born American Jewish businessman and member of Mikveh Israel who financed the American Revolution, was agent of

the House of Rothschild, despite the fact that they were simultaneously supporting the British on the opposing side of the same conflict. The Rothschild business emerged through the provision of banking services to Crown Prince Wilhelm (1743 – 1821), who became Wilhelm IX, Landgrave of Hesse-Kassel in 1785. Wilhelm IX was the brother of Prince Charles of Hesse-Kassel, Illuminati member and Grand Master the Asiatic Brethren, and friend of comte Saint-Germain. As the sons of Princess Mary of Great Britain, the great-granddaughter of Frederick V of the Palatinate and Elizabeth Stuart of the Alchemical Wedding, the brothers were also cousins of King George III of England, who led the war against the Americans. The Rothschild business expanded rapidly following the French Revolution when they handled payments from Britain for the hire of Hessian mercenaries to King George III during the American Revolution.

Mikveh Israel was a sister congregation of Bevis Marks synagogue in London, founded by followers of Menaseh ben Israel after Cromwell granted the Jews readmittance to England. *Mikveh Israel* is Hebrew “Hope of Israel,” named after Menasseh ben Israel’s book, which he used to petition the return of the Jews to England following the Puritan revolution. In his 1650 *Hope of Israel* and his 1655 *Humble Address to Oliver Cromwell* to admit the Jews to England, Menasseh proclaimed the necessary dispersal of the Jews to all countries of the world, including America, before their final return to the Holy Land as a fulfillment of Daniel’s prophecy of the Last Days. But he also saw the Jews as bringing “profit” to the lands in which they dwell: “they do abundantly enrich the Lands and Countrys of strangers, where they live.”

Congregation Mikveh Israel traces its history to 1740 when the Province of Pennsylvania and Thomas Penn (1702 – 1775), son of William Penn, founder of the Province of Pennsylvania, authorized the burial ground that became the Mikveh Israel Cemetery. William Penn, founder of the Province of Pennsylvania, was a Quaker with Rosicrucian connections. Penn was a friend of John Dury, who assisted Menasseh ben Israel in petitioning Cromwell for readmittance of the Jews to England. Penn also belonged to Benjamin Furly’s Lantern.[1234] In 1681, King Charles II of England

signed the patent that granted Penn land between New York and Maryland, west of the Delaware River. Penn informed the King he wished to embark on a "Holy Experiment," and would establish a "Great Towne," which he would name Philadelphia, which is Greek for "brotherly love," after the city of Amman, Jordan, which was mentioned as the site of an early Christian congregation in the Book of Revelation. Northeast from the center of the city is Bensalem, which was named for the Bensalem envisioned in Bacon's *New Atlantis*.[1235]

The Mikveh Israel Cemetery was originally a private burial ground for the family of Nathan Levy (1704 – 1753), who came from a large and prominent Jewish family in England, and was the founder of the Jewish community of Philadelphia. Born in New York City, Levy moved to Philadelphia at a young age where he would engage in business with his nephew David Franks (1720 – 1794), under the firm name of Levy & Franks, the first Jewish business-house in Philadelphia. Levy and Franks were sons of New York merchants who had business connections throughout the Atlantic world, and their partnership further entwined families that were already closely associated through marriage alliances that supported their commerce. Nathan's father was Moses Levy, a wealthy merchant, formerly a Marrano born in Spain.[1236] Moses daughter, Bilhah Abigail, married David's father Jacob Franks, who had been born in Germany. Franks established himself in a variety of trades, including "the slave trade, privateering, general commerce, and shipping," and became quite wealthy.[1237] Franks is said to have gained his share of business in armaments and slaves during Queen Anne's War (1702–13), which gave Britain a monopoly in the slave trade.[1238] Moses Levy and Jacob Franks were co-owners of the slave-ship *Abigail*, and together with Adolphe Philipse and John Van Cortlandt, two of New York's other successful merchants of Dutch heritage, they co-owned the ship Charlotte with John Van Cortlandt. [1239]

Moses Levy became the *pumas*, or president, of Shearith Israel. Moses's daughter Abigail's younger sister, Rachel married Isaac Mendes Seixas, a former Marrano who had come to New York from Lisbon by way of Barbados. The two sisters are said to have

founded the first charitable society of Shearith Israel. Jacob Franks was one of the trustees of the lot on Mill Street where the synagogue was built. Jacob Franks succeeded his father-in-law as *parnas* of Shearith Israel, a position he held when the synagogue was dedicated in 1730. As merchant, Franks had acted as agent of the king of England and furnished supplies to the British troops in New York and the Northern colonies.[1240] Franks and Levy built relationships with several merchants including Thomas Hyam, a Philadelphia merchant who was the Penn family's agent.[1241]

On September 1752, on the Myrtilla, a ship owned by Levy and Franks, docked in the port of Philadelphia and delivered one of the most important and recognizable symbols of American freedom and liberty, the Liberty Bell. The General Assembly in Philadelphia had decided to build a State House, which is now Independence Hall. In 1751, a letter was written to Robert Charles, the Colonial Agent for Pennsylvania who was working in London to purchase a bell for the State House. The bell was ordered to commemorate the fiftieth anniversary of William Penn's 1701 Charter of Privileges, which speaks of religious freedoms, liberal stances on Native American Rights, and in the inclusion of citizens in enacting laws.

This was despite the fact that David Franks was among the early American Jews who were prominent in the slave trade.[1242] During the heyday of the slave trade in the colony, Franks participated with several non-Jewish partners in two ventures to Africa. In 1761 and 1762, Franks advertised the sale of several hundred slaves from Africa. In 1729, when growing criticism to the slave trade in Pennsylvania persuaded the colony's Assembly in 1761 to raise the duty on each imported slaves, David Franks and a second Jewish merchant, Benjamin Levy, were among the twenty-four of Philadelphia's merchants who submitted a petition to the colony's governor pleading for temporary relief.[1243]

David Franks' sister, Phila (Bilhah) married a Gentile, Major-General Oliver De Lancey (1718 – 1785), whose mother was Anne van Cortlandt (1676 – 1724), third child of Gertrude Schuyler (b. 1654) and Stephanus van Cortlandt (1643 – 1700), the Chief Justice of the Province of New York. The Schuyler family ancestry and ties were factors in several major American families, including the

Livingston family, the Oyster Bay branch of the Roosevelt family, the Bayard family, the Bush family and the Kean family, among others. De Lancey was a merchant and Loyalist politician and soldier during the American Revolutionary War. De Lancey was a member of the provincial executive council from 1760 until the American Revolutionary War. In 1768, he allied himself with Isaac Sears and the Sons of Liberty.

Franks, along with his wife Margaret Evans (1720 – 1780) of one of Philadelphia's Christian families, was socially prominent in the city. Franks had been a practicing Christian for several years before his marriage. During the conflict, David Franks was conspicuous for his loyalty to the British cause, being the English agent in charge of the prisoners. David Franks' daughter, also named Abigail, married Andrew Hamilton, attorney-general of Pennsylvania in 1768, and nephew of Governor James Hamilton. Franks' other daughter, Rebecca, married Sir Henry Johnson, then a lieutenant-colonel and later a general in the British Army, and took part in the "Mischianza," the famous fête given in honor of General Howe, the commander-in-chief of the British forces in America, during the British occupancy of Philadelphia.

Michael Gratz (1740 – 1811) was *Parnas* of Mikveh Israel from 1784 to 1785. Michael arrived from Germany in 1758, following his older brother, Bernard, who was previously apprenticed to David Franks. Together they set up a coastal shipping service between New Orleans and Quebec. The French & Indian Wars interfered with shipping, and drove the brothers to western frontier trade in Pennsylvania, Illinois and Kentucky. They, along with David Franks, Mathias Bush and others, signed the Non-Importation Resolutions of 1765 to protest the Stamp Act. Later, the Gratz brothers supplied the Continental Army. During the British occupation of Philadelphia, the firm relocated to Lancaster, home of the father-in-law of Michael Gratz, Joseph Simon.

Great Awakening

Mikveh Israel was founded with contributions from Benjamin Franklin and David Rittenhouse an American astronomer, inventor

and member of the Royal Society of London.[1244] Franklin also played a leading role in the Great Awakening, which refers to the first of a number of periods of religious revival in American Christian history. The Great Awakening energized the Baptist movement, which experienced spectacular growth. As John Adams would later write, “The Revolution was effected before the war commenced. The Revolution was in the minds and hearts of the people; a change in their religious sentiments of their duties and obligations.”[1245] In *Religion and the American Mind*, Professor Alan Heimert has argued that a major impact on American Revolution was exercised by the Great Awakenings.[1246]

Historians trace the earliest church labeled “Baptist” back to 1609 in Amsterdam, Dutch Republic, with English Separatist John Smyth as its pastor. Both Roger Williams and John Clarke, his compatriot and co-worker for religious freedom, are variously credited as founding the earliest Baptist church in North America. Roger Williams, who founded the city of Providence and is remembered as a staunch advocate for religious freedom, separation of church and state, and fair dealings with Native Americans, and as one of the first abolitionists, is considered an important historical figure of religious liberty at the time of American independence, and he was a key influence on the thinking of the Founding Fathers. In 1639, Williams established a Baptist church in Providence, Rhode Island, and Clarke began a Baptist church in Newport, Rhode Island. New members, both black and white, were converted chiefly by Baptist preachers who traveled throughout the South during the First Great Awakening and Second Great Awakening.

The major effect of the First Great Awakening, which began in the 1730s and lasted to about 1740, was led by religious revivalists largely influenced by the crypto-Sabbatean Count Nicholas von Zinzendorf, founder of the Moravian Church, was a rebellion against authoritarian religious rule which spilled over into other areas of colonial life.[1247] Zinzendorf’s order proclaimed its purpose to be the extension of the Kingdom of Christ all over the world.[1248] The Moravian leader Augustus Gottlieb Spangenberg, a former professor at Jena, had come to live in the Skippack, Pennsylvania, with

Christopher Wiegner, a Schweckfeldian.[1249] In 1722, Zinzendorf had offered asylum to a number of persecuted wanderers from Moravia and Bohemia, and permitted them to build the village of Herrnhut on a corner of his estate of Berthelsdorf. As Herrnhut grew it became known as a place of religious freedom, and attracted individuals from a variety of persecuted groups, including the Schwenkfelders, founded by Kaspar Schwenkfeld, who had flourished in Görlitz in Jacob Boehme's time and who were later closely related to the Collegiants.[1250] Although Schwenckfeld did not organize a separate church during his lifetime, in 1700 there were about 1,500 of his followers in Lower Silesia, who became known as Schwenkfelders. Many fled Silesia under persecution of the Austrian emperor, and some found refuge on Zinzendorf's lands of and his *Herrnhuter Brüdergemeinde*. A group arrived in Philadelphia in 1731, followed by five more migrations up to 1737. [1251]

In 1732, the community at Herrnhut began sending out missionaries among to numerous parts of the world, including among the slaves in the Danish-governed West Indies and the Inuit of Greenland, Surinam, Jamaica, the Gold Coast, Algeria. Russia, Norway, Switzerland, The Netherlands, England, Ireland, Wales, Georgia, Pennsylvania, New Jersey, New York, Maryland and the black slaves of North Carolina. In 1739, Zinzendorf himself left Europe to visit the mission work on St. Thomas, one of the Virgin Islands. In 1741, Zinzendorf visited Pennsylvania, thus becoming one of the few eighteenth-century European nobles to have actually set foot in the Americas. Moravians founded missions with Algonquian-speaking Mohican in the British colony of New York in British North America. The converted Mohican people formed the first native Christian congregation in the present-day United States of America. However, the Moravian missionary activity soon came under suspicion of conspiring with the Jesuits. The French employed Jesuits to rally the Indian tribes against the English. The Indians were generally regarded as enemies, and anyone who befriended them was looked upon as a spy of the French.[1252] Although supporters defended their efforts, at the end of 1744, the colonial

government based at Poughkeepsie expelled the Moravians from New York.[1253]

On Christmas Eve 1741, Count Zinzendorf and David Nitschmann, the first Bishop of the Moravian Church, led a small community to found a mission in the colony of Pennsylvania. In 1735 in Berlin, Nitschmann had been consecrated the first Bishop of the Moravians by Daniel Ernst Jablonski, grandson of the Rosicrucian John Comenius. Local settlers in Pennsylvania became alarmed at the presence of the Moravians. Zinzendorf was denounced in Pennsylvania as “the best of Revelation,” a “false prophet,” the leader of a ban of “devils” and “locusts” from “the bottomless pit.”[1254]

The mission was named Bethlehem, which is today the seventh largest city in Pennsylvania. The land was purchased on behalf of the Moravians by Johann Heinrich Antes, who had also served as agent on behalf of the Moravians in the purchase of a tract which became the city of Winston-Salem in North Carolina. The origin of the town of Winston-Salem dates to 1753, when Spangenberg, on behalf of the Moravian Church, selected a settlement site in the three forks of Muddy Creek. He called this area “die Wachau,” from the Latin *Wachovia*, named after Zinzendorf’s ancestral estate. The name Salem was chosen by Zinzendorf from *Shalom*, the Hebrew for “Peace,” after the Canaanite city mentioned in *Genesis*. Salem was a typical Moravian settlement congregation with the public buildings of the congregation grouped around a central square, today Salem Square. For many years only members of the Moravian Church were permitted to live in the settlement.

Zinzendorf’s visit to Pennsylvania was partly in response to letters sent to him by George Whitefield, a member of the Fetter Lane Society, and one of the founders of Methodism and the evangelical movement.[1255] The First Great Awakening began in 1740, when Whitefield, who was influenced by the Moravian Church, traveled to North America. Whitfield joined forces with Jonathan Edwards (1703 – 1758) to “fan the flame of revival” in the Thirteen Colonies in 1739–40. Edwards married Sarah Pierpont, the daughter of James Pierpont (1659 – 1714), the head founder of Yale College, and her mother was the great-granddaughter of Thomas Hooker,

(1586 – 1647), a prominent Puritan colonial leader, who founded the Colony of Connecticut after dissenting with Puritan leaders in Massachusetts. Jonathan Edwards' son, Piermont Edwards, served as the first Grand Master of a Masonic lodge in New Haven, Connecticut.[1256]

Soon the First Great Awakening stirred Protestants throughout America.[1257] By 1737, Whitefield had become a national celebrity in England where his preaching drew large crowds, especially in London where the Fetter Lane Society, the first flowering of the Moravian church in the UK, had become a center of evangelical activity.[1258] Whitefield, John Wesley and his brother Charles are credited with the foundation of the evangelical movement known as Methodism, which was heavily influenced by Moravian pietism. Wesley corresponded with Count Zinzendorf, and the two met face-to-face in Germany and England, when he was sent to London at request of King Frederick William I of Prussia.[1259] In 1735, John Wesley and his brother Charles sailed for Savannah, when he met with a group of Moravian Brethren led by August Gottlieb Spangenberg. After an unsuccessful ministry of two years at Savannah Wesley returned to England and aligned himself with Fetter Lane.[1260] Wesley was initiated at a Masonic lodge at Downpatrick in Ireland in 1788.[1261]

Benjamin Franklin

Also closely associated with Whitefield and Zinzendorf was Benjamin Franklin. Prominently displayed in the Granary Burying Ground in Boston is an obelisk erected in 1827 to the parents and relatives of Benjamin Franklin who was born in Boston and is buried in Philadelphia. The cemetery, which was founded in 1660, is the final resting place of many notable Revolutionary War-era patriots, including Paul Revere, the five victims of the Boston Massacre, and three signers of the Declaration of Independence: Samuel Adams, John Hancock, and Robert Treat Paine. Also buried there were John Endecott (c. 1588 – 1665), First Governor of Massachusetts Bay Colony, who was succeeded by John Winthrop; Samuel Sewall

(1652 – 1730) a Salem witch trials judge; and Mary Goose (1665 – 1758), who locals claim as being the original Mother Goose.

The cemetery's Egyptian revival gate and fence were designed by architect Isaiah Rogers (1810 – 49), who also designed the Boston Masonic Temple. Rogers designed an identical Egyptian revival gateway for the Jewish Cemetery at Newport, the Touro Synagogue Cemetery, dedicated in 1677. The synagogue is the oldest surviving synagogue building in the United States, and the cemetery is the second oldest Jewish cemetery in the country. Both cemeteries feature the "Soul Effigy" motif, a skull or "death's head" with a wing on each side that was a representation of the soul flying to heaven after death. The symbol has its roots in sixteenth century New England. Over three centuries, the symbol evolved from the skull and crossbones to a human face with wings. By the mid-nineteenth century, the soul effigy was replaced by the winged cherubs.[1262]

Franklin had founded the *Pennsylvania Gazette*, which was one of the United States' most prominent newspapers from 1728, before the time period of the American Revolution, until 1800. Franklin was first initiated into the local Masonic lodge in 1730 or 1731, and became a Grand Master in 1734. The same year, he edited and published the first Masonic book in the Americas, a reprint of James Anderson's *Constitutions of the Free-Masons*. He was the Secretary of St. John's Lodge in Philadelphia from 1735 to 1738. The middle name of Franklin's illegitimate son William Temple Franklin was said to have been derived from his having been conceived while he was studying at the Middle Temple, the former headquarters of the Templars.[1263]

In addition to visiting leaders of the Iroquois, Zinzendorf also met with leaders in Philadelphia such as Franklin, who came to know Zinzendorf well.[1264] Franklin used his paper to publish defenses of the Moravian Church. Franklin owned a print shop in Philadelphia where many of the early Moravian publications were printed.[1265] Franklin interviewed Zinzendorf shortly after he arrived in Pennsylvania and he was present as a witness when Zinzendorf met with Pennsylvania officials in 1742 to renounce his noble titles. He published Zinzendorf's replies to the charges of his critics in the

Pennsylvania Gazette, and he published many Moravian sermons and disputations, along with the proceedings of the seven ecumenical "synods" of different religious groups convened that Zinzendorf during his time in Pennsylvania. Franklin called Spangenberg "my very much respected friend."[1266]

Franklin was a close friend of George Whitefield. Franklin published Whitefield's sermons and journals and had covered the revival in the *Pennsylvania Gazette*.[1267] And in 1749, Franklin chose the Whitefield meeting house, with its Charity School, to be purchased as the site of the newly formed Academy of Philadelphia which opened in 1751, followed in 1755 with the College of Philadelphia, both the predecessors of the University of Pennsylvania.

From the mid-1750s to the mid-1770s, Franklin spent much of his time in London. Franklin is known to have occasionally attended meetings of the Hellfire Club during 1758. In England, Franklin emerged as the leading spokesman for American interests in England, writing popular essays on behalf of the colonies. Georgia, New Jersey, and Massachusetts also appointed him as their agent to the Crown. Franklin conversed and corresponded with many important Britons during this period. Among his inner circle were the printer William Strahan (1715 – 1785) and the jurist Richard Jackson. Strahan was Samuel Johnson's chief publisher, being entrusted with the printing of Johnson's *Dictionary*, among the most influential dictionaries in the history of the English language, and also published the works of the philosophers David Hume and Adam Smith, and the historian Edward Gibbon, whose most famous work was *The History of the Decline and Fall of the Roman Empire*. Gibbon was initiated as a Freemason of the Premier Grand Lodge of England in late 1774.[1268] Prominent eighteenth-century Freemason William Preston (1742 – 1818) was employed by Strahan, particularly as an editor of David Hume's works. It was under Preston that the Lodge of Antiquity seceded from the Moderns Grand Lodge to become "The Grand Lodge of All England South of the River Trent" for ten years.[1269]

Richard Price (1723 – 1791) was a British Dissenting preacher and Fellow of the Royal Society who became famous for his support

to the colonies of British North America in the American War of Independence. English Dissenters or English Separatists were Protestant Christians who separated from the Church of England in the seventeenth and eighteenth centuries. Also a Freemason, Price became Grand Master of a new Bridgend lodge in 1777.[1270] Price also held the lectureship at the famous meeting-house, built in Old Jewry, in what had traditionally been a Jewish ghetto in the City of London. The minister at Old Jewry was the Nonconformist Samuel Chandler (1693 – 1766), another member Fellow of the Royal Society. Chandler has been called the "uncrowned patriarch of Dissent" in the latter part of George II's reign.[1271] At home, or at his church itself, Price was visited by Founding Fathers of the United States, Thomas Jefferson and Thomas Paine. Other American politicians such as Ambassador John Adams, who later became the second president of the United States, and his wife Abigail were also guests. Price also knew also the philosophers David Hume and Adam Smith.

Price was also a member of the "Bowood circle," a group of liberal intellectuals around William Petty, 1st Marquess of Lansdowne (1737 – 1805), a knight of the Order of the Garter, known as Lord Shelburne, and named after Bowood House, his seat in Wiltshire. Price was introduced by his wife Elizabeth Montagu, a leader of the Blue Stocking intellectual women, after the publication of his Four Dissertations in that year. By 1770, Montagu's home on Hill Street became the premier salon in London. Samuel Johnson, Sir Joshua Reynolds, Edmund Burke, David Garrick, and Horace Walpole were all in the circle. In 1765, Burke became private secretary to the liberal Whig politician Charles Watson-Wentworth, 2nd Marquess of Rockingham (1730 – 1782), then Prime Minister, who remained Burke's close friend and associate until his untimely death in 1782. Rockingham also introduced Burke as a Freemason.[1272] In 1772, Price recruited Joseph Priestley whom Price and Franklin nominated as a Fellow of the Royal Society.[1273] Another member of the circle was Benjamin Vaughan (1751 – 1835), who along with Price, Priestley and Thomas Paine were members of the Society of 13, a deistic circle founded by Franklin in 1774.[1274] Vaughan was elected a Fellow of the Royal Society of Edinburgh.

Vaughan was a commissioner in the negotiations between Britain and the United States at the drafting of the Treaty of Paris, signed in Paris by representatives of King George III of Great Britain and representatives of the United States of America. Representing the United States were Benjamin Franklin, John Jay, Henry Laurens, and John Adams.

In early 1776, Price had published *Observations on the Nature of Civil Liberty, the Principles of Government, and the Justice and Policy of the War with America*. Price's pamphlet commended Shelburne's proposals for the colonies, and attacked the Declaratory Act, an Act of the Parliament of Great Britain, which accompanied the repeal of the Stamp Act 1765 and the changing and lessening of the Sugar Act. Representatives from a number of the Thirteen Colonies assembled as the Stamp Act Congress in response to the Stamp Act 1765, to call into question the right of a distant power to tax them without proper representation. When George Grenville was replaced as Prime Minister by Lord Rockingham, who was more favorable towards the colonies, he invited Franklin to speak to Parliament about colonial policy and he portrayed the colonists as in opposition to internal taxes, but not external taxes. Parliament then agreed to repeal the Stamp Act on the condition that the Declaratory Act was passed. On March 18, 1766, Parliament repealed the Stamp Act and passed the Declaratory Act.

Shelburne was Grand Master of English Freemasonry.[1275] Shelburne was also on good terms with Franklin and David Hume, and claimed to have been converted to the economics of free trade from long conversations in 1761 with Adam Smith.[1276] Shelburne had served as President of the Board of Trade in the Grenville Ministry but resigned this position after only a few months and began to associate with the opposition leader William Pitt (1759 – 1806). When Pitt was made Prime Minister in 1766, Shelburne was appointed as Southern Secretary, a position which he held for two years. Along with Pitt, Shelburne was an advocate of a conciliatory policy towards Britain's American Colonies and a long-term critic of the measures of the North Government in America. Lord North (1732 –1792), who was also Grand Master of Freemasonry, was Prime Minister of Great Britain from 1770 to 1782 and led Great Britain

through most of the American War of Independence.[1277] Following the fall of the North government, Shelburne joined its replacement under Lord Rockingham. Shelburne was made Prime Minister in 1782 following Rockingham's death, with the American War still being fought. Shelburne's government was brought down largely due to the terms of the Peace of Paris which brought the conflict to an end. Its terms were considered excessively generous, because they gave the new nation control of vast trans-Appalachian lands.[1278] In that same year, Shelburne was appointed to Order of the Garter.

By the time Franklin had returned to Philadelphia on May 5, 1775, after his second mission to Great Britain, the American Revolution had begun. The Pennsylvania Assembly unanimously chose Franklin as their delegate to the Second Continental Congress. In June 1776, he was appointed a member of the Committee of Five that drafted the Declaration of Independence, where Franklin made several "small but important" changes to the draft sent to him by Thomas Jefferson.[1279]

Franklin often visited the Moravian community in Bethlehem, Pennsylvania staying at the Moravian Sun Inn, an eighteenth-century inn built to provide accommodations for non-Moravian merchants who had business with the Moravians. Many prominent people of the American Revolution stayed there, including George Washington, Martha Washington, Alexander Hamilton, Benjamin Franklin, John Adams, Samuel Adams, John Hancock, and the Marquis de Lafayette. Bethlehem served twice during the American Revolution, as medical headquarters for George Washington's forces. On September 22, 1777, fourteen members of the Continental Congress signed the register and stayed overnight.[1280] Franklin founded the University of Pennsylvania which was to become influential in guiding the founding documents of the United States, such as the Continental Congress, and over one-third of the college-affiliated men who contributed the Declaration of Independence between September 4, 1774, and July 4, 1776, was affiliated with the College.[1281]

In December 1776, Franklin was appointed as commissioner for the United States to France. During his stay in France, Benjamin Franklin was active as a Freemason. Among his associates in

France were Illuminati member comte de Mirabeau. In July 1784, Franklin met with Mirabeau and contributed anonymous materials that he used in his first signed work: *Considerations sur l'ordre de Cincinnatus*. In 1784, when Franz Anton Mesmer began to publicize his theory of "animal magnetism," Louis XVI appointed a commission to investigate it, which included the chemist Antoine Lavoisier, the physician Joseph-Ignace Guillotin, the astronomer Jean Sylvain Bailly, and Franklin.[1282]

In 1998, when a group called the Friends of Benjamin Franklin House decided to convert Franklin's London townhouse, where he resided from 1757 to 1777, into a museum, they discovered a pit full of about 1,200 human bones. The bones, which date to the time Franklin was living in the house were determined the bones to belong to ten bodies, six of which were children. Most of the bones show signs of having been dissected, sawn or cut. One skull has been drilled with several holes. The proposed explanation is that the dissections were performed by Franklin's young friend and protege, William Hewson, who had been a pupil of the most brilliant anatomist of the day, William Hunter. Anatomy was still frowned upon however, so Hewson, Hunter, and others would have had to rely on grave robbers, known as "resurrection men" to procure cadavers or digging them up themselves. There was also a weekly public execution at the gallows that took place on the other side of the garden wall.[1283]

Sons of Liberty

Haym Salomon received his first two degrees of Freemasonry in Philadelphia's Lodge No. 2, Ancient York Rite in 1764.[1284] On September 23, 1743, the John Ward, Grand Master of England, nominated Thomas Oxnard of Boston, Provincial Grand Master of all North America, who on July 10, 1749, appointed Benjamin Franklin, Provincial Grand Master of Pennsylvania, with authority to appoint other Grand Officers, hold a Grand Lodge, issue warrants, etc.[1285] Salomon joined the New York branch of the Sons of Liberty a secret society who were largely composed of Freemasons and who instigated the Boston Tea Party.[1286] The Sons of Liberty planned their activities at the Green Dragon Tavern in Boston, known by

historians as the “Headquarters of the Revolution.” The tavern was owned by the St. Andrews Lodge of Freemasons in 1766.[1287] Masons used the first floor for their meeting rooms led by Grand Master Joseph Warren followed by John Hancock. The Freemason Paul Revere was sent from there to Lexington on his famous midnight ride midnight ride to alert the colonial militia in April 1775 to the approach of British forces before the battles of Lexington and Concord, when he is remembered to have announced, “The British are coming!”

In 1776, Salomon was arrested as a spy. The British pardoned him, but only after requiring him to spend eighteen months on a British boat as an interpreter for Hessian soldiers. Solomon used the opportunity to help prisoners of the British escape and encouraged the Hessians to desert the war effort. In 1778, Salomon was arrested again and sentenced to death. Again, he managed to escape, making his way with his family to the revolutionary capital in Philadelphia. In 1781, he began working extensively with Robert Morris (1734 – 1806), the newly appointed Superintendent for Finance for the Thirteen Colonies. Morris was an English-born merchant and a Founding Father of the United States. Morris served as a member of the Pennsylvania legislature, the Second Continental Congress, and the United States Senate, and he was a signer of the Declaration of Independence, the Articles of Confederation, and the United States Constitution. Morris was considered, though a civilian, second in power only to George Washington.

Aaron Levy (1742 – 1815), a close friend and financial supporter of Haym Salomon, immigrated to Pennsylvania from Amsterdam sometime between 1760 and 1770 to trade with the native peoples and furnished supplies to the proprietary government. Levy founded of the town of Aaronsburg, Pennsylvania, the first town in Pennsylvania and possibly in the United States laid out by and named after a Jew. He speculated in land in Pennsylvania, and soon became one of the largest landed proprietors, owning immense tracts in nearly every county in the state. Robert Morris was Levy’s partner in many of these speculations, and borrowed considerable sums of money from him. Through the influence of Morris, Levy

loaned a large amount of money to the Continental Congress for the purpose of carrying on the war.[1288]

From 1781 to 1784, Salomon served as the Superintendent of Finance of the United States, becoming known as the “Financier of the Revolution.” He made private loans to prominent statesmen such as James Madison, Thomas Jefferson, General Arthur St. Clair and James Monroe, from whom he would not take interest.[1289] Along with Alexander Hamilton and Albert Gallatin, he is widely regarded as one of the founders of the financial system of the United States. Salomon’s brokerage business became so big that he was the largest depositor in Robert Morris’ Bank of North America. But his activities were not limited to his relations with the American government. He had been appointed broker to the French consul and the treasurer of the French army, and fiscal agent of the French minister to the United States, Chevalier de la Luzerne (1741 – 1791), during which enormous sums passed through his hands. Descended from an illustrious Normandy family, as a Knight of Malta and the Order of Saint Louis, Luzerne was styled Chevalier before King Louis XVI created him a Marquis in 1785. For the most part, the money advanced by King Louis XVI and the proceeds of the loans negotiated in Holland were also mediated by Salomon. So successful had Salomon become by 1784 that in the spring of that year he opened an establishment in New York in partnership with Jacob Mordecai (1762 – 1838).[1290]

Mordecai had served as a rifleman when the Continental Congress was resident in Philadelphia and later helped supply the Continental Army as a clerk to David Franks’ nephew, David Salisbury Franks (1740 – 1793), aide-de-camp for General Benedict Arnold during the American War of Independence and the quartermaster to General George Washington.[1291] Born in Philadelphia in 1740, David Salisbury Franks was living in Quebec with his parents when the American Revolution broke out. In 1775, he was president of the Spanish and Portuguese Synagogue of Montreal, the oldest Jewish congregation in Canada. When an army led by Benedict Arnold and Richard Montgomery invaded Canada in 1775, Franks joined the American forces. He was appointed paymaster of the Continental Army in Quebec and was promoted to

major and was assigned as Arnold's aide-de-camp. After Arnold switch over to support of the British, Washington had Franks assigned to his command. Franks was entrusted with carrying secret documents to diplomats Benjamin Franklin in Paris and John Jay in Madrid. After the war, Franks was made American vice-consul at Marseilles. In 1786, he served as American envoy in the treaty negotiations between the United States and the potentates of Morocco. Franks' name is mentioned in a list of member of the St. Andrews Society, dedicated to promoting the preservation of Scottish heritage.[1292] The St. Andrew's Society of Charleston, South Carolina, founded in the year 1729, is not only the oldest, but it is also the progenitor of some, possibly a great number, of other St. Andrew's societies.

In August 1781, the Continental Army had trapped Lieutenant General Charles Cornwallis in the Virginian coastal town of Yorktown. Washington and the main army and comte de Rochambeau with his French army decided to march from the Hudson Highlands to Yorktown and deliver the final blow. But Washington's war chest was completely empty. A legend claims that, in either 1779 or 1781, George Washington burst into a Yom Kippur service at Mikveh Israel to beg for money to supply the bankrupt Continental Army. Salomon apparently interrupted the service to write him a check for hundreds of thousands of dollars, adding to it the contents of the collection box.[1293] With that contribution, Washington conducted the Yorktown campaign, which proved to be the final battle of the Revolution.[1294] Salomon brokered the sale of a majority of the war aid from France and the Dutch Republic, selling bills of exchange to American merchants. Salomon also personally supported various members of the Continental Congress during their stay in Philadelphia, including James Madison and James Wilson. In all, Salomon is thought to have contributed $650,000 (more than $9.4 billion in 2017 dollars) to the Revolutionary War effort.[1295]

In 1941, the same year Howard Fast wrote *Haym Salomon, Son of Liberty*, the Heald Square Monument, a sculpture designed by Lorado Taft, was erected at Wacker Drive and Wabash Avenue in downtown Chicago, depicting George Washington flanked by Salomon and Robert Morris and grasping hands with both men,

bearing the inscription: “Symbol of American tolerance and unity and of the cooperation of people of all races and creeds in the upbuilding of the United States.” In 1975, the United States Postal Service issued a commemorative stamp in the “Contributors to the Cause” series honoring Salomon This stamp, like others, was printed on the front and the back. On the glue side of the stamp, the following words were printed in pale green ink: “Financial Hero – Businessman and broker Haym Salomon was responsible for raising most of the money needed to finance the American Revolution and later to save the new nation from collapse.”

Great Seal

When the new Constitution went into effect in 1789, one of the first acts of the new Congress was to provide “that the seal heretofore used by the United States in Congress assembled, shall be, and hereby is declared to be, the seal of the United States.” This was to be the Great Seal of the United States, the new country’s new principal national symbol. There has been much debate as to the origin of the Masonic or “Illuminati” symbolism incorporated into the Great Seal, particularly the thirteen-step pyramid and the All-Seeing-Eye. One symbol in particular points to a source of influence which has been little recognized: the Jewish Star of David, composed of thirteen five-pointed stars, which early magical and Kabbalistic traditions had referred to as the “Seal of Solomon.” There is a legend that during the design process of the Great Seal, President George Washington asked Haym Salomon what compensation he wanted in return for his important contribution. Washington apparently reported that “he wanted nothing for himself but that he wanted something for his people.” While there is no evidence, there is a theory that the thirteen stars representing the colonies on the seal were arranged in the shape of the Star of David in commemoration of Solomon’s contributions.[1296]

The several key symbols of the United States are associated with a mysterious man sometimes referred to as an “influential person” or “the Professor” who influenced the design of the American flag, the signing of the Declaration of Independence and

the design of the Great Seal, whose both sides now appear on the reverse of the American one-dollar bill. At a dinner party attended by the flag committee in the house of a rebel leader in Cambridge, Massachusetts, in December 1775, a stranger staying with the family of the house was introduced, who according to Robert Allen Campbell in *Our Flag* was described as "evidently far beyond his threescore and ten years; and he often referred to historical events of more than a century previous just as he had been a living witness of their occurrence."[1297] The stranger was a vegetarian, and brought with him a large oak chest containing rare books and ancient manuscripts, and seemed to know Franklin. The professor put forward several proposals about the design of the flag and these were eagerly accepted by the committee without any argument. When the dinner was over, the professor remained in conversation with Franklin and Washington for several hours, allegedly telling them that America would soon become a new nation recognized by all the governments of the world and that it was destined to be a future leader of civilization.[1298]

Manly P. Hall describes an incident on the evening of July 4, 1776, in the old State House in Philadelphia, at a gathering to declare independence from England, when a "fierce voice rang out." The gathered men were moved the sign the declaration when the strange man they had never seen before announced that "God has given America to be free!" and then sank back exhausted in his chair.[1299] One dark evening, Thomas Jefferson was approached by a black-cloaked stranger handed him a design of the Great Seal that his committee immediately recognized as perfect.[1300]

On July 4, 1776, the same day as the signing of the Declaration of Independence, the Continental Congress named the first committee to design a Great Seal, a principal national symbol of the United States. The first committee consisted of Benjamin Franklin, Thomas Jefferson, and John Adams. Franklin proposed to design a scene of Moses parting the Red Sea, with the Egyptian Pharaoh being overwhelmed by the waters and the phrase "Resistance to Tyrants is Obedience to God." Jefferson suggested a depiction of the Children of Israel in the wilderness, led by a cloud by day and a pillar of fire by night. Adams chose a painting known as the "Judgment of

Hercules" where the young Hercules must choose to travel either on the uphill path of duty to others and honor to himself. The committee sought the help of Pierre Eugene du Simitiere (1737 – 1784), who first suggested the use of the All-seeing Eye.

By June 13, 1782, the Congress had yet to approve a design, and turned to its Secretary Charles Thomson (1729 – 1824), and provided all material submitted by the first three committees. Thomson took elements from all three previous committees, coming up with a new design which provided the basis for the final seal. Thomson used the bald eagle on a shield with thirteen stripes, and the eagle's claws held an olive branch and a bundle of thirteen arrows. For the crest, he used a constellation of thirteen stars shaped in a six-pointed Star of David, designed by Francis Hopkinson, a signer of the Declaration of Independence who designed the American flag. The motto was *E Pluribus Unum* was also composed of thirteen letters. Franklin owned a 1702 emblem book, which included an eagle with olive branch and arrows near its talons, which may have been a source for Thomson.[1301] For the reverse, Thomson essentially kept the design of William Barton (1754 – 1817), a heraldry expert from Pennsylvania who contributed to the third committee, of a pyramid of thirteen steps, with the radiant Eye of Providence overhead, but re-added the triangle around the Eye of Providence and changed the mottos to *Novus Ordo Seclorum*, Latin for "a new order of the ages," and *Annuit Cœptis*, also composed of thirteen letters, which signifies that Providence has "approved of (our) undertakings."

Society of the Cincinnati

The new Constitution, which took effect in March and April 1789, gave the newly organized Congress of the United States authority to establish a federal district up to ten miles square in size. President Washington chose a marshy swamp as the site and in 1791 he selected Pierre Charles l'Enfant (1754 – 1825), an engineer in the continental army and a Templar Freemason, to design the new city. The site was later called the "District of Columbia." Columbia, the female personification of the United States, which originated from the

name of Italian explorer Christopher Columbus, paralleling Britannia, Gallia, and others, and was also a historical name applied to the Americas and to the New World. l'Enfant, who was also a Freemason, was also a close friend of Alexander Hamilton.

L'Enfant was recruited by Pierre Augustin Caron de Beaumarchais (1732 – 1799), a French inventor, playwright, musician, diplomat, spy and Freemason, who lobbied the French government on behalf of the American rebels during the American War of Independence. Beaumarchais was a musical advisor for the French royal family, whose plays included *Le Barbier de Séville*, *La Mère coupable* and *Le Mariage de Figaro*, which formed the basis of Mozart's *Le Nozze di Figaro*. Beaumarchais was also instrumental in preserving many of Voltaire's later works which otherwise might have been lost. Beaumarchais was also a participant in the early stages of the 1789 French Revolution. L'Enfant arrived in 1777 and served as a military engineer in the Continental Army with Major General Lafayette.[1302]

L'Enfant proposed rectangular streets with broad avenues like spokes of a wheel, which produced octagonal patterns much like the splayed cross used by Masonic Templars. In 1795, the streets of Washington were laid out to form Masonic symbols: a compass, square, rule, pentagram, pentagon and octagon. Edward Decker describes facing the Capitol from the Mall. Above the White House to the north is an inverted five-pointed star or pentagram. The center of the pentagram is 16th Street, where 13 blocks north of the center of the White House is the Masonic House of the Temple. Within the hypotenuse of the right-angled triangle are many of the headquarters of the most important government departments, such as the Justice Department, the US Senate and the Internal Revenue Service. On September 18, 1793, Washington laid the foundation stone of the Capitol building, wearing full Masonic regalia and surrounded by his fellow Masons. It is believed that he used the square and level, and of course the trowel, to lay the stone according to traditional Masonic rites.[1303]

The United States Capitol cornerstone laying was also laid by Washington, assisted by the Grand Master of Maryland Joseph Clark, in a Masonic ritual. Washington, accompanied by three

Worshipful Masters carrying sacrifices of corn, wine, and oil, then struck the stone three times with a gavel, as prescribed by Masonic custom. Washington exited the foundation trench to ritual chanting by the assembled Masons and a fifteen-gun salute) from the Alexandria Volunteer Artillery. Clark then delivered a short invocation, after which a 500 ox was slaughtered and roasted.[1304] The apron and sash worn by Washington during the ceremony, according to popular belief, was embroidered several years earlier by the Marquis de Lafayette and gifted to Washington.[1305]

L'Enfant also designed coins and medals, among the medals was the eagle-shaped badge of the Society of the Cincinnati, a hereditary society with branches in the United States and France, founded in 1783, to preserve the ideals and fellowship of officers of the Continental Army who served in the Revolutionary War, of which he was a founder. At the request of George Washington, the first President of the Society, L'Enfant had the insignias made in France during a 1783-1784 visit to his father and helped to organize a chapter of the Society there. The suggestion of the bald eagle as the Cincinnati insignia was made by L'Enfant. It is the second official American emblem to use the bald eagle, following the Great Seal of the United States. One of the first acts of the meeting of May 13, 1783, was to extend membership to certain grades of French officers.

Washington wrote to in October 1783, "The officers of the American Army, in order to perpetuate that mutual friendships which they contracted in the hour of common danger and distress, and for other purposes which are mentioned in the instrument of their association have united together in a society of Friends under the name Cincinnati." A specially commissioned "Eagle" worn by President General George Washington was presented to Marquis de Lafayette in 1824 during his grand tour of the United States.

On June 19, 1783, Washington was elected the first President-General of the Society, the office which he held until his death. The society's members have included notable military and political leaders, including 23 of the 39 signers of the United States Constitution. Many prominent military Freemasons belonged to both organizations. From the early issue of the New York Directory

(1786), many members of the Cincinnati are known to have been Freemasons. Those mentioned are George Washington, the Marquis de Lafayette, General Friedrich Von Steuben, Chancellor Robert R. Livington (Grand Master), John Paul Jones, and General Henry Knox, the society's founder and a friend of George Washington.[1306] Following the adoption of the United States Constitution, Knox became President Washington's Secretary of War.

The society included officers of the French Army and Navy above certain ranks. King Louis XVI ordained the French Society of the Cincinnati, which was organized on July 4, 1784 (Independence Day). Among its members were Chevalier de La Luzerne and Conrad Alexandre Gérard (1729 – 1790), best known as the first French diplomatic representative to the United States. Early in 1778, under instructions from Charles Gravier, Count of Vergennes (1719 – 1787), Louis XVI's Foreign Minister, Gérard conducted the negotiations with the American representatives, Benjamin Franklin, Silas Deane, and Arthur Lee, which resulted in the signing of two treaties by which the France recognized the United States as a sovereign and independent nation. In March, 1778, he travelled to America, as the first accredited Minister from France to the United States. He sailed in company with Silas Deane aboard the flagship of the seventeen-ship battle fleet of the comte d'Estaing's (1729 – 1794), another member of the Society of the Cincinnati, transporting four thousand French troops. This post Gérard held until superseded by the Chevalier de la Luzerne in 1779. His activity in America consisted chiefly in subsidizing writers, of whom was Thomas Paine.

The comte d'Estaing was among several members of the Society of the Cincinnati associated with the French Admiral François Joseph Paul de Grasse (1722 – 1788). At the age of eleven de Grasse entered the Order of Malta working as a page for the Grand Master. By the time he was twelve, de Grasse had become an officer working on the Galleys of the Knights Hospitaller and six years later joined the French Navy. When France committed naval forces and other resources to support the rebels in the American Revolutionary War, Admiral de Grasse became a hero after he Grasse commanded the French fleet in the Battle of the Chesapeake in 1781 in the last year of the American Revolutionary War, leading

directly to the British surrender at Yorktown and helped gain the rebels' victory. Because he spoke French, David Salisbury Franks, who was also a member of the Cincinnati, had been assigned as liaison officer to the Comte d'Estaing.

The members of the Cincinnati were among those developing many of America's first and largest cities to the west of the Appalachians, most notably Cincinnati, Ohio and Pittsburgh, Pennsylvania. General Arthur St. Clair (1737 – 1818), was a member of the Society, was made the first governor of the Northwest Territory, and then the portion that would become Ohio in 1800. Genera St. Clair was born in Caithness, Scotland, and was descended from Sir William Sinclair, builder of Rosslyn Chapel.[1307] In 1759, he fought under the command of General James Wolfe at the Battle of the Plains of Abraham which resulted in the capture of Quebec City. During the American Revolutionary War, he rose to the rank of major general in the Continental Army. After the war, he served as President of the Continental Congress. St. Clair assisted at the inauguration of his old friend, General George Washington, as the first President of the United States. St. Clair renamed a small settlement "Cincinnati" to honor the Society and to encourage settlement by Society members.

Later in the eighteenth century, the Society's rules adopted a system of primogeniture whereby membership was inherited by the eldest son after the death of the original member. Present-day hereditary members generally must be descended from an officer who served in the Continental Army or Navy for at least three years, from an officer who died or was killed in service, or from an officer serving at the close of the Revolution.

The trowel used by Washington during the Capitol cornerstone ceremony has occasionally been used in other Masonic cornerstone ceremonies for important buildings in the Washington metropolitan area, including the Herbert Hoover Building, the chancery of the British embassy, the Thomas Jefferson Memorial, the Washington Monument, and the National Cathedral. The Washington Monument, begun in 1848, is in perfect line to the intersection of the Masonic square stretching from the House of the Temple to the Capitol. Washington Monument is an Egyptian obelisk, identified by Plutarch

with the castrated phallus of Osiris. Brigadier General Thomas Lincoln Casey (1831 – 1896), the Army engineer who oversaw completion of the Washington Monument, was a member of the Society of the Cincinnati. The House of the Temple, constructed in 1911, is a Masonic temple that serves as the headquarters of the Supreme Council Scottish Rite of Freemasonry, Southern Jurisdiction. The full name of the Supreme Council is “The Supreme Council (Mother Council of the World) of the Inspectors General Knights Commander of the House of the Temple of Solomon of the Thirty-third degree of the Ancient and Accepted Scottish Rite of Freemasonry of the Southern Jurisdiction of the United States of America.”

King David Lodge

Morin had been involved in high-degree Masonry in Bordeaux, France, since 1744 and in 1747 he founded an *Écossais* lodge in the city of Le Cap Français, on the north coast of the French colony of Saint-Domingue (now Haiti). Morin returned to the West Indies in 1762 or 1763, to Saint-Domingue, where he spread the high degrees throughout the West Indies and North America. Morin stayed in Saint-Domingue (later Haiti) until 1766 when he moved to Jamaica. At Kingston, Jamaica, in 1770, Morin created a “Grand Chapter” of his new Rite (the Grand Council of Jamaica). Henry Andrew Francken (1720 – 1795), a naturalized French subject born as Hendrick Andriese Franken of Dutch origin, was most important in assisting Morin in spreading the degrees in the New World. Morin, acting under the authority of Frederick II of Prussia, appointed Francken Deputy Grand Inspector General (DGIG) as one of his first acts after returning to the West Indies.[1308] Francken traveled to New York in 1767 where he granted a Patent for the formation of a Lodge of Perfection at Albany, which was called “Ineffable Lodge of Perfection.”[1309]

While in New York, Francken also communicated the degrees to Jewish businessman Moses Michael Hays (1739 – 1805), the leading figure among the Jews in connection with early Masonry in the United States.[1310] The Hays family was one of the most

important Jewish families in New York with connections to other wealthy Jewish families across the colonies through marriage. As a young man, Hays was involved in his father's successful import and export business, and was a prominent member of Shearith Israel, where he served as Second Parnas and as a Trustee.[1311] In 1769, Hays organized King David's Lodge of Freemasons in New York, the nation's oldest Jewish Masonic lodge. The warrant for this was issued by Provincial Grand Master of New York George Harrison, Provincial Grand Master of New York, and made Hays its first Master Mason.[1312] However, the next year, he and his family moved to Newport, and used the same warrant to transfer King David Lodge.[1313] For their first meeting, Moses Seixas and David Lopez served as the Senior and Junior Wardens.[1314]

The early Jewish community of Newport flourished before the American Revolution, and included such families as Rivera, Lopez, Hart, Seixas, Levy, Pollock, deToro (Touro), Gomez and Hays. Moses Mendes Seixas (1744 – 1809) was a merchant, helped organize the Bank of Rhode Island in 1796, helped Hays found the King David Lodge in Newport, and was Grand Master of the Masonic Order of Rhode Island.[1315] Moses Seixas became the president of the historic Touro Synagogue in Newport, Rhode Island, the oldest synagogue building still standing in the United States. The Touro Synagogue was built from 1759 to 1763 for the Jeshuat Israel congregation in Newport under the leadership of Hays' brother-in-law, *Hazzan* Isaac Touro (1738 – 1783), whose family came to America from Amsterdam via the West Indies, though originally from Spain where family name was "de Toro." Touro Synagogue was designed by Peter Harrison (1716 – 1775), a colonial American architect credited with bringing the Palladian architectural movement to the colonies.

The cornerstone of the Touro Synagogue was laid by Aaron Lopez (1731 – 1782), an Anglo-Portuguese Jewish slave trader, merchant, and philanthropist.[1316] Lopez was born in Lisbon, Portugal, to a family of Conversos, and through his varied commercial ventures, became the wealthiest person in Newport. Between 1761 and 1774, Lopez was involved in the slave trade and owned a slave ship called *Abigail* with Moses Levy and Jacob

Franks. According to Eli Faber, Lopez underwrote 21 slave ships during a period in which Newport sent a total of 347 slave ships to Africa.[1317] By the beginning of the American Revolution, Lopez owned or controlled 30 vessels engaged in the European and West-Indian trade and in whale-fisheries. [1318]

With the significant assistance of Newport's Jews, such as Moses Seixas and Ephraim Hart, Newport, Rhode Island became one of the most active slave trading ports of North America. As Jewish historians Edwin Wolf and Maxwell Whiteman reported, the Newport Jews "traded extensively in Negroes."[1319] Rhode Island became the second largest slave dealing center behind only South Carolina.[1320] Feingold described how the Jews were connected:

> From Africa they imported slaves and from the West Indies they received molasses from which they distilled rum. A key aspect of the triangular trade involved the notorious middle passage, the transportation of slaves from the west coast of Africa to the West Indies and eventually directly to the Colonies. Newport was the major Colonial port for this traffic in people, so that it comes as no surprise that Colonial Rhode Island boasted a higher proportion of slaves than any other colony.[1321]

In June, 1776, Hays subscribed to a statement affirming his allegiance to the newly independent thirteen American colonies. The next month, July 12, 1776, Hays was summoned to appear before a committee of the Rhode Island General Assembly to sign an additional test of loyalty to the revolutionary regime, an oath requested only of those suspected of hostility to the new American government. Five days later, he sent the General Assembly a letter justifying his stand:

> We, the subscribers, do solemnly and sincerely declare that we believe the war resistance and opposition in which the United American Colonies are now engaged against the fleets and armies of Great Britain is on the part of said colonies just and necessary and that we will not directly nor indirectly afford assistance of any sort or kind whatsoever to the said fleet and

armies during the continuance of the present war, but that we will heartily assist in the defense of the United Colonies.[1322]

On August 17, 1790, the day that President George Washington visited Newport, the synagogue's warden, Moses Seixas, wrote to Washington, expressing the support of the Congregation for Washington's administration and good wishes for him: "to bigotry gives no sanction, to persecution no assistance—but generously affording to All liberty of conscience, and immunities of Citizenship: deeming every one, of whatever Nation, tongue, or language, equal parts of the great governmental Machine." Washington's famous reply borrowed Moses' exact words: "…happily, the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support."[1323]

Mikveh Israel

During the War of Independence, Jews from New York, Richmond, Charleston, Savannah, Lancaster and Easton fled to Philadelphia seeking refuge from the British. Among them was Moses's younger brother, Gershom Mendes Seixas (1745 – 1816), *Hazzan* (Minister) of Shearith Israel, who also found his way to Philadelphia in 1780. Like David Franks, Gershom was a grandson of Moses Levy. Seixas became known for his civic activities as well as his defense of religious liberty, participating in George Washington's inauguration as President and helping found King's College, the precursor of New York City's great Columbia University. [1324]

Gershom Seixas also helped establish Mikveh Israel, which built its first synagogue in 1782 at Third and Cherry Streets. Benjamin Franklin and Robert Morris contributed to its building fund.[1325] On the completion of its construction, Seixas invited the governor of Pennsylvania to attend the dedication, during which he invoked the blessing of Almighty God on "the Members of these States in Congress assembled and on his Excellency George Washington,

Commander-General of these Colonies."[1326] Gershom Mendes's brother, Benjamin Seixas (1748 – 1817), who possessed the Masonic degree of Prince of Jerusalem, was Treasurer of Mikveh Israel in 1782, one of the founders of the New York Stock Exchange in 1792, and served early in the Revolutionary War.[1327]

Mikveh Israel was founded with the financial support of Ephraim Hart (1747 – 1825), who was registered as an elector of Shearith Israel. By 1792, Hart had become one of the most successful merchants in Philadelphia, and helped to organize the Board of Stock-Brokers, now known as the New York Stock Exchange.[1328] Ephraim's son, Joel Hart (1784 – 1842), was well known in masonic circles in New York city.[1329] In 1817, Joel would be appointed by President Madison United States consul at Leith, Scotland. The daughter of Jacob Hart (1746 – 1822), who served as *parnas* of Shearith Israel, married Haym Moses Salomon, son of Haym Salomon.[1330]

Isaac Franks (1759 – 1822), whose sister married Haym Salomon, is said to have been an aide-de-camp to General Washington. A native of New York, Isaac Franks was the son of a nephew of Jacob Franks and thus related to David Franks.[1331] Franks, on December 5, 1786, received the Masonic degree of Secret Master, and on February 21, 1788, was elected Steward.[1332] Franks served on George Washington's staff. In 1793, during the yellow fever epidemic that ravaged Philadelphia, Franks rented his house to Washington for use as a substitute for the White House. Washington met there with his cabinet until the epidemic passed and he returned to Philadelphia. Franks hosted the Washington and his wife again in 1794 while they were on vacation.[1333]

Jonas Phillips (1736 – 1803), also a Mason and founder and President of Mikveh Israel, was a veteran of the American Revolutionary War and an American merchant in New York City and Philadelphia. In July 28, 1776, Phillips wrote in Yiddish to a relative and business correspondent, Gumpel Samson of the Netherlands, discussing the conflict and included an appendix of items he wanted to import for sale in America. Thrilled with the Revolution, Phillips enclosed a copy of the Declaration of Independence. Phillips' use of

Yiddish prevented most British from being able to read the letter who thought the letter was in code.[1334]

Another Freemason associated with Mikveh Israel was Simon Nathan (1746 – 1822), was a brother-in-law of Benjamin Seixas. Nathan was born in England, went to the colonies in 1773 by way of Havana. During the American Revolution, he helped ship supplies to the colonists from Jamaica where he was residing. After leaving the island, he proceeded to New Orleans and from there went to Williamsburg, Virginia, in 1779. He loaned large sums of money to the Virginia state government for which he was thanked by then governor, Thomas Jefferson. When these loans were not repaid he suffered great financial loss, and was involved in protracted litigation with Virginia for many years. In 1780, he met and married Grace Mendes Seixas, the daughter of Isaac Mendes Seixas. Nathan became a Freemason the following year, a trustee of the Mikveh Israel in 1782, and president in 1782 and 1783. He moved to New York, where he served as president of Shearith Israel in 1785, 1786, 1794, and 1796.[1335]

After Gershom Mendez Seixas was recalled to Shearith Israel, Mickveh Israel elected the Rev. Jacob Raphael Cohen in his stead (1738 – 1811). Cohen had served as *Hazzan* of the Spanish and Portuguese synagogue in Montreal and in a similar capacity in New York during the British occupation. In celebration of Pennsylvania's ratification of the United States Constitution on July 4, 1788, Cohen walked arm-in-arm with two ministers, one of whom was Reverend William White (1748 –1836) of Christ Church, bishop of Pennsylvania. White's younger sister Mary was married to Robert Morris. White was a trustee of the University of Pennsylvania as well as a member of the American Philosophical Society (APS), originally founded in 1743 by Benjamin Franklin, James Alexander and others.

The APS was an offshoot of an earlier club, the Junto, also known as the Leather Apron Club, established by Benjamin Franklin in Philadelphia in 1727, and inspired by Benjamin Furly's Lantern society. Another offshoot of Junto was the Library Company founded in 1731 also by Franklin. The Library Company of Philadelphia operated out of Library Hall, directly across Fifth Street from

Philosophical Hall, the meeting place of the APS. David Franks became a member of the Library Company in 1754.[1336]

Many members of the Society of the Cincinnati were among the APS's first board members and contributors. Early members included John Dickinson, George Washington, John Adams, Thomas Jefferson, Alexander Hamilton, James McHenry, Thomas Paine, David Rittenhouse, Nicholas Biddle, Owen Biddle, Benjamin Rush, James Madison, Michael Hillegas, John Marshall, and John Andrews. The society also invited members from around the world, including Alexander von Humboldt and the Marquis de Lafayette, Baron von Steuben, and Yekaterina Vorontsova-Dashkova, the closest female friend of Empress Catherine the Great and a major figure of the Russian Enlightenment. In Paris, Vorontsova-Dashkova also secured the friendship and admiration of Diderot and Voltaire. In 1788, as a result of the departure of its members, Mikveh Israel ran into financial difficulties, and a subscription list was started to meet the existing debts, and among those who contributed to it were Benjamin Franklin and American astronomer David Rittenhouse (1732 – 1796), a member of the APS and the first director of the United States Mint.[1337]

Sublime Rite of Perfection

Although Moses Michael Hays had introduced the Scottish Rite to America in 1768, it is the Sublime Lodge of Perfection in Philadelphia that, through its membership, is given credit for popularizing it throughout the States.[1338] Hays' appointment by Morin's emissary Francken was made with the view of establishing the Scottish Rite in America, and power was given to Hays to appoint others with like powers. After the Revolution, Hays moved to Boston where he became involved in brokerage and insurance and owned a shipping office and counting house with his son Judah. Here he became the first Jewish benefactor of Harvard College. He is credited as being one of the founders of the Massachusetts Fire and Marine Insurance Co., which grew to become the Bank of Boston. Hays was accepted into the Massachusetts Lodge in Boston in November 1782. Hays was then elected Master with Paul Revere,

a friend of Thomas Paine, as his deputy, a position which he served in for three years, and then became the “Most Worshipful Grand Master” from 1788 to 1793.[1339]

At the first official meeting of the Rite of Perfection, recorded on October 23, 1782, of the eleven men listed as present, over half of them were Jewish, including the two top officials, Isaac da Costa (1721 – 1783) and Solomon Bush (1753 – 1795).[1340] In 1781, Hays appointed Solomon Bush Deputy Inspector-General for Pennsylvania and Baren M. Spitzer Deputy Inspector-General for Georgia.[1341] Solomon’s father was the son of Mathias Bush, a native of Prague who arrived in New York City in the 1740’s and later moved to Philadelphia or Germantown. He was a merchant and ship owner, and during the French and Indian War an army purveyor. He married the sister of Barnard Gratz, of the prominent Simon Gratz family, and became a leader in the Mikveh Israel synagogue. In 1765, Mathias signed the Philadelphia Merchants Non-Importation Act, the first American document, the first Non-importation agreements to protest taxation without representation, and calling for a boycott British imports until Parliament repealed the stamp tax.

Solomon Bush joined the Pennsylvania Militia in 1776 and the following year he was appointed Deputy Adjutant General of the Militia of the State of Pennsylvania. Because of an injury sustained during the war, he could not work, so Benjamin Franklin, while President of the Pennsylvania Council, granted him a pension. In 1782, Solomon contributed toward a new building for Mikveh Israel. He married a non-Jew, Nancy Marshall, daughter of the wealthy Christopher Marshall Jr.. Upon his death in 1796, by his request, he was buried in the Quaker Friends burial ground in Germantown. Solomon was made a Grand Master and is recorded as being “in the Chair” at almost every meeting of the Sublime Lodge of Perfection from 1782 to 1788.[1342] Bush became instrumental in 1788 in bringing about fraternal relations between the Pennsylvania Grand Lodge and the two rival Grand Lodges of England, Ancients and Moderns.[1343]

Along with Haym Salomon, Bush was a member of Philadelphia’s Masonic Lodge No. 2.[1344] Numerous other members of Mikveh Israel had also members of Masonic Lodge No. 2 in

Philadelphia. Jewish members included: Solomon Bush, Isaac Da Costa, Simon Nathan, Samuel Myers, Barnard M. Spitzer, Moses Cohen, Myer M. Cohen, Benjamin Nones, Isaiah Bush, Solomon Etting, Joseph M. Myers, Solomon M. Cohen, Solomon M. Myers, Michael Gratz and Isaac Franks. Spitzer was among four of eight Jewish Masons from Mikveh Israel that Hays appointed Deputy Inspectors General, who later played important in the establishment of Scottish Rite Freemasonry in South Carolina, and which included Isaac Da Costa Sr. for South Carolina; Abraham Forst for Virginia and Joseph M. Myers for Maryland.[1345] Forst was the son-in-law of Rabbi Jacob R. Cohen, minister of Mikveh Israel from 1784-1811, and was connected with it in a ritual capacity.[1346]

Scottish Rite Freemasonry

Écossais Freemasonry, as explained by Alain de Keghel in *American freemasonry: its revolutionary history and challenging future*, "was officially born in its jurisdictional translation in Charleston in May 1801, is in some way the culmination of a theorization going back originally to Chevalier Ramsay."[1347] The founding of the rite dates back to 1786, when the Rite of Perfection was reorganized and rechristened the "Ancient and Accepted Scottish Rite," and it is said to have been Frederick the Great who conducted operations, drew up the new Constitutions of the Order. The signatories of the Grand Constitutions were D'Esterno, Stark, Woellner and H. Willelm, and the initial letter D. . . . Johann Christoph von Wöllner, was Frederick William II of Prussia's Minister of Justice, who led the Golden and Rosy Cross' opposition to the Illuminati, and was a member of the Asiatic Brethren.[1348] Johann August Starck, another opponent of the Illuminati, claimed to be an emissary of the *Clerici Ordinis Templarii*, which was amalgamated to the Strict Observance.[1349] Starck quarreled with Illuminati publisher Nicolai who accused him of Jesuitisms.[1350] D'Esterno was the French Ambassador at Berlin, when Mirabeau went there, who referred to him in *Histoire Secrete de la Cour de Berlin* ("Secret History of the Court of Berlin").[1351]

Frederick re-arranged the degrees to bring the total number up to thirty-three, and plays an important part in the last four. In the thirtieth degree of Knight Kadosch, largely modelled on the Holy Vehm (*Vehmgerichts*), the Knights wear Teutonic crosses, the throne is surmounted by the double-headed eagle of Prussia, and the President, who is called Thrice Puissant Grand Master, represents Frederick. Frederick is described as the head of Continental Freemasonry in the thirty-second degree of Sublime Prince of the Royal Secret. In the thirty-third degree of Sovereign Grand Inspector-General, the jewel is again the double-headed eagle, and Frederick is the Sovereign Grand Commander, who at the time the degree was instituted figured with Duke of Orleans, or *Philippe Égalité*, Grand Master of the Grand Orient, as his lieutenant.[1352] As the American Scottish Rite Mason Albert Pike observed:

> There is no doubt that Frederick came to the conclusion that the great pretensions of Masonry in the blue degrees were merely imaginary and deceptive. He ridiculed the Order, and thought its ceremonies mere child's play; and some of his sayings to that effect have been preserved. It does not at all follow that he might not at a later day have found it politic to put himself at the head of an Order that had become a power…[1353]

When first Supreme Council ever established under the new constitution of 1786 was organized in 1801, at Charleston, South Carolina, as a transformation of the former Rite of Perfection or Ancient Accepted Rite which had been established in Charleston in 1783, through his appointee, Isaac DaCosta, Hays was listed as an honorary member of the Sublime Grand Lodge of Perfection, and holder of the thirty-second degree.[1354] In Charleston resided “the most cultured and wealthiest Jewish community in America.”[1355] 1820, Charleston had a Jewish population numbering about 800 souls. New York’s Jewish community by comparison was the second largest, numbering approximately 550. Philadelphia was third, with about 450 Jews. When the Marquis Lafayette made his famous visit to the United States. to mark the fiftieth anniversary of the American Revolution, a Frenchman in his party commented on the prominence

of Charleston's Jews and remarked that in no other place in the country were the Jews a significant element.[1356]

After the end of the American Revolutionary War, many of these Jews moved back from Philadelphia to their original communities, such as Charleston, helping to spread Scottish Rite Masonry. Among those returning to Charleston was Isaac Da Costa (1721 – 1783), the Grand Warden, Grand Inspector General for the West Indies and North America of the Sublime Lodge of Perfection in Philadelphia. Da Costa was born in London, scion of an illustrious Spanish-Portuguese family, who played an important part in the Anglo-Jewish community during the early days after the Resettlement under Cromwell.[1357] He received religious training from Isaac Nieto (1702 – 1774), who succeeded his father Rabbi David Nieto (1654 – 1728) as *haham* of the Bevis Marks synagogue of London, which was dominated by Jewish Freemasons who were early member of the Premier Grand Lodge of London.[1358]

Da Costa, who is the earliest recorded Jewish Mason in South Carolina, arrived in Charleston in 1747, where he established himself as a merchant, shipping-agent, and slave-trader, who built a sizeable fortune bringing hundreds of slaves from Africa.[1359] In 1749, he helped found Congregation Kahal Kadosh Beth Elohim, one of the oldest Jewish congregations in the United States, serving as *ḥazzan*. The driving force behind the founding of Beth Elohim was Moses Cohen (1709 – 1762), who was also Sublime Lodge of Perfection in Philadelphia and a member of Mikveh Israel. By 1753, Da Costa's name appears in the records of King Solomon's Lodge No. 1, the oldest constituted Masonic lodge in South Carolina.[1360] An ardent partisan of the patriot cause, Da Costa was banished and his property seized by the British when Charleston fell in 1780. Da Costa returned to Charleston in 1782 where he organized his own Sublime Grand Lodge of Perfection.[1361]

Under the authority he had received through Spitzer, Hyman Isaac Long, a Jewish physician from Jamaica, who settled in New York City, went to Charleston in 1796 to appoint eight French men who arrived as refugees from Haitian revolution of 1804. Isaac Long was the son of Isaac Long, a Dutch writer, one of the foremost members of the Moravian Church, and closely connected with Count

Zinzendorf.[1362] In 1796, in Charleston, Long issued a patent to Alexandre Francois Auguste de Grasse (1765 – 1845), the son of Admiral François Joseph Paul de Grasse, of the Society of the Cincinnati, making him and his father-in-law Jean-Baptiste Marie de La Hogue and six other French refugees from Saint-Domingue, each Deputy Grand Inspector General (DGIG).[1363] After his father's death, de Grasse was stationed in Saint-Domingue in 1789, where he acquired a large plantation and 200 slaves. After the Royal Navy defeated the French fleet there in 1793, during the Haitian Revolution, de Grasse was among officers who surrendered and were allowed to leave. He migrated with his family and settled for several years in Charleston. There he and several fellow French colonial refugees joined the Freemasons in Charleston, forming a French chapter named *La Candeur* with La Hogue.

The Rite of Perfection changed its name and appearance in 1801, when Dr. Frederick Dalcho and Colonel John Mitchell, who was nominated Deputy Grand Inspector by Francken, arrived in Charleston with a document dated to 1786 granting the bearer the right to establish new chapters of the Ancient and Accepted Scottish Rite, allegedly under the authority of Frederick the Great.[1364] In 1801, six years after his return from Europe, according to Domenico Margiotta, a former high-ranking Freemason, Long brought with him the Baphomet idol of the Templars and what he claimed was the skull of their Grand Master Jacques de Molay which they had purportedly manage to purchase from his executioner before fleeing to Scotland. With John Mitchell, Doctor Frederic Dalcho, Abraham Alexander, Isaac Auld and Emanuel de la Motta, Long's plan was to create a rite of 33 degrees destined to become universal. They adopted twenty-five degrees of the system of Heredom, six Templar grades in which were merged four degrees borrowed from the Weishaupt's Illuminati, and two grades called grades of administration, the last of which supplanted the function of Deputy Inspector (Sovereign Prince of Jerusalem) and took the title of Sovereign Grand Inspector General 33rd and last degree.[1365]

The bodies already established in Charleston accepted the new regime and adopted the new degrees, and in 1801 a convention was held and preliminary steps inaugurated to form a Supreme Council of

the 33rd and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry, after which the Charleston lodge in became the Mother Council of the World.[1366] The Founding Fathers of the Scottish Rite who attended became known as “The Eleven Gentlemen of Charleston.” Five of the eleven founders were congregants of Beth Eholim: Isaac Da Costa, Israel DeLieben, Abraham Alexander Sr., Emanuel De La Motta and Moses Clava Levy.[1367] The others included John Mitchell, James Moultrie, Frederick Dalcho, Alexandre Francois Auguste de Grasse, Jean-Baptiste Marie de La Hogue, Thomas Bartholemew Bowen, and Isaac Auld. The Supreme Council, Ancient and Accepted Scottish Rite, Southern Jurisdiction, USA, in Charleston—commonly known as the Mother Supreme Council of the World—was the first Supreme Council of Scottish Rite Freemasonry. It claims that all other Supreme Councils and Subordinate Bodies of the Scottish Rite are derived from it.[1368]

De Grasse continued his development work with Masons in France and across Europe. In 1804, de Grasse formed a second Grand Lodge to counter the Grand Orient, called the Supreme Council of France. The Grand Orient of France signed a treaty of union with it in December of that year, after which it took ownership of the Scottish Rite. In March 1805 he established a Supreme Council of the Scottish Rite for Italy, based in Milan. In October 1809 he established a Supreme Council for Spain, based in Madrid. He was elected as the Grand Commander of the Supreme Council of France, a position he held until 1821, when he resigned. The *Suprême Conseil des Isles d’Amérique*, founded in 1802 also by de Grasse and revived around 1810 by his father-in-law de La Hogue, who had also returned from the United States, breathed new life into the Supreme Council for the 33rd Degree in France. They merged into a single organization: the Supreme Council of France, which eventually created the Grand Lodge of France, the second largest Masonic obedience in France.

The return to France in 1804 of de Grasse, marked the beginning of the international spread of the Scottish Rite. The Supreme Council of France was created on October 20, 1804, and de Grasse was its Grand Commander. The officials of the Parisian

Écossais lodges, who were in serious conflict with the Grand Orient of France, met on October 22 in the Saint Alexander of Scotland Lodge and formed a General Grand Scottish Lodge of the Ancient and Accepted Rite. Napoleon's brother, Prince Louis Bonaparte, was invested Grand Master and de Grasse was his deputy. On November 27, 1804, Napoleon designated his brother Joseph Bonaparte as Grand Master of the Grand Orient, and his other brother Prince Louis Napoleon Buonaparte (1778 – 1846) was made adjunct Grand Master.[1369] On December 2, Napoleon was crowned Emperor of the French by Pope Pius VII. On the following day, the officers of the Grand Orient and the Scottish General Grand Lodge met at the home of Marshall Kellermann (1735 – 1820), one of Napoleon's most successful and loyal Generals, where they ratified and signed an act of union that joined the two obediences, and "henceforth unite in one center all the guiding lights of Masonry and all the rites." In 1806, de Grasse resigned his duties as Sovereign Grand Commander and was assigned to Italy, where he established the Supreme Council of Italy in Milan, and for which Prince Eugene de Beauharnais, the only son of Josephine from her first marriage, and Viceroy of Italy, became Grand Commander.[1370]

The Scottish Rite adopted the double-headed eagle, or *Reichsalder*, symbol of the Habsburg Holy Roman Emperors, which was the personal emblem of Frederick the Great, who was the First Sovereign Grand Commander and who conferred upon the Rite the right to use in 1786. It was introduced in France in the early 1760s as the emblem of the Kadosh degree.[1371] The double-headed eagle represented the dual realms of the Council of Emperors of the East and West.[1372] The Knights of the East, according to Masonic tradition, represented the "Freemasons" who remained in the East after the building of the First Temple, while the Knights of the East and West represented those who traveled West and disseminated the "Order" over Europe, but who returned during the Crusades and reunited with their ancient Brethren. In obvious allusion to the Templars, they were said to have organized the Order in the year 1118 upon the return of the Holy Land.[1373] Albert Pike cited several of alchemical works featuring the double-headed eagle as evidence

for the true meaning and significance of the symbol, which he equated with the alchemical Stone of the Philosophers.[1374]

15. Haskalah

Out of the Ghetto

According to Isaac Mayer Wise (1819 – 1900), a Scottish Rite Freemason and a leading exponent of the Jewish Reform movement, “Masonry is a Jewish institution whose history, degrees, charges, passwords, and explanations are Jewish from the beginning to the end.”[1375] Five of the “The Eleven Gentlemen of Charleston” who were founders of the Mother Supreme Council of Scottish Rite Freemasonry at Charleston—Isaac Da Costa, Israel DeLieben, Abraham Alexander Sr., Emanuel De La Motta and Moses Clava Levy—were congregants of Kahal Kadosh Beth Elohim, the colony’s first synagogue, founded in 1749, and one of the oldest Jewish congregations in the United States.[1376] Beth Eolhim was founded by Isaac Da Costa and Moses Cohen, both members of Mikveh Israel and also the Sublime Lodge of Perfection in Philadelphia.[1377] The congregation played a significant role in bringing Reform Judaism to the United States, a tradition which Rabbi Marvin Antelman has linked to the Sabbatean Movement.

The Jewish Reform movement, that began in Hamburg, Germany, and was associated with the Supreme Council of the Scottish Rite in Charleston, North Carolina, was inspired by the activities of Samuel Jacobson (1768 – 1828), who confessed to have been influenced by Moses Mendelssohn (1729 – 1786), and his friend Gotthold Ephraim Lessing (1729 – 1781). As a proponent of the thought of Spinoza, Mendelssohn was the father of the Jewish Enlightenment, or *Haskalah*. Spinoza’s rejection of Judaism in particular, and religion in general, laid the groundwork for the advent of the *Haskalah*, a movement supporting the adoption of Enlightenment values, and promoted an expansion of Jewish rights within European society, which transformed Jews into a race, and Judaism into a nationality, setting the stage for the advent of Zionism.[1378]

Effectively, the Sabbateans invented the term “Orthodox Judaism,” to suggest that their heretical interpretations were just an evolution of the true faith, while rejecting the traditions it was founded upon, which were the *Torah* and the *Talmud*, in favor of the antinomianism of the Kabbalah. As Rabbi Samson Raphael Hirsch commented in 1854:

> It was not the “Orthodox” Jews who introduced the word “orthodoxy” into Jewish discussion. It was the modern “progressive” Jews who first applied this name to “old,” “backward” Jews as a derogatory term. This name was at first resented by “old” Jews. And rightly so. “Orthodox” Judaism does not know any varieties of Judaism. It conceives Judaism as one and indivisible. It does not know a Mosaic, prophetic and rabbinic Judaism, nor Orthodox and Liberal Judaism. It only knows Judaism and non-Judaism. It does not know Orthodox and Liberal Jews. It does indeed know conscientious and indifferent Jews, good Jews, bad Jews or baptised Jews; all, nevertheless, Jews with a mission which they cannot cast off. They are only distinguished accordingly as they fulfil or reject their mission.[1379]

In *Spinoza’s Critique of Religion,* Leo Strauss suggested that “modern Judaism is a synthesis between rabbinical Judaism and Spinoza.”[1380] For his rejection of revelation in favor of reason, Spinoza is recognized as one of the early and seminal figures of the Enlightenment.[1381] In *Radical Enlightenment: Philosophy and the Making of Modernity 1650-1750*, Jonathan Israel, Professor in the School of Historical Studies, credits Spinoza as the originator of the core principles of modern thought. In his main political work, *Tractatus Theologico-Politicus* (1677), Spinoza opposed superstition, argues for tolerance and the subordination of religion to the state, and pronounces in favor of liberal democracy. According to Spinoza:

> But its ultimate purpose is not to dominate or control people by fear or subject them to the authority of another. On the contrary, its aim is to free everyone from fear, so that they may

> live in security, so far as possible. That is that they may retain to the highest possible degree their natural right to live and to act without harm to themselves or to others. It is not, I contend, the purpose of the state to turn people from rational beings into beasts or automata, but rather to allow their minds and bodies to develop in their own ways, in security, and enjoy the free use of reason, and not to participate in conflicts based on hatred, anger, or deceit, or in malicious disputes with each other. Therefore, the true purpose of the state is in fact freedom.[1382]

One of the tendencies that characterized *Haskalah* was anti-messianism, implying that Jews could change their present situation by taking political action instead of waiting passively for the messiah. The belief developed from the perceived failure of the mission of Sabbetai Zevi. The crypto-Sabbatean *maskil* Jonathan Eybeschütz claimed that the main achievement of the messiah would be that the Jews "would find clemency among the nations," reflected as improved legal and social status in Europe.[1383] Before their emancipation, most Jews were isolated in residential areas from the rest of the society. The followers of the Haskalah, known as *maskilim*, advocated "coming out of the ghetto," not just physically but also mentally and spiritually, calling for an assimilation into European society. One of the biggest changes of the *Haskalah* was in education. Orthodox Jews were opposed to the *Haskalah* because it went against traditional Judaism and the role of Talmud in education. The Haskalah marked the end of the use of Yiddish, the revival of Hebrew and an adoption of European languages. Mendelssohn wrote a Hebrew commentary on the Bible called the *Biur* to accompany a German translation.

The spread of the ideals of the Enlightenment in Europe throughout the eighteenth century brought about a profound change in the attitude of the educated class toward the Jews.[1384] The two important events that contributed to the emancipation of the Jews was the 1782 Edict of Tolerance when Joseph II extended religious freedom to the Jewish population, and the Emancipation Edict of 1812, issued by Frederick William III, a knight of the Order of the Garter and the Order of the Golden Fleece, whose father, Frederick

William II, was the nephew of Frederick II the Great, a member of the Berlin Illuminati and knight of the Golden and Rosy Cross.[1385] Joseph II was also a Grand Master of the Order of the Golden Fleece. His mother, Empress Maria Theresa, supported the cause of Jacob Frank, and Joseph II himself was reputed to have had an affair with Frank's daughter Eva. His brother and uncle were Grand Masters of the Teutonic Knights and listed as purported Grand Masters of the Priory of Sion.

The architect of the principles which guided the "benevolent despotism" of Emperor Joseph II was crypto-Sabbatean Joseph von Sonnenfels, who along with along with Ignaz Edler von Born was a leader of the Illuminati lodge, the famous Masonic Lodge *Zur wahren Eintracht*, attended by Mozart.[1386] Sonnenfels drafted the Patent of Toleration, enacted in 1781, which granted religious freedom to Lutherans, Calvinists, and Serbian Orthodox, but it was not until the 1782 Edict of Tolerance when Joseph II extended religious freedom to the Jewish population.[1387] Joseph II decreed that Jews must establish secular schools or allowed to attend general secondary schools and universities. Nevertheless, Joseph II remained of the belief that Jews possessed "repellent characteristics."[1388]

The first laws granting emancipation to Jews in France were enacted during the French Revolution, establishing them as equal French citizens. In countries conquered during the Napoleonic Wars, Napoleon emancipated the Jews and introduced other ideas of freedom from the French Revolution. When, under Napoleon's rule, the Kingdom of Westphalia was created, and the emperor's brother Jérôme Bonaparte was placed at its head, Jacobson was appointed president of the Jewish consistory, the Royal Westphalian Consistory of the Israelites, established in 1808. In countries of Napoleon's First French Empire conquered during the Napoleonic Wars, he emancipated the Jews and introduced other ideas of freedom from the French Revolution. Napoleon's brief empire maintained an extensive military presence in Germany, Italy, Spain, and the Duchy of Warsaw, and counted Prussia and Austria as nominal allies. Napoleon overrode old laws restricting Jews to reside in ghettos, as well as lifting laws that limited Jews' rights to property, worship, and certain occupations. In 1807, he designated Judaism as one of the

official religions of France, along with Roman Catholicism, and Lutheran and Calvinist Protestantism.

Jewish emancipation, implemented under Napoleonic rule in French occupied and annexed states suffered a setback in many member states of the German Confederation following the decisions of the Congress of Vienna, following Napoleonic defeat and surrender in May 1814. While assimilation had set in earlier in other countries of Western Europe, such as France or Italy, in Germany it was given more significance because of the cultural prominence of the German Jews, who represented the largest Jewish group in Western Europe at that time.[1389] Germany was one of the first countries which introduced the principle of legal equality for Jews. In fact, German Jews are seen as having been instrumental in paving the way for the "return of Jewry to Society."[1390] According to Jewish historian Jacob Katz, Germany has been considered as the "classic land of assimilation."[1391]

"Personal freedom (or at any rate an enlarged measure of it)," explained Isaiah Berlin, "economic opportunity, secular knowledge, liberal ideas, acted like a heady wine upon the children of the newly emancipated Jews."[1392] Many Jews became active politically and culturally within wider European civil society as Jews gained full citizenship. They emigrated to countries offering better social and economic opportunities, such as the Russian Empire and France. Some European Jews turned to Socialism, and others to Jewish Zionism. *Haskalah* resulted in the creation of secular Jewish culture, with an emphasis on Jewish history and Jewish identity, rather than religion. According to Gershom Scholem, "it is clear that a correct understanding of the Sabbatean movement after the apostasy of Sabbatai Zevi will provide a new clue toward understanding the history of the Jews in the 18th century as a whole, and in particular, the beginnings of the *Haskalah* (Enlightenment) movement in a number of countries."[1393] According to Jacob Katz, as an antinomian religion, Sabbateanism provided precedent for a type of Judaism that did not adhere to Jewish law, and in doing so paved the way for forms of non-observant Judaism such as the *Haskalah* and Zionism.[1394] One source describes these effects as, "The emancipation of the Jews brought forth two opposed movements:

the cultural assimilation, begun by Moses Mendelssohn, and Zionism, founded by Theodor Herzl in 1896."[1395]

Nathan the Wise

The leading figure of the Haskalah was Moses Mendelssohn. Mendelssohn's teacher David Fränkel (c. 1704 – 1762) was a student of Rabbi Michael Chasid, the chief rabbi of Berlin and a Sabbatean.[1396] In 1761, Mendelssohn met in Hamburg with Jonathan Eibeschutz, who wrote an essay extolling Mendelssohn, which appeared in 1838, in a publication called *Kerem Chemed*.[1397] As reported by Jewish historian Jacob Katz in *Out of the Ghetto*, a certificate held in the Schiff Collection at the New York Public Library, published by Mendelssohn's friend, the notorious Illuminati publisher Friedrich Nicolai, includes a list of ordination that ranks Mendelssohn after Rabbi Eybeschütz.[1398] Sonnenfels invited Mendelssohn to embrace Christianity, but when he was rebuked by Mendelssohn's *Jerusalem* in 1783, he apologized in 1784 by making Mendelssohn a member of his German Scientific Society and the Vienna Academy of Sciences.[1399] Due to his position within the government, Sonnenfels was appointed rector of the University of Vienna and in 1810 as head of the Academy of Sciences.

Rabbi Marvin S. Antelman declares that the tutor of Mendelssohn's wife was Lessing's good friend, Johann Joachim Christoph Bode, who became the de facto chief executive officer of the Illuminati, following Knigge's resignation and Weishaupt's flight, after the order was banned in Bavaria in 1784.[1400] While working as a French ambassador in Berlin, the Comte de Mirabeau associated with the circle of Nicolai and was privy to Karl Friedrich Bahrdt's "German Union" as well as the operations of the Wednesday Society's *Berlinische Monatsschrift* and Nicolai's *Allgemeine Deutsche Bibliothek*.[1401] In S*ur Mose Mendelssohn sur la Reforme Politique des Juifs* ("Concerning Moses Mendelssohn on Political Reform of the Jews"), which appeared in London in 1787, Mirabeau argued that the faults of the Jews were rooted in their circumstances, and that the Jews could become useful citizens if

they could abandon the “dark phantoms of the Talmudists.”[1402] Likewise, Mendelssohn believed that the main problem facing Jews in Germany and throughout the rest of Europe at the time was that they lived isolated in ghettos, sent their children to Jewish schools and conducted their affairs in Yiddish. To improve the cultural, social, and economic status of the Jews of Germany, Mendelssohn advised Jews to assimilate them into the host culture.[1403]

Mendelssohn’s friend, the Illuminati publisher Friedrich Nicolai, was the focal point of the *Aufklärung*, the German and Prussian Enlightenment, and along with Lessing and Mendelssohn, was largely responsible for its dissemination. In association with Nicolai, Mendelssohn established in 1757 the *Bibliothek der schönen Wissenschaften*, a periodical which he conducted until 1760. Lessing was the librarian of the Duke of Brunswick, Voltaire’s translator, and Mendelssohn’s closest friend. Mendelssohn’s first work, praising Leibniz, was printed with the help of the help of Lessing as *Philosophical Conversations* in 1755. Together with Lessing and Mendelssohn, Nicolai edited the famous book review journal *Briefe, die neueste Literatur betreffend* between 1759 and 1765, then from 1765 to 1792 he edited the *Allgemeine deutsche Bibliothek*. Lessing and Christoph Bode were good friends and together in 1767 they created the J.J.C. Bode & Co. publishing firm in Hamburg.[1404]

Lessing had portrayed a noble Jew in his play *The Jews* in 1749, and came to see Mendelssohn as the realization of his ideal. Subsequently, Lessing modeled him as the central figure of his drama *Nathan the Wise*, which features the Masonic theme of a universal religion. Set in Jerusalem during the Third Crusade, the book describes how the wise Jewish merchant Nathan, the enlightened sultan Saladin, and the initially anonymous Templar, bridge their gaps between Judaism, Islam and Christianity. The drama is also believed to have been in reference to Sabbatai Zevi’s patron, Nathan of Gaza. It has also been suggested that the inspiration for the character might also have been Jacob Falk, who was referred to in another work of Lessing, *Ernst and Falk*, his famous essay about Freemasonry.[1405] According to Mendelssohn, the test of religion is its effect on conduct. This is the moral of the parable of the three rings from Lessing’s *Nathan the Wise*, which

according to Frederick Beiser, “is indeed little more than a dramatic presentation of the philosophical doctrine of Spinoza’s Tractatus.”[1406]

Mendelssohn’s knowledge had caused him to be known as “the German Socrates.”[1407] In 1763, Mendelssohn won the prize of the Prussian Academy of Arts in a literary contest, and as a result King Frederick the Great of Prussia, Grand Master of Scottish Rite Freemasonry, was persuaded to exempt Mendelssohn from the limitations to which Jews were customarily subjected. An essay by Immanuel Kant came in second place. Mendelssohn’s most celebrated work, *Phaedo, or on the Immortality of the Soul*, referring to Plato’s *Phaedo*, defended the immortality of the soul against the materialism prevalent at the time. Mendelssohn himself published a German translation of the *Vindiciae Judaeorum* by Menasseh Ben Israel.

Kant wrote positively of Swedenborg, referring to his “miraculous” gift, and characterizing him as “reasonable, agreeable, remarkable and sincere” and “a scholar,” in one of his letters to his friend Moses Mendelssohn, and expressing regret at having never met him. Kant tried to later distance himself from Swedenborg, writing a mockery titled *Dreams of a Spirit-Seer*. However, there has long been suspicion among some scholars that Kant nevertheless held a secret admiration for Swedenborg.[1408] Mendelssohn remarked that there was a “joking pensiveness” in *Dreams* that sometimes left the reader in doubt as to whether it was meant to make “metaphysics laughable or spirit-seeking credible.”[1409]

Mendelssohn was a friend of the Swiss poet, writer, philosopher Johann Kaspar Lavater (1741 – 1801), whose works were studied by Illuminati initiates.[1410] In 1769, Lavater sent Mendelssohn a translation of Charles Bonnet’s *Palingénésie philosophique*, and demanded that he either publicly refute Bonnet’s arguments or convert to Christianity. Mendelssohn refused to do either, and many prominent intellectuals took Mendelssohn’s side, including Lichtenberg and Illuminati member Johann Gottfried Herder. Nevertheless, when in 1775 the Swiss-German Jews, faced with the threat of expulsion, turned to Mendelssohn and asked him to intervene on their behalf with “his friend” Lavater, Lavater, after

receiving Mendelssohn's letter, promptly and effectively secured their stay. From 1774 on, Goethe was also intimately acquainted with Lavater, but later had a falling out with him, accusing him of superstition and hypocrisy.

Nicolai was among the founders of the Wednesday Society, internally known to members as the Society of Friends of Enlightenment ("*Gesellschaft der Freunde der Aufklärung*"). The Wednesday Society, which was a who's who of Berlin *Aufklärer*, was one of several reading societies established by former members of the Illuminati, following Adam Weishaupt's command:

> The great strength of our Order lies in its concealment: let it never appear in any place in its own name, but always covered by another name, and another occupation… Next to [the first three degrees of Masonry] the form of a learned or literary society is best suited to our purpose, and had Free Masonry not existed, this cover would have been employed; and it may be much more than a cover, it may be a powerful engine in our hands. By establishing reading societies, and subscription libraries, and taking these under our direction, and supplying them through our labours, we may turn the public mind which way we will.[1411]

A prominent member of the Wednesday Society was German historian Christian Wilhelm von Dohm (1751 – 1820), a staunch advocate for Jewish emancipation.[1412] When Mendelssohn was asked by the Alsatian Jewish community to present the case for Jewish emancipation, but thought that such a work would produce a better results if written by a Christian, he requested Dohm to complete the task. Dohm, who wrote *Concerning the Amelioration of the Civil Status of the Jews* in 1781, asserted that the Jewish character had been corrupted by centuries of persecution, but that emancipation and assimilation into European society would improve them and eliminate known Jewish vices. According to Dohm, examples of Jewish corruption included "the exaggerated level… for every kind of profit, usury and crooked practices." As a result, Jews were "guilty of a proportionately greater number of crimes than the

Christians." Such vices were "nourished" by Judaism, which was "antisocial and clannish" and nurtured "antipathy" towards gentiles. [1413]

The interest caused by these publications led Mendelssohn to publish his most important contribution to the problems connected with the position of Judaism in a Gentile world, titled *Jerusalem, or on Religious Power and Judaism*, first published in 1783, which can be regarded as his most important contribution to *Haskalah*. The basic thrust of *Jerusalem* is that the state has no right to interfere with the religion of its citizens, Jews included. The first of the book's two parts discusses "religious power" and the freedom of conscience in the context of the philosophies of Spinoza, Locke, and Hobbes, while the second part discusses Mendelssohn's conception of the new secular role of any religion within an enlightened state. As with Spinoza, *Jerusalem* maintains the mandatory character of Jewish law, though it does not grant the rabbinate the right to punish Jews for deviating from it.

Kant, who described *Jerusalem* as "an irrefutable book," called it "the proclamation of a great reform, which, however, will be slow in manifestation and in progress, and which will affect not only your people but others as well."[1414] According to the German-Jewish writer Heinrich Heine (1797 – 1856): "as Luther had overthrown the Papacy, so Mendelssohn overthrew the Talmud; and he did so after the same fashion, namely, by rejecting tradition, by declaring the Bible to be the source of religion, and by translating the most important part of it. By these means he shattered Judaic, as Luther had shattered Christian, Catholicism; for the Talmud is, in fact, the Catholicism of the Jews."[1415]

Mendelssohn would eventually become engaged in a final controversy, to defend Lessing against allegations made by fellow Illuminati member Friedrich Heinrich Jacobi (1743 – 1819) that Lessing had supported the pantheism of Spinoza. Jacobi was insinuated into the Illuminati in 1782, becoming the Superior of the Illuminati in Düsseldorf.[1416] After a conversation with Lessing in 1780, concerning Goethe's then-unpublished pantheistic poem *Prometheus*, Jacobi embarked on an intense study of Spinoza and partook in debates with other philosophers over the matter. This led

to the publication of *Über die Lehre des Spinoza in Briefen an den Herrn Moses Mendelssohn* ["On the Teaching of Spinoza in Letters to Mr. Moses Mendelssohn"] (1785), in which he criticized Spinozism as leading to atheism and rife with Kabbalism. The book denounced Lessing and Mendelssohn in particular, resulting a bitter feud, known as the pantheism dispute.

The entire issue, which Kant rejected, became a major intellectual and religious concern for European society at the time. Mendelssohn was thus drawn into an acrimonious debate, and found himself attacked from all sides, including former friends or acquaintances such as Illuminati member Herder. Mendelssohn's contribution to this debate, *To Lessing's Friends* 1786, was his last work, completed a few days before his death. When Mendelssohn died in 1786, Nicolai continued the debate on his behalf.

Frankfurt Judenlodge

Frederick William III was introduced to the Golden and Rosy Cross by Johann Christoph von Wöllner. Though not in name, Wöllner effectively became prime minister under Frederick William II. On July 3, 1788, Wöllner was appointed active privy councillor of state and of justice and head of the spiritual department for Lutheran and Catholic affairs, from which he was able to pursue extensive religion reforms in the Prussian state. On July 9, a religious edict was issued that stated that "enlightenment" had gone too far, and that the Christian church was in danger. On December 18, a new censorship law was issued to secure the orthodoxy of all published books. This forced major Berlin journals like *Allgemeine Deutsche Bibliothek*, by Illuminati publisher Friedrich Nicolai, and Johann Erich Biester's *Berliner Monatsschrift*, to publish only outside of Prussia. [1417] In addition, Immanuel Kant received a warning against speaking in public, stating that his *Religion within the Bounds of Reason Alone*, "abused […] philosophy for the purpose of distorting and disparaging several principle and fundamental doctrines of Holy Scripture."[1418] However, according to Christopher Clark, Wöllner's policy was not to impose a new religious "orthodoxy," as was often assumed, but rather to consolidate the existing religious structures.

As a result, the edict was also a notable step forward in safeguarding the rights of Jews, Mennonites and the Moravia Church, who now received full state protection.[1419]

Johann Rudolf von Bischoffwerder, who with Wöllner brought Frederick William II into the Golden and Rosy Cross, was part of the circle of contacts of Wolf Eybeschütz among the Asiatic Brethren, who played a leading role in the *Haskalah*, including Daniel Itzig (1723 – 1799), and Vienna bankers Nathan Arnstein and Bernhard Eskeles. [1420] The Asiatic Brethren, founded by Jacob Frank's cousin, Moses Dobrushka, also included among its member Rabbi Baruch ben Jacob Schick from Shklov (1744 – 1808), the Hebrew translator of Euclid and one of the pioneers of Haskalah of Eastern Europe.[1421] After first serving as *dayyan* in Minsk, Schick traveled to London to study medicine and there joined the Freemasons. After qualifying as a doctor, Schick moved to Berlin where he became acquainted with the leaders of the Haskalah, including Moses Mendelssohn and Naphtali Herz Wessely (1725 – 1805), a student of Jonathan Eybeschuetz, who greatly influenced him.[1422] Wessely was an alumnus of one of Rabbi Jonathan Eibeschutz's seminaries, which as early as 1726 had been placed under a Rabbinical ban for their Sabbatian teachings.[1423] In Berlin, Wessely met Moses Mendelssohn and contributed a commentary on Leviticus to the Biur, Mendelssohn's translation of the Bible into German. Wessely is mainly known as a poet and advocate of the Enlightenment through his *Divrei Shalom ve-Emet* (1782), a call for support of Joseph II's Edict of Tolerance.[1424]

While the Jewish reform movement emerged in the nineteenth century, its beginnings lay really through the secular schools that began to be founded among the Jews in the closing decades of the eighteenth century.[1425] The orthodox rabbis opposed to Mendelsshon's translation of the Bible and Hartwig Wessely's open letter to the Jews which advised them to educate their children along the lines laid down in the Joseph II's Toleration Edict. The first of these schools in order of time was the Jewish Free School of Berlin, adverted to above as having been founded in I778 by German-Jewish banker David Friedländer (1750 – 1834) and his brother-in-

law Isaac Daniel Itzig, both members of the Berlin Asiatic Brethren. Friedländer kept close contacts with Moses Mendelssohn and the circle of the *Haskalah*, who shared his emancipatory ambitions. Friedländer occupied a prominent position in both Jewish and non-Jewish circles of Berlin.

Between 1779 and 1781, Ephraim Joseph Hirschfeld (1755 – 1820), a Frankist and activist in Mendelssohn's circle, and an active member of the Asiatic Brethren, worked in Berlin as a bookkeeper and Friedländer's tutor. Hirschfeld wrote of the Masonic *Magic Flute* by "the immortal Mozart" that it "will remain in all eternity: the canticum canticorum or the Sanctum sanctorum."[1426] Hirschfeld was also close to Johann Georg Schlosser, the brother-in-law of Goethe. Hirschfeld and Moses Dobrushka met with Louis Claude de Saint Martin in 1793.[1427] In 1784, Ecker und Eckhoffen took up residence in Vienna and he and Hirschfeld reorganized the Asiatic Brethren.

Ecker und Eckhoffen went to northern Germany in 1785 to seek the protection for the Asiatic Brethren from Ferdinand Duke of Brunswick and Illuminatus Prince Charles of Hesse-Kassel, whose support he had sought prior to the Congress at Wilhemsbad in 1782. The heads of the Freemasons had opposed the Asiatic Brethren, and by the end of that year, they had succeeded in persuading Joseph II to promulgate a law which would have placed all Masonic lodges under strict government supervision. In Schleswig, Ecker succeeded in gaining the sympathy of Prince Charles, who consented to become the Grand Master of the Order, and invited Ecker, and through him, Hirschfeld, to come and settle in Schleswig. [1428]

Hirschfeld spent the remainder of his years in Offenbach where he retained close ties to the Frankists, including Asiatic Brethren, Franz Joseph Molitor (1779 – 1860). Molitor was "Christian Kabbalist" and active Freemason, who was influenced by Illuminati member Franz von Baader. Molitor's philosophical efforts were intended to connect Kabbalah and Christianity and to unite them both on a new, higher level, an approach which is not unlike that of Hirschfeld, who believed that one could transcend Christian, Jewish,

or Muslim beliefs and find “the one and only true, pure and overall religion.”[1429]

Friedländer sought for the emancipation of the Jews of Berlin and various reforms. When Frederick William II, on his accession in 1786, called a committee to acquaint him with the grievances of the Jews, Friedländer was chosen among the general delegates. Friedländer was also concerned with endeavors to facilitate entry for himself and other Jews into Christian circles. In 1799, he made a radical proposal to a leading Protestant provost in Berlin, Wilhelm Teller, a member of the Wednesday Society.[1430] Friedländer’s Open Letter, stated “in the name of some Jewish heads of families,” that Jews would be ready to undergo “dry baptism,” to convert to Protestant Christianity based of shared moral values, if they were not required to believe in the divinity of Jesus and avoid certain Christian rites. Much of the Open Letter argued that the Mosaic rituals were largely obsolete, and “envisioned the establishment of a confederated unitarian church-synagogue.”[1431]

Itzig was a Court Jew of Kings Frederick II the Great and Frederick William II of Prussia. As one of the very few Jews in Prussia to receive full citizenship privileges, as a “Useful Jew,” Itzig became extraordinarily wealthy as a consequence. Itzig was a member of the wealthy banking firm of Itzig, Ephraim & Son, whose financial operations greatly assisted Frederick the Great in his wars. [1432] At the instance of Moses Mendelssohn, Itzig, as the head of the Jewish community, interposed (April, 1782) in behalf of Wessely’s *Worte der Wahrheit und des Friedens*, which had been put under the ban by Polish rabbis.[1433] Two of Itzig’s granddaughters married two of Moses Mendelssohn's sons. One of them was Lea, mother of Felix Mendelssohn and Fanny Hensel, a pianist and composer. Together with Friedlander, Itzig was appointed to lead a committee which was to discuss ways to improve the Jewish civil and social standing in Prussia, which led to the removal of many restrictions.

The Free School of Berlin and adjacent printing house later became one of the main institutions of the *Haskalah* movement. It inspired other schools, such as the Philanthropin in Frankfurt, founded in 1804 by the Rothschild banking house’s head clerk, Illuminati member Siegmund Geisenheimer (1775 – 1828).

Geisenheimer founded at the Judenlodge in Frankfurt, which became the headquarters of leaders of the early Jewish Reform movement.[1434] The local head Rabbi, Tzvi Hirsch Horowitz, excommunicated him from the city's synagogue for setting up this lodge.[1435] Geisenheimer was aided by Itzig, a member of the Illuminati of the Toleranz Lodge in Mainz and the Grand Orient in Paris.[1436] The authorization from the Grand Orient was formally granted in 1807. The installation ceremony took place in 1808, when the lodge assumed the name of *Loge de St. John de L'aurore Naissante* ("*Loge zur aufgehenden Morgenrothe*"), Lodge of St. John of the Rising Dawn. Solomon Mayer Rothschild (1774 – 1855) joined the lodge for a short time before he moved to Vienna.[1437] Although born a Christian, Franz Joseph Molitor was initiated into the lodge in 1808, which he fought to have recognized.[1438]

Since 1812, the Judenlodge had appointed Molitor as its head. Molitor's friend Hirschfeld still maintained connections with Prince Charles of Hesse-Kassel, who had succeed the Duke of Brunswick as the head of all German Freemasons. Hirschfeld arranged for the two to meet, and Molitor set out for Schleswig, his mission being to obtain a new constitution and authorization for the lodge. Molitor returned with the constitution for a lodge of the first three degrees to be named after Saint John, and was given a document authorizing the formation of a lodge to be conducted according to the Scottish rite, to which the lodge of Saint John would be subordinate.[1439] In 1817, the Judenlodge obtained a new charter from Prince Charles. Its Christian members separated and formed Frankfurt Lodge Carl the Rising Light, also from Prince Charles, while the Judenlodge lodge received a constitution from the Great Lodge in England.[1440]

During its formative years, the three most active members of the Judenlodge were Geisenheimer, Michael Hess (1782 – 1860) and Justus Hiller (1760 – 1833). Michael Hess was hired by Mayer Amschel Rothschild as a tutor for his children.[1441] Hess became headmaster of Philanthropin. Justus Hiller was appointed orator of the Lodge. At its founding, his antinomian leanings were evident in his address, where he alluded to Frankist teachings.[1442] Philanthropin also received substantial financial support from high-

ranking Illuminati member, Baron Karl Theodor von Dalberg (1744 – 1817), who was Prince-Archbishop of Regensburg, Arch-Chancellor of the Holy Roman Empire, Bishop of Constance and Worms, prince-primate of the Confederation of the Rhine and Grand Duke of Frankfurt. Dalberg was also a notable patron of letters, and was the friend of Goethe, Schiller and Christoph Martin Wieland (1733 – 1813), a representative of the cosmopolitanism of the German Enlightenment, whose work was recommended reading among the Illuminati.[1443] According to Niall Ferguson, Mayer Amschel Rothschild was acting as Dalberg's "court banker."[1444] In 1811, Dalberg enacted a special law "decreeing that all Jews living in Frankfort, together with their descendants, should enjoy civil rights and privileges equally with other citizens."[1445] In exchange for these new liberties, the Jews had to pay Dalberg 440,000 florins, financed by Mayer Amschel Rothschild. A number of Jewish Freemasons at the time also petitioned Dalberg for the "exclusive right to maintain lodges in the city."[1446]

Hamburg Temple

Illuminati member Goethe labelled Israel Jacobson (1768 – 1828) "Jacobin, son of Israel."[1447] Jacobson became the founder of the Jewish Reform movement in connection with the foundation of the school at Seesen in 1801. An intermediate consequence of *Haskalah*'s call to modernize the Jewish religion was the emergence of Reform Judaism in Germany in the early nineteenth century. The first permanent Reform synagogue was the Hamburg Temple in Germany, where the New Israelite Temple Society (*Neuer Israelitischer Tempelverein*) was founded in 1817. One of the pioneers of the synagogue reform was Israel Jacobson, who had studied the works of Lessing and Mendelssohn. At the age of eighteen, after having accumulated a small fortune, he married into the Samson family, through whom he became friends with Charles William Ferdinand, Duke of Brunswick and Lunenburg, Prince of Wolfenbüttel (1735 – 1806), favorite nephew of Frederick II of Prussia, and the uncle of Duke Ferdinand of Brunswick-Wolfenbüttel, Grand Master of the Strict Observance.

Charles William was an ardent Freemason and entered into friendly relations with the Grand Lodge of English.[1448] He was also regarded as a benevolent despot, and was married to Princess Augusta of Great Britain, daughter of Frederick, Prince of Wales and his wife, Princess Augusta of Saxe-Gotha, and sister of the reigning King George III. Princess Augusta of Saxe-Gotha was the sister of Frederick II, Duke of Saxe-Gotha-Altenburg (1676 – 1732), the father of Illuminati member Ernest II, Duke of Saxe-Gotha-Altenburg, the grandfather of Queen Victoria's husband, Prince Albert of Saxe-Coburg and Gotha. In 1766, Charles William and his wife Princess Augusta travelled to Switzerland and met with Voltaire.[1449]

When, under Napoleon's rule, the Kingdom of Westphalia was created, and the emperor's brother Jérôme Bonaparte was placed at its head, Jacobson was appointed president of the Jewish consistory, the Royal Westphalian Consistory of the Israelites, established in 1808. In countries of Napoleon's First French Empire conquered during the Napoleonic Wars, he emancipated the Jews and introduced other ideas of freedom from the French Revolution. Napoleon's brief empire maintained an extensive military presence in Germany, Italy, Spain, and the Duchy of Warsaw, and counted Prussia and Austria as nominal allies. Napoleon overrode old laws restricting Jews to reside in ghettos, as well as lifting laws that limited Jews' rights to property, worship, and certain occupations. In 1807, he designated Judaism as one of the official religions of France, along with Roman Catholicism, and Lutheran and Calvinist Protestantism.

Jewish emancipation, implemented under Napoleonic rule in French occupied and annexed states suffered a setback in many member states of the German Confederation following the decisions of the Congress of Vienna, following Napoleonic defeat and surrender in May 1814. While assimilation had set in earlier in other countries of Western Europe, such as France or Italy, in Germany it was given more significance because of the cultural prominence of the German Jews, who represented the largest Jewish group in Western Europe at that time.[1450] Germany was one of the first countries which introduced the principle of legal equality for Jews. In fact, German Jews are seen as having been instrumental in paving

the way for the “return of Jewry to Society.”[1451] According to Jewish historian Jacob Katz, Germany has been considered as the “classic land of assimilation.”[1452]

In that capacity, Jacobson worked to exercise a reforming influence upon the various congregations of the country. Jacobson played an influence in the outcome of the Emancipation Edict of 1812, issued by Frederick William III, which gave the Jews of Prussia partial citizenship, and after Jews served as soldiers for the first time. Frederick William III, the son of Golden and Rosy Cross member Frederick William II, was also a Freemason.[1453] In 1816, Jacobson swore an oath of fealty to Frederick Francis I, Grand Duke of Mecklenburg-Schwerin, thus becoming the first Jew with a permanent seat and vote in the Estates of the Realm of a German state. After Napoleon’s fall in 1815, Jacobson moved to Berlin, where he continued to introduce reforms in beliefs and divine service.

While Orthodox protests to Jacobson’s initiatives were few, dozens of rabbis throughout Europe united to denounce the Hamburg Temple as heretics. The overwhelming Orthodox reaction halted the progress of the reform trend, confining it to the port city for the next twenty years.[1454] The New Temple Society invited the grandson of Moses Mendelssohn, the Hamburg-born Felix Mendelssohn-Bartholdy to set Psalm 100 to music for a choir for playing it at the inauguration of the new Temple on September 5, 1844.[1455]

Reformed Society of the Israelites

In 1824, the Reformed Society of the Israelites was founded in Charleston by Portuguese Jews, led by Isaac Harby, who dissented from Kahal Kadosh Beth Elohim synagogue. Harby was descended from a family that had fled Spain for Portugal and then Morocco, London, and Jamaica before moving to Charleston in 1782. Harby’s father Solomon married Rebecca Moses, the daughter of one of South Carolina’s leading Jewish families. Harby and his fellow reformers thought that services at Beth Elohim had to become more like those services in surrounding Protestant churches. The leaders

of Beth Elohim refused to consider their petition to amend synagogue rituals or practices. Thomas Jefferson wrote to say that he found Harby's reforms proposed "entirely reasonable," though confessing that he was "little acquainted with the liturgy of the Jews or their mode of worship."[1456] In response, the reformers created an independent society, which met in Seyle's Hall, a facility also rented by the Grand Lodge, Ancient Free Masons of South Carolina. Seyle himself was a member of Orange Lodge, No. 14.[1457] Harby left Charleston for New York in 1827. Although the Society never officially disbanded, it ceased to exist sometime after the mid-1830s. Most members rejoined Beth Elohim.

However, the spirit of reform in Charleston did not die with Harby. In 1836, Gustavus Poznanski (1804 – 1879) was appointed minister. Poznanski spent time in Hamburg and later in Bremen learning about Reform before emigrating to the United States in 1831.[1458] In 1838, Beth Elohim synagogue burned and when the new building was constructed an organ was introduced, the first organ ever used in an American synagogue. Known as the "Great Organ Controversy," it divided the synagogue and the case was taken to court by forty members who had left the congregation because of their objection. Thus, Beth Elohim became the first synagogue in America to provide organ music at services. This break with the orthodox tradition opened the way for other changes in the ritual, many of which had been requested a decade earlier by the Reformed Society. Beth Elohim thereafter evolved at the forefront of reform Judaism in America.[1459]

At the dedication of the new synagogue building in 1841, Poznanski famously said, "This synagogue is our temple, this city our Jerusalem, this happy land our Palestine, and as our fathers defended with their lives that temple, that city and that land, so will their sons defend this temple, this city and this land."[1460] He added, "America is our Zion and Washington our Jerusalem."[1461] When Poznanski recommended the abolition of the second day of Jewish Festivals more members withdrew. Poznanski offered to step aside to bring peace but returned to the pulpit for four additional years until 1847. After retirement, Poznanski divided his time between Charleston and New York, where he was a member of Shearith

Israel, a synagogue that had maintained extensive connections with Mikveh Israel in Philadelphia, many of whose members belonged to the Rite of Perfection who played a significant role in the American Revolution.[1462]

Reform Judaism

Poznanski's successor was not be chosen until 1850 because the community remained divided. Among those who applied for the position was Scottish Rite Mason, Isaac Mayer Wise. Wise, the "Moses of America" as some called him, was born in Bohemia and undertook secular studies at the Jew Theological Seminary in Prague. He became a rabbi of a small synagogue, but his teachings became regarded as revolutionary. When he came under suspicion of the Austrian authorities for his pronouncements, he decided to emigrate to America in 1846, and was offered a post as rabbi of the Beth-El Congregation in Albany. Here too he announced his intention to reform Judaism, which had a decidedly Sabbatean tone to it: "Religion is intended to make man happy, good, just, active, charitable, and intelligent. Whatever tends to this end must be retained or introduced. Whatever opposes it must be abolished."[1463] In 1850 he made a trip to Charleston, and when he was asked by the congregants of Kahal Kadosh whether he believed in the coming of a Messiah and the resurrection of the body, Wise unhesitatingly answered, "No, the Talmud is no authority for me in the matter of doctrine."[1464] Wise returned to Albany, but he was again challenged for his views. His followers seceded from the synagogue and founded a Reform congregation called Anshe Emeth.

Following a storm of controversy, Wise accepted a post at the Bene Yeshurun Congregation in Cincinnati. Shortly after his move, he began the weekly newspaper *The Israelite* (after 1874 *The American Israelite*), and a German-language supplement for women, *Die Deborah*. In August 1855, Wise published a response in *The Israelite* to a letter which had been published in *The Boston Morning Times* from an anonymous Mason from Massachusetts, in which he had claimed: "… here in Massachusetts Masonry is a Christian, or

rather Protestant institution ; Christian, as it merely TOLERATES Jews ; Protestant, as it abhors Catholics." Wise countered:

> We characterize the above principles as anti Masonic, because we know that not only Catholics but Israelites in this country and in Europe are prominent and bright Masons. We know still more, viz. that Masonry is a Jewish institution whose history, degrees, charges, passwords and explenations (sic) are Jewish from the beginning to the end, with the exception of one by-degree and a few words in the obligation, which true to their origin in the middle ages, are Roman Catholic. (…) it is impossible to be well posted in Masonry without having a Jewish teacher.[1465]

Two weeks later, Wise published a response from "A Young Mason" from Boston, Massachusetts, who asserted that Rev. Brother Randall insisted that Masonry "was once mainly Jewish but now it is mainly Christian." Wise's sarcastic response was:

> It is a great favour, the Rev. R. believes that the Jews are admitted in the lodges etc. of which they must be sensible and grateful. Why does he not consider it a favor, that we have the privilege of living in our houses. Masonry was founded by Jews as a cosmopolitical institution, hence it is a favor for the Jew to be admitted in the lodges, viz. in our own house. How sapient!
>
> We Jews have given birth to the masonic fraternity as a cosmopolitical institution; but we consider it no favor to admit you in the lodge, provided, however, you leave your sectarianism outside of the consecrated walls. We have given you Christianity to convert the heathens gradually to the pure deism and ethics of Moses and the Prophets; still, we consider it no special favor bestowed on you from our side, that you have the privilege of being a preacher in one of the churches.[1466]

Wise made Cincinnati the center of his Reform movement for the continent, visiting all the chief cities in the country, from New York to San Francisco, to propagate his ideas for reform. In 1873,

delegates of many reform congregations met in Cincinnati and organized the Union of American Hebrew Congregations and the Hebrew Union College, of which Wise became President. Finally, in 1889, Wise's dream of uniting the American congregation resulted in the establishment of the Central Conference of American Rabbis (CCAR), which succeeded in publishing a uniform prayer book in use in most of the reform congregations. CCAR became the principal organization of Reform rabbis in the United States and Canada. The CCAR primarily consists of rabbis educated at Hebrew Union College-Jewish Institute of Religion, located in Cincinnati, Ohio, New York City, Los Angeles, and Jerusalem.

Wise visited President Buchanan to protest against the treatment of Jews in Switzerland. He called on President Lincoln to object to General Grant's Order No. 2. He also headed a delegation which asked President Hayes to protect the rights of American Jews in Russia. Politically, a strong opponent of slavery, Wise developed into an ardent States Rights Democrat. He was a member of the Cincinnati Board of Education and of the Board of Directors of the University of Cincinnati.[1467]

Conservative Judaism

Reform Judaism is now the largest denomination of American Jews. Rabbi Antelman's research has demonstrated that according to Reform Judaism—reflecting the Frankist rejection of the *Torah*—almost everything connected with traditional Jewish ritual law and custom is of the ancient past, and thus no longer appropriate for Jews to follow in the modern era. As Rabbi Antelman remarks, "and so the curse of insipid Gnosticism pervades the holy house of Israel and exists within its midst as a fifth column of destruction."[1468] It was Rabbi Antelman, in *To Eliminate the Opiate*, who pointed out that the Frankists introduced Sabbateanism on a large-scale in Judaism principally through the Reform and Conservative movements, as well as Zionist-leaning organizations like the American Jewish Congress, the World Jewish Congress and the B'nai B'rith, Hebrew for "Sons of the Covenant." The B'nai B'rith, the oldest Jewish service organization in the world, was established in

1843 by several German Jews living in New York who were members of the Freemasons or Odd Follows, as well as several secret fraternal societies. [1469]

A Frankist by the name of Rabbi Zecharias Frankel (1801 – 1875), the founder of Conservative Judaism, separated from the Reform movement, which he regarded as too radical, in order to make his attack on Judaism from a different front by supposedly calling for a return to Jewish law.[1470] However, according to Frankel, Jewish law was not static, but had always developed in response to changing conditions. He called his approach towards Judaism "Positive-Historical," which meant that one should accept Jewish law and tradition as normative, yet one must be open to changing and developing the law in the same fashion that Judaism has always historically developed.

Frankel was also the mentor to another Frankist, a Moldavian-born Romanian and English rabbi, Solomon Schechter (1847 – 1915), the founder of the American Conservative Jewish Movement. Although Schechter emphasized the centrality of Jewish law saying, "In a word, Judaism is absolutely incompatible with the abandonment of the *Torah*," he nevertheless believed in what he termed Catholic Israel.[1471] The basic idea was that Jewish law is formed and evolves based on the behavior of the people, and it is alleged that Schechter openly violated the prohibitions associated with traditional Sabbath observance.[1472]

Rome and Jerusalem

Moses Hess (1812 – 1875) was one of the first important leaders of the Zionist cause, being regarded as the founder of Labor Zionism, originally advocating Jewish integration into the socialist movement. Hess was the grandson of Rabbi David T. Hess who succeeded to the Rabbinate of Manheim, after it had been seized by the Sabbatean followers of Rabbi Eybeschütz.[1473] Hess, one of the first important leaders of the Zionist cause, is regarded as the founder of Labor Zionism, originally advocating Jewish integration into the socialist movement.

Hess was a great admirer of Chabad-Lubavitch Hasidic rabbis, who according to him lived in a “socialistic fashion,” and whose philosophical aspect, from the point of view of the theoretical Kabbalah, he explained, is developed in the *Tanya*. Hess observed:

> The great good which will result from a combination of Hasidism with the national movement (secular Zionists) is almost incalculable… Even the rabbis, who heretofore have declared Chasidism a heresy, are beginning to understand that there are only two alternatives for the great Jewish masses of Eastern Europe; either to be absorbed along with the reformers, by the gradually penetrating external culture, or to avert this catastrophe by an inner regeneration of which Hasidism is certainly a forerunner.[1474]

In 1862, Hess published *Rome and Jerusalem: A Study in Jewish Nationalism*, which calls for the establishment of a Jewish socialist commonwealth in Palestine. According to Hess, there are two epochs that mark the development of Jewish law: the first followed the exodus from Egypt, and the second the return from Babylon. However, according to Hess, in the ensuing centuries, the Jewish reformers were motivated by other than patriotic motives. With the third epoch still to come, which will be the redemption from the third exile, the Jewish reformers will rediscover the “the Jewish genius,” and restore the restoration of the Jewish State.

The “Jewish genius” represents the Jews ability to intellectualize their religion, without being restrained by tradition. In *Rome and Jerusalem*, Hess explains this process, providing justification for the usurpation of orthodox Judaism by the reformers:

> Judaism is not threatened, like Christianity, with danger from the nationalistic and humanistic aspirations of our time, for in reality, these sentiments belong to the very essence of Judaism. It is a very prevalent error, most likely borrowed from Christianity, that an entire view of life can be compressed into a single dogma. I do not agree with Mendelssohn that Judaism has no dogmas. I claim that the divine teaching of Judaism was

> never, at any time, completed and finished. It has always kept on developing, its development being based upon the harmonizing of the Jewish genius with that of life and humanity. Development of the knowledge of God, through study and conscientious investigation, is not only not forbidden in Judaism, but is even considered a religious duty. This is the reason why Judaism never excluded philosophical thought or even condemned it, and also why it has never occurred to any good Jew to "reform" Judaism according to his philosophical conceptions. Hence there were no real sects in Judaism. Even recently, when there was no lack of orthodox and heterodox dogmatists in Jewry, there arose no sects; for the dogmatic basis of Judaism is so wide, that it allows free play to every mental speculation and creation. Differences of opinion in regard to metaphysical conceptions have always obtained among the Jews, but Judaism has never excluded anyone. The apostates severed themselves from the bond of Jewry. "And not even them has Judaism forsaken," added a learned rabbi, in whose presence I expressed the above quoted opinion.[1475]

According to Hess, therefore, Saadia Gaon, Maimonides, Spinoza and Mendelssohn did not become apostates, despite the numerous protests against their "progressive" interpretations, and though the "modern rationalists," referring to Orthodox Jews, would excommunicate the Spinozists if they could. According to Hess, Spinoza was "latest expression of the Jewish genius," and the true prophet of the messianic movement of Sabbatai Zevi.[1476] Developing on the thought of Spinoza, Hegel and Schopenhauer, Hess constructed a materialistic idea of human progress. It was Spinoza, explained Hess, who conceived Judaism as grounded in nationalism. In line with the emerging national movements across Europe, Hess believed that the Jews too would rebel against the existing order, fortified by their "racial instinct" and by their "cultural and historical mission to unite all humanity in the name of the Eternal Creator."[1477]

Hess denounces the Orthodox opinion that insists on the view of Judaism as a religion. According to Hess, Judaism is a nationality,

“which is inseparably connected with the ancestral heritage and the memories of the Holy Land, the Eternal City, the birthplace of the belief in the divine unity of life, as well as the hope in the future brotherhood of men.”[1478] Hess asserts that every Jew has within him the potentiality of a Messiah, while every Jewess that of a “Mater dolorosa,” one of the names of the Virgin Mary, referred to in relation to the Seven Sorrows of Mary popular among Roman Catholics, and a key subject for Marian art in the Catholic Church.

16. The Aryan Myth

Indo-Europeans

It was as a result of their influence exercised at the Masonic congress at Wilhelmsbad of 1782 that the Illuminati came to wield enormous influence in the world of European secret societies. Many influential intellectuals, clergymen and politicians counted themselves as members of the Illuminati, including Ferdinand Duke of Brunswick, Grand Master of the Order of Strict Observance, and the diplomat Xavier von Zwack, who became the Illuminati's second-in-command. The Illuminati attracted literary men such as Johann Wolfgang von Goethe, Gotthold Ephraim Lessing and Johann Gottfried Herder, the leading exponents of the Romantic movement and Weimar Classicism. In their rejection of the Enlightenment and the imperial ambitions of French under Napoleon, they helped shape the growing German nationalism and its attended occult-based theories of race which exploded with catastrophic consequences under the Nazis in the twentieth century.

By advancing the basis of the Lurianic Kabbalah, the Illuminati philosophers were responsible for the development of the idea of progress, a fundamental assumption of Western Civilization, where human values and institutions are believed to be on an inexorable path of improvement over time, having begun in Greece, and progressed through Rome, and finally Europe. The Western idea of progress was mediated from Lurianic Kabbalah by way of Freemasonry. As explained in *The Meaning of Masonry*, by W.L. Wilmshurst:

> This—the evolution of man into superman—was always the purpose of the ancient Mysteries, and the real purpose of modern Masonry is, not the social and charitable purposes to which so much attention is paid, but the expediting of the spiritual evolution of those who aspire to perfect their own nature and transform it into a more god-like quality. And this is a

> definite science, a royal art, which it is possible for each of us to put into practice, whilst to join the Craft for any other purpose than to study and pursue this science is to misunderstand its meaning.[1479]

Later in the book, Wilmshurst further explains:

> Man who has sprung from earth and developed through the lower kingdoms of nature to his present rational state, has yet to complete his evolution by becoming a god-like being and unifying his consciousness with the Omniscient—to promote which is and always has been the sole aim and purpose of all Initiation.[1480]

Despite its anti-Semitic associations, the myth of the Aryan race is borrowed from the Jewish Kabbalah. When the Frankists were chastised by the rest of the Jewish community, they were denounced as remnants of the "mixed multitude" (*erev rav*) mentioned in Exodus. Jewish tradition interpreted the phrase *erev rav* as referring to a group of foreigners who joined the Israelites who followed Moses out of Egypt.[1481] The majority of rabbinic scholars saw in the mixed multitude the source of corruption. The *erev rav* were to have enticed Israelites to worship the Golden Calf and angered God by demanding the abolition of the prohibition of incest.[1482]

As recounted in the *Zohar*, the *erev rav* were the impurity that the serpent imparted to Eve. They were offspring of the demonic rulers, Samael and Lilith. They were the *Nefilim* or "sons of God" who intermarried with the female descendants of Cain prior to the Flood. They practiced incest, idolatry, and witchcraft. They contributed to the building of the Tower of Babel and caused the destruction of the Temple of Jerusalem. They were the cause of the imprisonment of the Divine Presence in the demonic realm of the "husks" (*kelippot*) and the exile of Israel among the nations.[1483] According to the *Zohar*:

> It is them [the mixed multitude] who cause the world to revert to the state of waste and void. The mystery of this matter is that

> because of them the Temple was destroyed, “and the earth was waste and void” [Gen. 1:2], for [the Temple] is the center and foundation of the world. Yet as soon as the light, which is the Holy One, blessed be He, comes, they will be wiped off the face of the earth and will perish.[1484]

By combining it with the myth of Atlantis, the notion of “Oriental Kabbalah” from *Écossais* Freemasonry had allowed the formulation of the theory that the occult doctrines of the Illuminati were developed in ancient Asia, primarily Tibet, long before they were appropriated by the Jews. The theory was rooted in attempts to tie the ancestors of the Europeans to the Khazars, and ultimately the Lost Tribes and Gog and Magog. According to Voltaire, for example, the Jews “stole” what was of worth in their religion from the Aryans, people whom they called Gog and Magog.[1485]

Combined with the theory of the Aryan race, the notion of inevitable progress of led to the development of the Eurocentric history of Western Civilization, which celebrates Europeans and the vanguards of human intellectual progress. Kant wrote the essay *Idea of a Universal History from a Cosmopolitical Point of View* (1784), in which the idea of the progress of mankind is made central. Marquis de Condorcet, a member of the Philalethes and Bonneville’s *Cercle Social*, wrote in *Outline of a Historical Picture of the Progress of the Human Mind* (1795), published after his death, that the history of civilization is one of progress in the sciences, emphasizing the connection between scientific progress and the development of human rights and justice, and outlines the features of a future rational society founded on scientific knowledge. Moses Mendelssohn’s closest friend Lessing incorporated Enlightenment ideas of human advancement in *The Education of the Human Race* (1883). Illuminatus, another admirer of Mendelssohn, in *Outlines of a Philosophy of History of Man* (1784), presents mankind in a ceaseless process of evolution.

Herder was also among those chiefly responsible for the rise of romantic nationalism. Contrary to popular assumption, the outlandish racial theories of the Nazis were not a new development, but rather, the entire aspirations of their regime derived from a tradition of

German nationalism that dated back to Romantic era of the early nineteenth century. The Congress of Vienna of 1814–1815, which remade Europe after the downfall of French Emperor Napoleon I, and subsequent Concert of Europe system, several major empires took control of European politics. Among these were the Russian Empire, the restored French monarchy, the German Confederation, under the dominance of Prussia, the Austrian Empire, and the Ottoman Empire. German nationalists tried but failed to establish Germany as a nation-state, instead the German Confederation was created that was a loose collection of independent German states that lacked strong federal institutions. German nationalism after the Congress of Vienna was inspired by the ideals of the Romantic Era.

This trend began the conception that a nation was not defined by a shared ideology or religion which a citizen could choose of their own free-will, but rather by inherited factors such as language, race, ethnicity, culture and customs, which came to be associated with the Aryan race, supposed ancestors of the German *Volk* (“people”). That the racist theories of the Aryan race were due in part to the nationalistic tendencies of the eighteenth century has been indicated by Leon Poliakov, in *The Aryan Myth*. In addition, however, as Ivan Hannaford has pointed out, in *Race: the History of an Idea in the West*, these theories were also influenced by pseudo-scientific tendencies derived from the occult, and paradoxically, ultimately from the Jewish Kabbalah. Where Christianity preached that virtue was measured by piety and good works, through the influence of Kabbalistic practices, such as astrology and physiognomy, a person’s virtue came to be associated with physical characteristics, and most importantly: race.

However, occultists were rarely aware of the true history of the Kabbalah, and instead subscribed to the legend that the Kabbalah originated with Solomon, or before him with Moses, and dated as far back as the Book of Genesis. Essentially, the Kabbalah teaches that its secrets were imparted to humanity before the Flood by a race of beings referred to in the Bible as the “Sons of God,” recognized in esoteric literature as the Fallen Angels, or the devil and his legions, who were cast out of Heaven. The Sons of God intermarried with the descendants of Cain—one of the two sons of Adam and Eve, who

had been cursed for killing his brother Abel—giving birth to a race of giants, to whom they taught the knowledge they had stolen in their descent from Heaven.

As occultists are Gnostics, they reverse their interpretation of the Bible and reject the orthodox interpretations. They therefore rejected the idea of the Jews being the originators of the Kabbalah, which they preferred to attribute to the descendants of Cain, whom they equated as the ancestors of the Europeans. Though Renaissance scholars had tended to regard Egypt as the fount of the "Ancient Wisdom," colonization opened India to the West, and many Upanishads and other Vedic literature became available, and therefore, in "a desire to discover in the ancient Orient a rival society to that of the Hebrew,"[1486] scholars of the Enlightenment turned to that region of the world as the possible origin of all occult knowledge. Ultimately, recognizing the presence of doctrines similar to those sacred to the occult tradition among the traditions of the ancient Egyptians, Indians, Greeks and Celts, European occultists falsely presumed the occult to represent the vestiges of the "Ancient Wisdom." Such a theory thereby provided the basis to build the myth of the "History of Western Civilization," where ancient Greek society incepted a process of intellectual evolution that led away from the belief in God and culminated in the secularism of the Enlightenment and beyond.

Growing interest in India stimulated further linguistics inquiries, pioneered by Frenchman Anquetil-Duperron (1731 – 1805) and English philologist and Freemason Sir Willilam Jones (1746 – 1794), who both showed an interest in the Cochin Jews of the Malabar coast of India. In 1771, Duperron completed the translation of the *Zend-Avesta*, the scriptures of the Persian religion of Zoroastrianism. Finally, the mysteries of the ancient Indian language of Sanskrit were revealed. About 1780, the Brahmins of Bengal were given orders to translate into English the ancient laws and sacred writings of India. In 1783, William Jones was appointed Justice of the High Court of Bengal. He set himself to study Sanskrit and soon recognized certain similarities with Greek, Latin, Celtic and Germanic languages. Later, Franz Bopp showed that Avestan, Armenian, and the Slavic languages were also related.

These hypotheses were somewhat disputed, but eventually approved by most Orientalists. For convenience, these languages were referred to as Indo-German by most German authors, while other countries preferred the term Indo-European. Though initially asserted as merely a linguistic relationship, it was eventually theorized that, if there had once existed an “original” Indo-European language, there must also have been an “original” Indo-European race. As Robert Drews summarizes:

> It is an unfortunate coincidence that studies of the Indo-European language community flourished at a time when nationalism, and a tendency to see history in racial terms, was on the rise in Europe. There was no blinking the fact, in the nineteenth century, that most of the world was dominated by Europeans or people of European descent. The easiest explanation for this was that Europeans, or at least most members of the European family, were genetically superior to peoples of darker complexion. It was thus a welcome discovery that the ancient Greeks and Persians were linguistically, and therefore, one could assume, biologically, “related” to the modern Europeans. The same racial stock, it appeared, had been in control of the world since Cyrus conquered Babylon. This stock was obviously the white race. India, it is true, presented a problem and required a separate explanation. Aryans had invaded India no later than the second millennium BC, and successfully imposed their language on the aboriginal population, but the Aryan race had evidently become sterile in that southern clime and was eventually submerged by the aboriginal and inferior stock of the subcontinent.[1487]

Following Gnostic tradition, the scholars of the Enlightenment and Romantic period apparently imparted a positive the interpretation to the Sons of God. Thus, borrowing from the biblical story of the Sons of God, as well as the legends of Atlantis, these scholars proposed that the “Aryans” survived the Flood, and landed in the Caucasus in Southern Russia, the original location of the Scythians, from where they spread out to conquer the known parts of

the world, bringing with them their occult knowledge everywhere they went, including in particular Persia, India, and Europe. In 1779, Jean Sylvain Bailly (1736 – 1793), a member of the Illuminati-connected Masonic lodge called *Neuf Soeurs* in Paris,[1488] in his *Histoire de l'astronomie ancienne*, developed a theory of migrating races, which he based on certain recurrent errors in astronomical tables brought back by missionaries from India; errors, he maintained, which could not have been drawn up from observations made in India, but only in Central Asia. Bailly concluded that Atlantis was Spitsbergen in the Arctic Ocean, which in ancient times had a warm climate, but its subsequent cooling made the Atlanteans migrate south to Mongolia. Later, this race of giants dwelt in the Caucasus and laid the foundations for all the ancient civilizations of Asia.

In 1803, Bory de Saint-Vincent published his *Essais sur les iles Fortunees et l'antique Atlantide*, in which he set forth the conventional Atlantis story. Saint-Vincent assumed that Atlantis was the original home of civilization, and that when subjected to a cataclysm, its inhabitants were forced to conquer the known world in search of new territories.[1489] In 1805, Francis Wilford advanced a hypothesis according to which, in order to account for the occult teachings of the Celtic Druids, the British Isles must have been a remnant of a former Atlantic continent, where the events of the Old Testament had actually taken place.

Voltaire strove to demonstrate that Adam had taken over everything, even his name from the Indians. He considered that all occult knowledge was ultimately of Indian origin: "…I am convinced that everything has come down to us from the banks of the Ganges, astronomy, astrology, metempsychosis, etc…"[1490] The *Encyclopedie* of Diderot, in the article on India, suggested that the "sciences may be more ancient in India than in Egypt." Kant placed the origin of mankind in Tibet, because "this is the highest country. No doubt it was inhabited before any other and could even have been the site of all creation and all science. The culture of the Indians, as is known almost certainly came from Tibet, just as all our arts like agriculture, numbers, the game of chess, etc., seem to have come from India."[1491]

Friedrich von Schlegel supposed that, as a result of mingling, a new people had formed itself in northern India, and that this people, motivated "by some impulse higher than the spur of necessity," had swarmed towards the West. Wishing to trace the origin of this people back to Cain, he then theorizes, "must not this unknown anxiety of which I speak have pursued fugitive man, as is told of the first murderer whom the Lord marked with a bloody sign, and have flung him to the ends of the earth?"[1492] To Schlegel, "everything, absolutely everything, is of Indian origin." He carried his conviction a step further, suggesting that even the Egyptians were educated by Indian missionaries. In turn, Egyptians founded a colony in Judea, though, the Jews were only partially indoctrinated with the Indian truths, since they seemed to have been ignorant of a significant doctrine of the occult tradition, the theory of reincarnation, and especially, of the immortality of the soul.[1493]

Romanticism

Despite his romantic ideal of the "Aryan race," Schlegel was married to Dorothea, the daughter of Moses Mendelssohn, member of the Illuminati and godfather of the Jewish *Haskalah*. The early theory of the Indo-Europeans appropriated more nationalistic significance through the German intellectuals of the Romantic Era. The Romantic movement was rooted in widespread disillusionment after the Reign of Terror and the dictatorship of Napoleon followed the French Revolution, which was blamed on an excessive emphasis on reason and scientific rationalism. Before 1750, upper class Germans looked to France for intellectual, cultural and architectural leadership, as French was the language of high society. By the mid-eighteenth century, the *Aufklärung* ("The Enlightenment") transformed German high culture in music, philosophy, science and literature. Romanticism therefore instead emphasized the individual, the subjective, the irrational, the imaginative, the personal, the spontaneous, the emotional, the visionary, and the transcendental.

Romanticism was linked to the Counter-Enlightenment, a term first used by Isaiah Berlin, to refer to a movement that arose primarily in late eighteenth and early nineteenth century Germany

against the Enlightenment ideals of rationalism, universalism and empiricism. Berlin's essay "The Counter-Enlightenment," argues that, while there were opponents of the Enlightenment outside of Germany, such as Joseph de Maistre, the German reaction to the French Enlightenment and Revolution, imposed upon them first by the reforms of Frederick II the Great, then by the armies of Revolutionary France and finally by Napoleon, was crucial to the shift of consciousness that occurred in Europe at this time, leading eventually to Romanticism.

Berlin identifies the chief inspiration behind the anti-rational movement as Johann Georg Hamann (1730 – 1788), a Kabbalist and Bohemian. Also from Königsberg, Hamann was also formerly in contact with Kant, whom he Kant to Hume and Rousseau. Hamann, who known as the "the Magi of the North," disputed the claims of pure secular reason, and was exceptionally influential in his time. Hamann was used by Herder as a main support of the *Sturm und Drang* movement, where individual subjectivity and, in particular, extremes of emotion were given free expression. Hamann's theses, explains Berlin, rested on the conviction that reason is impotent to demonstrate the existence of anything and that instead all knowledge relies on faith. Hamann celebrated Hume's defiance against the claim that there is an *a priori* source to reality, insisting that all knowledge is ultimately dependent on perception. Hamann believed that scientific analysis of truth only produced empty calculations, and therefore cared only for the inner personal life of the individual, art and religious experience. "God is a poet, not a mathematician," he declared.[1494]

Hamann was a mentor to Johann Gottfried von Herder (1744–1803). A Spinozist, Herder broke new ground in philosophy and poetry, as a leader of the *Sturm und Drang* ("storm and stress"), a proto-Romantic movement in German literature and music that occurred between the late 1760s and early 1780s. In 1762, Herder had enrolled at the University of Königsberg, where he became a student of Immanuel Kant (1724 – 1804), who had tried to reconcile rationalism and religious belief, individual freedom and political authority. In 1774, Herder, who according to Glenn Alexander Magee, "was a lifelong Hermeticist," published *Uber die älteste*

Urkunde des Menschengeschlechts, discussing Hermes Trismegistus and the Kabbalah. In 1801, in his journal *Adrastea*, Herder published a dialogue between Hermes and Pomander, styled after the dialogues found in the *Corpus Hermeticum*.

Although they only met once, Herder much admired the work of Moses Mendelssohn. As a young man Herder expressed his respect of the Mendelssohn, who was fifteen years his senior, referring to the *Literaturbriefe*, which Mendelssohn edited, the best German journal.[1495] Herder spoke of Mendelssohn as the German Socrates: "Socrates brought philosophy to mankind; here is the writer of our nation who is supposed to have united philosophy with the beauty of style… It is he, indeed, who knows how to put his philosophy into the light of clearness as if the Muse herself had said it."[1496] Herder had read Mendelssohn's "Phaedon" and resolved to enter a correspondence with him to discuss with him his objections. But after one letter in 1769, Herder declared himself not satisfied with the philosopher's explanations. But in I779, Herder sent Mendelssohn his treatise on the Book of Revelation. After Lessing's death in 1781, Herder again wrote to Mendelssohn to console him and confessed, "I love you heartily and sincerely, and like you more with each advancing year of my life…"[1497]

"You see, my friend," Herder wrote, "how holy and exalted these books are for me, and how much I (according to Voltaire's scornful words) become a Jew when I read them."[1498] Herder added, "Israel was and is the most distinguished people of the earth; in its origin and continued life up to this day, in its good and bad fortune, in its merits and faults, in its humiliation and elevation so singular, so unique, that I consider the history, the character, the existence of the people the clearest proof of the miracles and the writings which we know and possess of it."[1499] Herder put forward that, to a large extent, the faults of the Jews were caused the cruel treatment they received from the nations who hosted them Herder argued that Jews in Germany should enjoy the full rights and obligations of Germans, and that the non-Jews of the world owed a debt to Jews for centuries of abuse, and that this debt could be discharged only by actively assisting those Jews who wished to do so to regain political sovereignty in their ancient homeland of Israel.[1500]

Goethe

Schlegel also collaborated with the famous German poet Johann Wolfgang von Goethe (1749 – 1832), a member of the Illuminati and an important influence on German Romanticism. Goethe was also influenced by the ideas of Jacob Boehme. According to Magee, Goethe's work "was a major conduit for the indirect influence of alchemy, Boehme, Kabbalah, and various other Hermetic offshoots."[1501] As a young man, he read Paracelsus, Basil Valentine, van Helmont, Swedenborg and the Kabbalah. In several instances, he used the imagery of the rose and the cross in *Die Geheimnisse*. In 1768, Goethe participated in alchemical experiments with Suzanna von Klettenberg, a follower of Count Zinzendorf.[1502]

Goethe was admitted into the Strict Observance in 1782, was initiated into the Illuminati in 1783, and became Regent in 1784. Goethe was an enthusiastic Mason and composed songs and orations in honor of deceased Masons. He shared Rosicrucianism and Freemasonry's quest for a universal religion. Goethe was a freethinker who believed that one could be inwardly Christian without following any of the Christian churches, whose histories he criticized as a "hodgepodge of fallacy and violence."[1503] Goethe cited Spinoza alongside Shakespeare and Carl Linnaeus as one of the three strongest influences on his life and work.[1504] In his 1793 essay on Newton, Goethe praised Francis Bacon for his advocacy of experiment based as one of the greatest strides forward in modern science.[1505]

A year before his death in 1832, Goethe wrote that he had the feeling that all his life he had been aspiring to qualify as one of the Hypsistarians, an ancient Jewish-pagan sect of the Black Sea region who worshipped Dionysus-Sabazius. In Goethe's understanding, they sought to reverence, as being close to the Godhead, what came to their knowledge of the best and most perfect.[1506] Many of Goethe's works, especially *Faust*, depict erotic passions and acts. Goethe wrote of both boys and girls: "I like boys a lot, but the girls are even nicer. If I tire of her as a girl, she'll play the boy for me as

well."[1507] Goethe also defended pederasty: "Pederasty is as old as humanity itself, and one can therefore say that it is natural, that it resides in nature, even if it proceeds against nature. What culture has won from nature will not be surrendered or given up at any price."[1508]

Arthur Schopenhauer (1788 – 1860) cited Goethe's *Wilhelm Meister's Apprenticeship* as one of the four greatest novels ever written.[1509] Ralph Waldo Emerson selected Goethe as one of six "representative men" along with Plato, Napoleon and Shakespeare. There are frequent references to Goethe's writings throughout the works of Hegel, Schopenhauer, Soren Kierkegaard, Nietzsche, Oswald Spengler, Hermann Hesse, Thomas Mann, Sigmund Freud and Carl Jung. Goethe's poems were set to music throughout the eighteenth and nineteenth centuries by a number of composers, including Mozart, Beethoven, Schubert, Schumann, Brahms, Wagner, Mendelssohn, Berlioz and Mahler.

Goethe wrote *The Sorcerer's Apprentice* in 1797, which was popularized in the animated 1940 Disney film *Fantasia*. In the poem, an old sorcerer leaves his apprentice with chores to perform. Tired of fetching water by pail, the apprentice uses magic to enchant a broom to do the work for him. When he is unable to stop the broom, the apprentice splits the broom in two with an axe, but each of the pieces becomes a new broom that takes up a pail and continues fetching water, now at twice the speed. Finally, the old sorcerer returns and breaks the spell, and advises the apprentice that powerful spirits should only be called by the master himself.

Sir William Jones' translation of Kalidasa's Sanskrit play *The Recognition of Sakuntala*, captured the admiration of many, notably that of Goethe, who expressed his admiration for the play.[1510] Goethe went on to borrow a device from the it for his *Faust, Part One*.[1511] Goethe's *Faust* was based on the legend of Doctor Faustus first popularized by Christopher Marlowe. In the play, Mephistopheles makes a bet with God that he can lure Faust—God's favorite human being, who is striving to learn everything that can be known—away from righteous pursuits. Faust, despairing at the vanity of scientific, humanitarian and religious learning, turns to magic for the showering of infinite knowledge. Faust makes an

arrangement with the devil, where the devil will do everything that Faust asks while here on Earth, and in exchange Faust will serve the devil in Hell. Ultimately, Faust goes to heaven, for he loses only half of the bet. Angels, who arrive as messengers of divine mercy, declare at the end of Act V: “He who strives on and lives to strive/ Can earn redemption still.”[1512]

Weimar Classicism

Goethe and the German poet Friedrich Schiller (1759 – 1805) were notable proponents of the *Sturm und Drang* movement early in their life, although they ended their period of association with it by initiating what would become Weimar Classicism, a cultural and literary movement based in Weimar that sought to establish a new humanism by synthesizing Romantic, classical and Enlightenment ideas. What was to become known as Weimar Classicism was established by Illuminati member Karl August, Duke of Saxe-Weimar-Eisenach, of the Albertine House of Wettin, and a close friend of Frederick William III, notably by bringing Goethe there.

Karl August, like his distant cousin Ernest II, Duke of Saxe-Gotha-Altenburg, as a great-great-grandsons of John VI, Prince of Anhalt-Zerbst, nephew of Christian of Anhalt, the chief advisor of Frederick V of the Palatinate, and architect of the political agenda behind the Rosicrucian movement. Christian’s brother was Augustus, Prince of Anhalt-Plötzkau, who headed Rosicrucian court that included the millenarian Paul Nagel, a collaborator of Baltazar Walther, whose trips to the Middle East inspired the legend of Christian Rosenkreutz and was the source of the Lurianic Kabbalah of Jacob Boehme. John VI’s sister was Dorothea of Anhalt-Zerbst, who married Augustus the Younger, Duke of Brunswick-Lüneburg, a member of the Fruitbearug Society along with his friend of Johann Valentin Andreae, the reputed author of the Rosicrucian manifestos, and of Rabbi Templo, who created the famous model of the Temple of Jerusalem, and whose design of the cherubim became the basis for the coat of arms of the Grand Lodge of Antients.. Karl August’s only surviving daughter, Caroline Louise, married Frederick Ludwig, Hereditary Grand Duke of Mecklenburg-Schwerin, and was the

mother of Helene, wife of Ferdinand Philippe, Duke of Orléans, grandson of Illuminatus Philippe Égalité.

Also of the House of Wettin, but from the Ernestine branch, was John Frederick I of Saxony, who planned what would become the University of Jena. It was John Frederick I who along with Philip I, Landgrave of Hesse, was one of the main supporters of Martin Luther, and who commissioned his rose seal. The plan was established by his three sons in 1548 as the *Höhere Landesschule* at Jena. It was awarded it the status of university in 1557 Emperor Ferdinand I, a knight of the Order of the Golden Fleece.[1513]

The conversations and various common undertakings throughout the 1790s with Hegel, Herder, Schiller, Johann Gottlieb Fichte, Alexander von Humboldt, Wilhelm von Humboldt, and August and Friedrich von Schlegel have, in later years, been collectively termed Weimar Classicism, a German literary and cultural movement, whose practitioners established a new humanism, from the synthesis of ideas from Romanticism, Classicism, and the Age of Enlightenment. Weimar Classicism lasted thirty-three years, from 1772 until 1805, and then was concentrated upon Goethe and Schiller during the period 1788–1805. Although there is no record of his membership in the order of the Illuminati, Schiller regularly socialized with Bode and Herder.

The Schlegel brothers were leaders of the first phase of Romanticism in German literature, from about 1798 to 1804, was represented by the work of a group centered in Jena, which around 1790 became the largest and most famous among the German states. With Johann Fichte (1762 – 1814), Friedrich Schelling (1775 – 1854), Novalis (1772 – 1801) and Schlegel—who were all active Masons—on the teaching staff, the University of Jena became the center of the emergence of German idealism and early Romanticism. [1514] Fichte was accused of being a member of the Illuminati, and while the claim cannot be substantiated, a good many of his friends were indeed members of the order, and he was also active as a Mason in the 1790s.[1515] Fichte became a Mason in Zurich in 1793 and wrote two lectures on the “philosophy of Masonry.”[1516]

The first mention of Jacob Boehme in the Jena circle was in a letter by Friedrich Schlegel to Novalis where he discusses the project

of creating a new religion and mentions some of its forerunners: “Tieck studies Jacob Boehme with great love.”[1517] In 1798, Ludwig Tieck (1773 – 1853) married and in the following year settled in Jena, which around 1790 became the largest and most famous among the German states, where he became the leader of the early Romantic school, also known as Jena Romanticism. With Fichte, Schelling, Novalis and Friedrich von Schlegel—who were all active Masons—on the teaching staff, the University of Jenna became the center of the emergence of German idealism and early Romanticism. [1518] In 1798, Tieck married and in the following year settled in Jena, where he became the leader of the early Romantic school, also known as Jena Romanticism.

The founding publication of German Romanticism was the *Athenaeum*, a literary magazine established in 1798 by the Schlegel brothers, featuring the work of Moses Mendelssohn’s daughter Dorethea Schlegel, and August Schlegel’s wife Caroline Schelling, among others. Caroline was the daughter of Johann David Michaelis (1717 – 1791), a famous scholar of Hebrew from the University of Göttingen. Caroline and August Schlegel married in 1796 and she moved to Jena, where he had received a professorship. Their house became a meeting place for the young literary and intellectual elite later associated with German Romanticism. His brother Friedrich Schlegel and Friedrich's wife Dorothea Veit moved in. They were at the center of Jena Romanticism. Schelling was involved in the literary projects of her husband and his brother Friedrich. In 1803, Caroline divorced Schlegel and married the young Schelling.

Moses Mendelssohn’s children included the composers Fanny and Felix Mendelssohn, who converted to Christianity, and became one of the principal composers of the first phase of Romanticism, along with Berlioz, Chopin and Liszt. Moses’s son Joseph was the founder of the Mendelssohn banking house, and a friend and benefactor of Alexander von Humboldt. His daughter Dorothea married German Romantic painter Philipp Veit, and subsequently left him to marry Friedrich von Schlegel. Dorothea was the common link to a cultural scene that also included her brother Felix, Lessing, Germaine de Staël, Ludwig Tieck, Novalis, and other leading lights of the Romantic era.

The use of the word Romanticism was invented by Schlegel, but spread more widely across France through its persistent use by Madame Germaine de Staël (1766 – 1817).[1519] A Franco-Swiss woman of letters and political theorist from Geneva, de Staël witnessed first-hand the French Revolution and the Napoleonic era up to the French Restoration, following the first fall of Napoleon in 1814 and his final defeat in the Hundred Days in 1815. She was present at the Estates General of 1789 and at the 1789 Declaration of the Rights of Man and of the Citizen. Madame de Staël held a salon in the Swedish embassy in Paris, where she gave "coalition dinners," which were frequented by Thomas Jefferson and Marquis de Condorcet. In 1796, she published *Sur l'influence des passions* ("On the Influence of the Passions"), in which she praised suicide, a book that attracted the attention of Schiller and Goethe.[1520] When Napoleon was elected first consul for life in 1802, de Staël compared him to Machiavelli.[1521] Napoleon is to have said, "I have four enemies: Prussia, Russia, England and Madame de Staël."[1522] In 1803, Napoleon finally decided to exile de Staël without trial.

Madame de Staël's intellectual collaboration with Benjamin Constant (1767 – 1830) between 1795 and 1811 made them one of the most celebrated intellectual couples of their time. Constant was a Swiss-French political activist and writer on political theory and religion. His mentor was Jakob Mauvillon (1743 – 1794), a member of the Illuminati and a close friend of the Comte de Mirabeau. Disappointed in French Rationalism, de Staël became interested in German Romanticism. In Weimar, she and Constant met Schiller and Goethe, and in Berlin they met the brothers August and Friedrich von Schlegel. A the Coppet Castle in Switzerland, de Staël became the center of the Coppet group, which had a considerable influence on the development of nineteenth century liberalism and romanticism. Around the core group which consisted of the hosts at Coppet Castle, the family of Jacques Necker and his daughter, Germaine de Staël and her longtime lover, Benjamin Constant (1767 – 1830), with her cousin by marriage, Albertine Necker de Saussure, Wilhelm von Humboldt, Jean de Sismondi, Charles Victor de Bonstetten, Prosper de Barante, Mathieu de Montmorency and August Wilhelm Schlegel, there was a stream of international visitors

of influence. Stendhal referred to the Coppet guests as “the Estates General of European opinion.”[1523]

Another leading protégée of Hamann was Illuminati member Friedrich Heinrich Jacobi, who was involved in the patheism dispute against Lessing and Moses Mendelssohn.[1524] Jacobi was converted to Hamann’s anti-Enlightenment philosophy, and became his most energetic advocate.[1525] It was Jacobi who transmitted Hamann’s thought to the Romantics.[1526] Hamann was, moreover, a mentor to Herder and an admired influence on Goethe, Jacobi, Hegel, Kierkegaard, Lessing, and Mendelssohn. Friedrich Wilhelm Joseph Schelling (1775–1854) also admired Hamann. Like his mentor Fichte, Schelling was also associated with the Illuminati, and was interested in Boehme, Swedenborg and Mesmer.[1527]

Jacobi continued to engage in further philosophical arguments with Goethe, Herder, Fichte and Schelling. The effective result of the controversy was that Jacobi inadvertently contributed to a revival of Spinozism and pantheism. Frederick C. Beiser writes that “Spinoza’s reputation changed from a devil into a saint.” Those who became disciples of Spinoza included “Goethe, Novalis, Hölderlin, Herder, Schlegel, Hegel, Schleiermacher and Schelling.”[1528] Novalis called Spinoza the “God-intoxicated man.” According to Glenn Alexander Magee, “the significance of the *Pantheismusstreit* [pantheism dispute] of the late eighteenth century cannot be overstated. Thanks to Jacobi’s revelations, pantheism became, as Heinrich Heine would put it in the next century, ‘the unofficial religion of Germany.’”[1529]

Volk

The second phase of Romanticism, comprising the period from about 1805 to the 1830s, was marked by cultural nationalism and a new attention to national origins, as attested by a deepening interest in the culture of the German *volk* (“folk”), which was tied to the emergence of theories of the Aryan race. The term *Aryan* was borrowed a little earlier by Anquetil du Peyron from Herodotus to designate the Persians and Medes, from the Persian word “Arian,” from which is derived the word “Iranian.” The term gained

widespread usage due to Friedrich Schlegel, justified by connecting the root *Ari* with the German word *Ehre*, or “honour.”

The Romantics considered that the racial superiority of the German people, or *Volk*, was embedded in its language, culture and its folklore. It was not until the concept of nationalism itself was developed by Herder in 1772 in his “Treatise on the Origin of Language,” stressing the role of a common language, that German nationalism began.[1530] Herder conceived of Nature and history as a process of evolving organic development, endowed with meaning (*Bedeutung*), and reaching its fulfilment in the spiritual world of man. “Man is part and continuation of nature at the same time — man, blood, and soil. Man’s thoughts and emotions are a manifestation of sorts of the vital force, which operates in nature throughout its chain of being, from inanimate substances up to abstract thought.”[1531] However, it is not the individual who is evolving, but humanity, as part of the race, the tribe, and the nation. Every nation shapes its own ideals on the basis of its unique characteristics, and from its language evolve different forms of speech through which individuals, who make up the nation, express their unique spiritual-cultural aspirations.[1532] Herder referenced the ancient history of the Jews as an early example of this process.[1533]

Fichte, in particular, considered the founding father of German nationalism, brought German nationalism forward as a response to the French occupation of German territories in his *Addresses to the German Nation* (1808), evoking a sense of German distinctiveness in language, tradition, and literature that composed a common identity.[1534]

> Only when each people, left to itself, develops and forms itself in accordance with its own peculiar quality, and only when in every people each individual develops himself in accordance with that common quality, as well as in accordance with his own peculiar quality-then, and then only, does the manifestation of divinity appear in its true mirror as it ought to be; and only a man who either entirely lacks the notion of the rule of law and divine order, or else is an obdurate enemy thereto, could take upon

himself to want to interfere with that law, which is the highest law in the spiritual world![1535]

Of the most influential promoters of this new nationalism was Jacob Grimm. Inspired by the writings of Herder, Jacob and his brother Wilhelm Grimm compiled the famous *Grimm's Fairy Tales*, a collection of folktales thought to represent the occult lore of the German people, and which included *Cinderella*, *Snow White*, *Sleeping Beauty*, and *Hansel and Gretel*. In the *History of the German Language*, Jacob Grimm claimed that:

> All the people of Europe and, to begin with, those which were originally related and which gained supremacy at the cost of many wanderings and dangers, emigrated from Asia in the remote past. They were propelled from East to West by an irresistible instinct (*unhemmbarer Trieb*), the real cause of which is unknown to us. The vocation and courage of those peoples, which were originally related and destined to rise to such heights, is shown by the fact that European history was almost entirely made by them.[1536]

Such ideas finally caught on in the rest of Europe. In his *History of Rome*, Jules Michelet, a French nationalist historian, who was interested in the occult and wrote the classic *Satanism and Magic*, stated: "follow the migrations of mankind from East to West along the Sun's course and along the track of the world's magnetic currents; observe its long voyage from Asia to Europe, from India to France… At its starting point, in India, the birthplace of races and of religions, *the womb of the world*…"[1537] The chief propagandist of the Aryan myth in France was Ernest Renan, philosopher, historian, scholar of religion, leader of the school of critical philosophy in France, and Freemason, who began training for the priesthood, but eventually left the Catholic church after reading Goethe's *Faust*. According to Renan:

> We salute those sacred summits, where the great races, which carried the future of humanity in their hearts,

> contemplated infinity for the first time and introduced two categories which changed the face of the world, morality and reason. When the Aryan race, after thousands of years of striving, shall have become masters of the planet which they inhabit, their first duty will be to explore that mysterious region… No place in the world has had a comparable role to that of the nameless mountain or valley where mankind first attained self-consciousness. Let us be proud… of the old patriarchs who, at the foot of *Imaus* [Himalayan mountain], laid the foundations of what we are and of what we shall become."[1538]

Though England was not fond of the notion of a shared heritage with its colonial subjects in India, the Aryan myth was finally popularized largely through the efforts of German Orientalist and language scholar Max Mueller, who was one of the most renowned scholars of the nineteenth century. Originally a student of Sanskrit, Mueller eventually began studying the Zoroastrian *Avesta*, which led him to the study of comparative religion, and to the editing of the most ancient of Hindu sacred hymns, the *Rigveda*. His principal achievement though, was the editing of *The Sacred Books of the East*, translations of major Oriental scriptures. He was appointed deputy professor of modern languages at Oxford in 1850, and professor of comparative philology in 1868. He wrote:

> The Aryan nations, who pursued a northwesterly direction, stand before us in history as the principal nations of northwestern Asia and Europe. They have been the prominent actors in the great drama of history, and have carried to their fullest growth all the elements of active life with which our nature is endowed. They have perfected society and morals; and we learn from their literature and works of art the elements of science, the laws of art, and the principles of philosophy. In continual struggle with each other and with Semitic and Turanian races, these Aryan nations have become the rulers of history, and it seems to be their mission to link all parts of the world together by the chains of civilization, commerce and religion.[1539]

Hegel

It was due to Georg Wilhelm Friedrich Hegel (1770 – 1831), a colleague of Friedrich Schlegel at the University of Jena, that Greece's debt to the Ancient Near East was minimized, favoring its society as a "miracle," and as the so-called "cradle" of Western Civilization. As demonstrated by Glenn Alexander Magee in *Hegel and the Hermetic Tradition*, Hegel's philosophy was derived from the Luria's Kabbalah—mediated through the thought of Jacob Boehme—positing that history was the unfolding and progression of "Spirit" (*Geist*). According to Hegel:

> World history is the record of the spirit's efforts to attain knowledge of what it is in itself. The Orientals do not know that the spirit or man as such are free in themselves. And because they do not know that, they are not themselves free. They only know that One is free… The consciousness of freedom first awoke among the Greeks, and they were accordingly free; but, like the Romans, they only knew that Some, and not all men as such, are free… The Germanic nations, with the rise of Christianity, were the first to realize that All men are by nature free, and that freedom of spirit is his very essence.[1540]

Hegel was introduced to the ideas of Boehme through his reading of Illuminati member Franz von Baader, a devoted student of Meister Eckhart. Baader also influenced Franz Joseph Molitor, a member of the Asiatic Brethren and Grand Master of the Frankfurt Judenlodge. Hegel was also influenced by Friedrich Christoph Oetinger (1702 – 1782), a follower of Boehme, who was in contact with Kabbalists who introduced him to Knorr von Rosenroth's *Cabala Denudata* and the Kabbalah of Isaac Luria. This knowledge helped him attempt a synthesis of Boehme and Kabbalah.[1541] In 1730, Oetinger visited the Moravian Brethren and their founder Count Zinzendorf, and remaining there some months as teacher of Hebrew and Greek.[1542] Oetinger was also in contact with Hermann Fictuld, one of the leaders of the Golden and Rosy Cross.[1543] Oetinger also

translated a part of Swedenborg's philosophy of heaven and earth, and added notes of his own.

As pointed out by Ernst Benz in *Mystical Sources of German Romantic Philosophy*, the chief conduit of the ideas of Boehme to Hegel and the other German Idealists of the time was Saint-Martin. Hegel is regarded as the leading exponent of German Idealism, after Jacob Boehme, who heavily influenced him. Hegel studied Plato, Meister Eckhart, Grotius, Hobbes, Hume, Leibniz, Locke, Machiavelli, Montesquieu, Spinoza, Kant, Fichte, Schiller, Herder and Voltaire. Hegel said, "The fact is that Spinoza is made a testing-point in modern philosophy, so that it may really be said: You are either a Spinozist or not a philosopher at all."[1544] While it is not proven that Hegel was a member of the Illuminati, as demonstrated by Glenn Alexander Magee in *Hegel and the Hermetic Tradition*, Hegel did often refer cryptically to Illuminati and Masonic symbols. He was an avid reader of the quasi-Masonic journal Minerva, which disseminated the thought of the radical Jacobins. Hegel famously wrote, referring to the Illuminati symbol, that "The owl of Minerva takes its flight only when the shades of night are gathering."[1545]

In Berne, Switzerland, Hegel became part of a family circle, which according to H.S. Harris, "like all of Hegel's subsequent connections in Frankfurt—as far as these can be traced—has strong overtones of Freemasonry."[1546] John Burbidge noted that "Whenever the young tutor arrived in a strange town he soon established contact with people known to be active in the most progressive stands of the Masonic order."[1547] According to Gerald Hanratty, "During his youth Hegel eagerly assimilated Masonic ideas and aspirations which were propagated in Germany by supporters of the French revolution. Throughout his life in interested himself in the Masonic movement so that its ideas and aspirations were important elements of the matrix from which Hegel's Gnostic system emerged."[1548]

Ernst Benz wrote that, "In a certain sense one can refer to the philosophy of German Idealism as a Böhme-Renaissance, when Böhme was discovered at the same time by Schelling, Hegel, Franz von Baader, Tick, Novalis and many others."[1549] There are references throughout Hegel's writings to many of the leading figures

of the Hermetic tradition, including Meister Eckhart, Giordano Bruno, Paracelsus, and Boehme. In *Lectures on the History of Philosophy*, Hegel couples Boehme and Francis Bacon as the twin representatives of "Modern Philosophy in its First Statement."[1550] Hegel said of Boehme, "through him… philosophy first appeared in Germany."[1551]

In a letter to Schelling, Hegel writes: "Reason and Freedom remain our watchword, and our rallying point the Invisible Church," a term used by German mystics and Freemasons.[1552] Harris notes: "It seems to be virtually certain that for Hegel, at any rate, the 'invisible Church' originally referred to the cosmopolitan idea of Freemasonry as envisaged by Lessing in Ernst und Falk."[1553] Lessing's *Nathan the Wise* was a great influence on him.[1554] Lessing's play emphasizes the Masonic theme of a unity of the world's religions, and therefore of an "invisible church."[1555] In another letter to Schelling, Hegel refers to Fichte's conception of God as Absolute Ego as part of "esoteric philosophy," and according to Magee, there is a very strong similarity between Fichte's ideas of a dialectic of Absolute Ego and a dialectic in Boehme's doctrine.[1556]

17. The Carbonari

Palladian Rite

It was Mayer Amschel Rothschild, the dynasty's founder, who famously said, "Give me control of a Nation's money and I care not who makes the laws." Mayer Rothschild expanded his financial empire by installing each of his sons in other European cities, Nathan Mayer Rothschild (1777 – 1836) in London, Amschel Mayer Rothschild (1773 – 1855) in Frankfurt, Salomon Mayer Rothschild (1774 – 1855) in Vienna, Carl Mayer Rothschild (1788 – 1855) in Naples and James Mayer Rothschild (1792 – 1868). In 1816, four of the brothers were each granted the title of Baron by Austria's Francis von Habsburg, the last Holy Roman Emperor. Mayer Amschel Rothschild sent Nathan, who showed exceptional ability in finance, at the age of twenty-one, with plans of securing control of the Bank of England. The Bank of England, a private corporation, established in 1694, is centered in the City of London. The square-mile-large City is a sovereign state, located in the heart of greater London. Regarded as the "Vatican of the financial world," the City is not subject to British law, but is said to be run by the "Crown." Nathan set up his London business, N. M. Rothschild and Sons, which also had branches with his brothers in Paris, Vienna, Berlin and Naples. In the nineteenth century a legend began to circulate which accused Nathan of having used his prior knowledge of Napoleon's defeat at the Battle of Waterloo in 1815 to speculate on the Stock Exchange and amass a vast fortune.

The subsequent Congress of Vienna of 1814–1815, which remade Europe after the downfall of French Emperor Napoleon I, and subsequent Concert of Europe system, several major empires took control of European politics. Among these were the Russian Empire, the restored French monarchy, the German Confederation, under the dominance of Prussia, the Austrian Empire, and the Ottoman Empire. After the Holy Roman Empire's defeat and dissolution during the Napoleonic Wars in 1806 the beginnings of an

unprecedented wave of German nationalism swept through Germany during the first half of the nineteenth century. German nationalists tried but failed to establish Germany as a nation-state, instead the German Confederation of about 37 independent German-speaking states was created that was a loose collection of independent German states that lacked strong federal institutions. Thirty-third degree Mason Otto von Bismarck (1815 – 1898), and knight of the Austrian branch of the Order of the Golden Fleece, became one of the most prominent leaders of the nineteenth century. Appointed to represent Prussia in Frankfurt, Bismarck had slowly become convinced that a Prussian-led unified German nation was an important goal.

Bismarck, along with Giuseppe Mazzini (1807 – 1872)—who was reputed to have been Weishaupt's successor as head of the Illuminati[1557]—and Albert Pike, all thirty third degree Scottish Rite Masons, completed an agreement to create a supreme universal rite of Masonry that would arch over all the other rites.[1558] Civil War General Albert Pike was Sovereign Commander Grand Master of the Supreme Council of Scottish Rite Freemasonry in Charleston, South Carolina, and the reputed founder of the notorious Ku Klux Klan (KKK).[1559] Albert Pike, in honor of the Templar idol Baphomet, named the order the New and Reformed Palladian Rite or New and Reformed Palladium. The Palladian Rite, it was the pinnacle of Masonic power, an international alliance to bring in the Grand Lodges, the Grand Orient, the ninety-seven degrees of Memphis and Misraim of Cagliostro, also known as the Ancient and Primitive Rite, and the Scottish Rite, or the Ancient and Accepted Rite.

Mazzini worked closely with Lord Palmerston (1784 – 1865), a knight of the Order of the Garter, and the Grand Patriarch of Freemasonry. Palmerston was twice Prime Minister, holding office continuously from 1807 until his death in 1865, and dominated British foreign policy during the period 1830 to 1865, when Britain was at the height of its imperial power. According to nineteenth-century German anti-Masonic historian Eduard Emil Eckert, who wrote in Palmerston's time:

> Masonry being a universal association is governed by one only
> chief called a Patriarch. The title of Grand Master of the Order is not the exclusive privilege of a family or of a nation. Scotland, England, France, and Germany have in their time had the honour to give the order its
> supreme chief. It appears that Lord Palmerston is clothed to-day with the dignity of Patriarch.
>
> At the side of the Patriarch are found two committees, the one legislative and the other executive. These committees, composed of delegates of the Grand Orients (mother national lodges), alone know the Patriarch, and are alone in relation with him.[1560]

The secret leaders of Freemasonry, headed by Palmerston, reportedly devised a plan for German unity under a Prussian monarchy and for Italy under the House of Savoy—a family of Jacobite heritage, descended from Charles Emmanuel I, whose birth was prophesied by Nostradamus, with links with the House of Habsburg and the Order of the Golden Fleece, and who claimed the hereditary title of Kings of Jerusalem.[1561] Mazzini was a leader of the *Risorgimento* ("Resurgence"), a political and social movement that consolidated different states of the Italian peninsula into the single state of the Kingdom of Italy. The process began with the revolutions of 1848, inspired by previous rebellions in the 1820s and 1830s that contested the outcome of the Congress of Vienna, and was completed when Rome became the capital of the Kingdom of Italy, under Victor Emmanuel II of Italy, Duke of Savoy (1820 – 1878).

Charles Emmanuel I married Catherina Micaela of Spain, the sister of Philip III of Spain, Grand Master of the Order of the Golden Fleece. From Charles Emmanuel I and Catherine's son was Thomas Francis of Savoy, Prince of Carignano (1596 – 1656), from whom descend the junior branch of Savoy-Carignano. The House of Savoy were closely linked to the Jacobite cause through the marriage of Charles Emmanuel I's great-great-granddaughter Mary of Modena to James II of England, whose James Francis Edward Stuart, known as

“The Old Pretender,” was the father of the Jabobite pretenders, Charles Edward Stuart, Bonnie Prince Charlie, “the Young Pretender” and his brother Henry Benedict Stuart, Cardinal Duke of York. The family of their mother, Maria Clementina Sobieska, was related to Jacob Frank.[1562]

Through gradual expansion, the House of Savoy grew in power from ruling a small county in the Alps north-west of Italy, to absolute rule of the kingdom of Sicily in 1713. In 1720, they were forced to exchange Sicily for Sardinia as a result of the War of the Quadruple Alliance. Through advantageous alliances during the War of the Polish Succession and War of the Austrian Succession, Victor Amadeus II’s son Charles Emmanuel III (1701 – 1773) gained new lands at the expense of the Austrian-controlled Duchy of Milan. In 1792, Piedmont-Sardinia joined the First Coalition against the French First Republic, but was beaten in 1796 by Napoleon and forced to conclude the disadvantageous Treaty of Paris, giving the French army free passage through Piedmont. In 1798, French General Joubert occupied Turin and forced Charles Emmanuel IV (1751 – 1819), grandson of Charles Emmanuel III, to abdicate and leave for the island of Sardinia. The provisionary government voted to unite Piedmont with France. Eventually, in 1814 the kingdom was restored and enlarged with the addition of the former Republic of Genoa by the Congress of Vienna, which added the region of Savoy to its borders.

Charles Emmanuel IV was the son of Victor Amadeus III (1726 – 1796) and Maria Antonia Ferdinanda, youngest daughter of Philip V of Spain and Elisabeth Farnese. Victor Amadeus III’s full titles were:

> Victor Amadeus III, by the Grace of God, King of Sardinia, Cyprus, Jerusalem, Armenia, Duke of Savoy, Montferrat, Chablais, Aosta and Genevois, Prince of Piedmont and Oneglia, Marquis (of the Holy Roman Empire) in Italy, of Saluzzo, Susa, Ivrea, Ceva, Maro, Oristano, Sezana, Count of Maurienne, Nice, Tende, Asti, Alessandria, Goceano, Baron of Vaud and Faucigny, Lord of Vercelli, Pinerolo, Tarentaise, Lumellino, Val di

Sesia, Prince and perpetual Vicar of the Holy Roman Empire in Italy.

Charles Emmanuel IV abdicated in favor of his brother Victor Emmanuel I (1802 – 1821). After Napoleon, the Kingdom of Sardinia was ruled by conservative monarchs: Victor Emmanuel I, his brother Charles Felix (1821 – 1831), and his distant cousin Charles Albert (1831 – 1849), a descendant of the junior branch of Savoy-Carignano. As a descendant of Henrietta of England, the daughter of Charles I of England, Victor Emmanuel I carried the Jacobite claim to the thrones of England and Scotland. His brothers, Charles Felix and Charles Emmanuel IV of Sardinia, were both knights of the Spanish branch of the Order of the Golden Fleece. Charles Emmanuel IV was a frequent guest of the brother of the Young Pretender, Henry Benedict Stuart, Cardinal Duke of York, a great supporter of the Frankists.[1563] Count Cagliostro also claimed to maintain a confidential relationship with York.[1564]

Victor Emmanuel I married Archduchess Maria Teresa of Austria-Este, granddaughter of Francis I, Holy Roman Emperor, Grand Master of the Order of the Golden Fleece, and Empress Maria Theresa, who supported Jacob Frank's mission. The father of Victor's wife's Maria Beatrice was Ferdinand, Duke of Modena (1754 – 1806), the brother of Emperor Joseph II, Grand Master of the Order of the Golden Fleece, who was reputed to have had an affair with Jacob Frank's daughter Eva. Beatrice was the only surviving child of Duke Ercole III (1727 – 1803), the last Este Duke of Modena, and knight of the Order of the Golden Fleece. There have been claims that the House of Este belong to a Davidic lineage.[1565] Modena was one of three important centers of Sabbatean activity outside of Poland and Turkey.

Ercole III was the son of Duke Francesco III d'Este (1698 – 1780), Duke of Modena and Charlotte Aglaé d'Orléans, daughter of Philippe II d'Orléans, a friend of Chevalier Michael Ramsay, and Françoise Marie de Bourbon, the daughter of Madame de Montespan, who was accused of performing the Black Mass. Ercole III's brother, Francesco I d'Este, Duke of Modena (1610 – 1658), also a knight of the Order of the Golden Fleece, married Maria

Caterina Farnese and their son, Alfonso IV d'Este, Duke of Modena married Laura Martinozzi, and were the parents of Mary of Modena. In 1763, Ercole III signed a treaty with the Empress Maria Theresa engaging the nine-year-old Ferdinand to his only daughter Maria Beatrice, thus making Ferdinand his heir. Maria Theresa's brother Maximilian Joseph (1782 – 1863), was Grand Master of the Teutonic Knights. Her sister Maria Ludovika married her first cousin Francis II, Emperor of Austria, Grand Master of the Order of the Golden Fleece, and the son of successor of Leopold II. But after the death of Victor Immanuel I, the Stuart claim passed from the House of Savoy to the House of Hapsburg-Lorraine branch of Modena (1840-1919), and finally to the House of Bavaria (1919-present).

Despite his close ties with France, Joseph de Maistre was also a subject of Victor Emmanuel I, whom he served as member of the Savoy Senate, spending fifteen years in St. Petersburg as an envoy of the exiled Savoy court. In 1792, de Maistre fled Chambéry when it was taken by a French revolutionary army, deciding that he could not support the French-controlled regime, de Maistre departed for Lausanne, Switzerland, where he discussed politics and theology at the salon of Madame de Staël, a friend of Dorothea Mendelssohn, daughter of Moses Mendelssohn.[1566] In 1802, he was sent to Saint Petersburg in Russia as ambassador to Tsar Alexander I, a knight of the Spanish branch of the Order of the Golden Fleece.[1567] De Maistre's observations on Russian life, contained in his diplomatic memoirs and in his personal correspondence, were among Leo Tolstoy's sources for his novel *War and Peace*.[1568]

Philadelphians

"The French Revolution," wrote Babeuf in the *Manifesto of the Equals*, "was nothing but a precursor of another revolution, one that will be bigger, more solemn, and which will be the last." Although the words "anarchist" and "communist" did not exist at the time of Babeuf's Conspiracy of Equals, they have both been used to describe its ideas by later scholars. The English word "communism" was coined by Victorian Socialist thinker Goodwyn Barmby (1820 – 1881) in a conversation with those he described as the "disciples of

Babeuf."[1569] Karl Marx (1818 – 1883) and Friedrich Engels (1820 – 1895) recognized in the Conspiracy of Equals "the first appearance of a truly active Communist party."[1570] The man who provided link between the revolutionary ideas of Babeuf and the communists of the eighteenth century was his friend and Illuminatus, Philippe Buoarroti (1761 – 1837). According to Buoarroti's biographer Elizabeth L. Eisenstein, "From the codes of his secret societies, there is ample evidence that Buonarroti helped to shape the mentality which led Louis Blanc to link Weishaupt with Babeuf as a founder of the 'Social International Revolution.'"[1571] Indeed, Karl Marx (1818-1883) and Friedrich Engels (1820-1895), a half-century later in their first joint work *The Holy Family* (1844), were eager to concede their debt to Bonneville's enterprise:

> The revolutionary movement which began in 1789 in the Cercle Social, which in the middle of its course had as its chief representatives Leclerc and Roux, and which finally with Babeuf 's conspiracy was temporarily defeated, gave rise to the communist idea which Babeuf 's friend Buonarroti re-introduced in France after the Revolution of 1830. This idea, consistently developed, is the idea of the *new world order*.[1572]

Buonarroti was a leader of the Philadelphes, a cover for the Illuminati, which by some accounts had been established by Marquis de Chefdebien d'Armissan, who was also a member of the Weishaupt's order and the Knights of Malta.[1573] Buonarroti was a descendant of Michelangelo's brother. As a young boy, Buonarroti became a court page in Tuscany for the brother of Joseph II, Archduke Peter Leopold, in 1773, who in 1790 became Emperor Leopold II, Grand Master of the Order of the Golden Fleece. He attended the University of Pisa and studied law, where he was first introduced to his lifelong influence he shared with Weishaupt, Jean-Jacques Rousseau. Soon after his graduating, Buonarroti became a Freemason.[1574] Historian Carlo Francovich asserted that in 1786 Buonarroti also joined an Illuminati lodge in Florence.[1575] Buonarroti became editor of the revolutionary Corsica paper, *Giornale Patriottico di Corsica* (1790), operated by Illuminatus Baron de

Bassus, who referred to him by the Jewish alias of Abraham Levi Salomon.[1576] According to historian James H. Billington, its first issues specifically identified the French Revolution with the Illuminati, and praised all the social upheavals taking place in Europe.[1577]

By March of 1793, Buonarroti made his way to France, where he joined meetings of the Jacobin, and befriending Robespierre, "for whom he kept a great veneration all his life."[1578] In early 1794, during the Reign of Terror, Buonarroti joined Robespierre's younger brother, Augustine, Napoleon Bonaparte, and the French army on the Italian Riviera. He was assigned the task of governing the city of Oneglia where he instituted a Revolutionary Dictatorship. He established pedagogical institutions to indoctrinate the citizens into the socialist dogma of Gabriel Bonnot de Mably and Rousseau, organized festivals of the Supreme Being and Nature, and instituted a local Popular Society closely associated with the Jacobins.[1579]

Arrested on March 5, 1794, Buonarroti was sentenced to serve time at Du Plessis prison in Paris, where he had met and befriended François-Noël (Gracchus) Babeuf, a member of the revolutionary Social Circle established by Bode's disciple, Nicholas Bonneville.[1580] Buonarroti was one of seven members, along with Sylvain Maréchal and others, in Babeuf's Conspiracy of the Equals, a failed coup d'état of May 1796 inspired by Jacobin ideals. Babeuf, who was inspired by Rousseau, wanted to overthrow the Directory, the governing five-member committee in the French First Republic, and replace it with an egalitarian and proto-socialist republic. Babeuf and his comrades denounced the privileged class who benefited from the Revolution, and advocated a radical reform of society, including the abolition of private property and equality for all of France. Buonarroti was again arrested with Babeuf and the other conspirators in 1797, imprisoned in Cherbourg. The High Court at Vendome sentenced Babeuf to death and Buonarroti to deportation, and sent to the Island of Re before finally being permitted by Napoleon to move to Geneva in 1806. Buonarroti was freed after nine years, when he began to organize a multitude of revolutionary secret societies.

Soon after settling in Geneva, Buonarroti was initiated into the Grand Orient Lodge *Des Amis Sincères*, and is recorded as being its Venerable Master in 1811, under the alias Camille.[1581] The

Genevan *Amis Sincères* was constituted on June 17, 1796, with a patent directly from the Paris Grand Master of the Grand Orient, Illuminatus Roëttiers de Montaleau. As soon as Buonarroti became a member, he immediately formed an inner circle within the Lodge, a "secret group of Philadelphes," the same name assumed by the Illuminati in Paris.[1582] With the help of General Claude François de Malet (b. 1754) and Generals Victor Lahorie and Maximilian-Joseph Guidal, the Philadelphes attempted to assassinate Napoleon in 1808 and 1812. Shortly after, Buonarroti founded his most important secret society: the *Sublimes Maîtres Parfaits* ("Sublime Perfect Masters"), which represented a merging of the Philadelphes from France and Switzerland and its Italian branch, the Adelphes, formed around 1807, headed by Buonarroti's friend Luigi Angeloni (1758 – 1842).[1583] The society had a Masonic structure, with were three hierarchic grades culminating in a secret center known as the "Great Firmament." Instructions were handed down by a "mobile deacon" who were to be initiated in the mysteries of Rosicrucianism.[1584] "The aim was no longer exclusively to fight Napoleon in France and Italy and the establishment of a republican regime," explains Lehning. "It now became an international society of European revolutionaries with the purpose to republicanise Europe."[1585] The Genevan Grand Orient Lodge of the *Amis Sincères* was suppressed by the authorities in 1811.

In his own words, Buonarroti explained why Freemasonry provided a convenient front for his activities:

> The public character of its meetings, the almost infinite number of its initiates, and the ease with which they are admitted have removed from Masonry every trace of political inclination. And if an exception is made of some very few and almost unknown lodges in which the light is preserved in its purity, all the others are nothing more than entertainment centers or schools of superstition and slavery.[1586]

The revolutionaries spoke of Buonarroti as "an occult power whose shadowy tentacles extended… over Europe."[1587] Even the name of Buonarroti's organization evoked Weishaupt's original name

for his order, the *Perfettibilisti*. The Sublimes Maîtres Parfaits, in its structure, hierarchy, methods of initiation, catechism, and gradualist aims were all almost identical with the Illuminati.[1588] Buonarroti proposed a mutualist strategy intended to revolutionize society by stages, progressing from monarchy to liberalism, then to radicalism and finally to communism. A devoted disciple of Rousseau, Buonarroti made his way to France, where he attended Jacobin meetings and befriended Robespierre, for whom he kept a great admiration all his life.

Rites of Memphis and Misraim

The Philadelphes were eventually affiliated with the Rite of Memphis, a brand of Egyptian Freemasonry closely associated with the Rite of Misraim, which had its origins with Count Cagliostro and Rabbi Falk.[1589] Cagliostro, it is said, had been initiated into the rite by the Comte St. Germain.[1590] It is also known as the Rite of Misraim, named after *Mizraim*, the Hebrew name for Egypt. From as early as 1738, traces of the Rite of Misraim can be found, which include alchemical, occult and Egyptian references, with a structure of 90 degrees. Through his association with the Grand Master of the Order of the Knights of Malta, Manuel Pinto de Fonseca, Cagliostro founded the Rite of High Egyptian Masonry in 1784. Between 1767 and 1775 he received the *Arcana Arcanorum*, which are three very high hermetic degrees, from Sir Knight Luigi d'Aquino, the brother of the national Grand Master of Neapolitan Masonry. In 1788, he introduced them into the Rite of Misraïm and gave a patent to this Rite. The Rite was composed of 90 degrees, taken from Scottish Rite Freemasonry, Martinism and other Masonic traditions, and the last four degrees were named *Arcana Arcanorum*.

The Rite of Misraim developed quickly in Milan, Genoa and Naples, and three Jewish Masons, brothers Joseph, Michel and Marc Bédarride established it in France in 1814. The Bédarride brothers came from a Sephardic Jewish family from Provence; who had been familiar with Kabbalistic currents in Judaism there through the Dönmeh movement. Marc Bédarride (1776 – 1846) served as part of Napoleon's Army as an officer during the French campaign in

Egypt in 1798, when he became involved in Freemasonry. Marc was a scholar of Egyptology and an honorary member of the Bonapartist Lodge of the Philosophical Scottish Rite “Saint Napoleon” of Palazzo Cocchi-Serristori in Florence. In 1801, he organized a meeting in Pisa of the most important Masonic lodges of the Kingdom of Etruria, together with Jacob Bédarride, Mathieu de Lesseps (1771 – 1832), the Consul General of France in Florence and father of Ferdinand de Lesseps, and “Philalete Abraham.” Marc is remembered for having founded the Masonic *Rito Egizio di Misraim* in 1813 and, together with Jacob and Joseph, constituted the first Egyptian Rite of Paris in 1815, called *Arc en Ciel* (*Arcobaleno*), closely associated with the Italian and French circles of Filippo Buonarroti.

In France, according to the Masonic history of John Yarker, there had developed the Rites of Primitive Philadelphes and Philalethes, which were the offspring of those of Pasquales and Saint Martin, which were introduced to Egypt with Napoleon’s conquest in 1798. A Grand Lodge of Freemasonry, known as the Isis Lodge, was established at Cairo when Napoleon and his general Kleber were initiated at the hands of an “Egyptian Sage.”[1591] Mohammed Ali Pasha, then ruler over Egypt, is also said to have been a patron of Freemasonry until his death. Samuel Honis, a native Egyptian, was supposedly initiated at the Grand Lodge of Cairo, and afterwards brought the rite to France. In 1815, a lodge, the Disciples of Memphis, was founded by Hones, Marconis de Negre and others.[1592]

After that, Egyptian Freemasonry went underground. In 1830, some Italian Masons formed the Carbonari Lodge in Alexandria. The lodge’s political activities brought it under the suspicion of the government, but it nevertheless proved popular and a further Lodge Ménés, also working the Memphis Rite, was founded where Samuel Honis was an active member. Honis founded a number of French Lodges in Alexandria, Ismailia, Port Said, Suez and Cairo, including the Al Ahram in Alexandria in 1845.[1593]

In Paris in 1838, the Marconis’ son, Jacques-Etienne Marconis de Negre, established the Memphis Rite as a variation of the Rite of Misraïm, combining elements from Templarism with Egyptian and alchemical mythology. According to Marconis, borrowing from the

legends of the Golden and Rosy Cross, an Egyptian “priest” named Ormus was converted to Christianity by St. Mark, and Christianized the Egyptian mysteries. This is to be understood to refer to Hermeticism, which was mistakenly believed to represent an ancient Egyptian “wisdom.” This Gnostic tradition then supposedly survived in Egypt, where it was kept by the “Knights of Palestine.” They were also known as the “Brethren of the Rosy Cross of the Orient.”[1594]

In 1150, eighty-one of them arrived in Sweden, and presented themselves to the archbishop of Upsala, to whom they imparted their Masonic knowledge. After the death of Jacques de Molay, the Scottish Templars gathered under the standards of a new Order instituted by Robert Bruce, providing the origin of the Scottish Masonic Rite. The Scottish Templars were excommunicated by Larmenius in 1324, resulting in the separation of the Masons of Edinburgh from the Masons of Memphis. The Masons of Memphis remained faithful to the ancient traditions, while the others founded a new Rite, called Rite of Heredom de Kilwinning or of Scotland.[1595]

Carbonari

Historians such as Jacques Godechot and Georges Lefebvre have asserted that Buonarroti was “uncontestably the animator of most of the societies of Masonic or carbonarist inspiration from 1812 to 1830.”[1596] It has long been assumed that members of the Philadelphes and the Adelphes of Italy, or the *Sublimes Maîtres Parfaits*, had founded the secret society of the Carbonari, meaning “charcoal burners,” the revolutionary secret society formed in southern Italy early in the nineteenth, which took part in important events in the process of Italian unification, often referred to as the *Risorgimento*.[1597] “Of the numerous secret societies that honeycombed the Apennine Peninsula during the early part of the nineteenth century, explains John Raith, “none aroused a greater fear among individuals frightened of the French Revolution than the Carbonari.”[1598] Emperor Francis and other Austrian conservatives, including Metternich, organized a secret spy network in order to safeguard the Habsburg interests from their subversion. In 1821,

Pope Pius VII condemned the Carbonari as Masonic secret society, excommunicating its members.[1599]

Although it is not clear where they were actually established, the Carbonari first came to prominence in the Kingdom of Naples during the Napoleonic wars. Some historians have proposed that the Carbonari were founded in Scotland or England by Scottish rite. Most historians, however, have connected the Carbonari with either the Freemasons or the Illuminati.[1600] The membership of the Carbonari overlapped with that of Freemasonry, who were united in their opposition to the Roman Catholic domination of Italy. Inspired by the principles of the French Revolution, the main aim of the Carbonari, was the creation of a constitutional monarchy or a republic. Buonarroti had infiltrated the Italian Carbonari in Lombardy, Tuscany and Piedmont, around 1818, adding "a third grade so as to dovetail its hierarchy with that of the *Sublimes Maîtres Parfaits*," which revealed the plan to "destroy tyrants and to overthrow absolutist governments."[1601]

After 1815, dissatisfaction with the conservative governments imposed by the Holy Alliance led to a strengthening of the Carbonari among the middle classes in Italy. Their strength in the army led to a successful revolution in Naples in 1820. By this time, the lodges had spread to France, where the Marquis de Lafayette served as the leader of the "Charbonerie." The Carbonari are credited with gaining constitution in Spain and some states in Italy in 1820-21, and were involved in the struggle for Greek independence. However, the European powers united to overthrow the new constitutional governments. The Carbonari were also credited with inspiring the 1825 Decembrist plot in Russia. Outside Italy a similar movement called the *Charbonnerie* had taken root in France, which was divided into ventes. It participated in outbreaks in 1821, and Marquis de Lafayette served as Grand Master.

The Carbonari first arose during the resistance to the French occupation, notably under Joachim Murat (1767 – 1815), the Bonapartist King of Naples. The revolution of 1820 began in Naples against Ferdinand I of the Two Sicilies (1751 – 1825), who had been restored in 1816, following victory in the Napoleonic Wars. Ferdinand I agreed to grant a new constitution and the adoption of a parliament.

In 1821, the Kingdom of Sardinia conceded to a constitutional monarchy and liberal reforms as a result of Carbonari actions. Victor Emmanuel I abdicated the throne in favor of his brother Charles Felix. In 1821, Pope Pius VII issued the bull *Ecclesiam a Jesu Christo* which condemned the Carbonari as a Masonic secret society, excommunicating its members.

In 1821, the first Haute Vente (or *Alta Vendita*), the highest controlling body of the French *Charbonnerie* (Carbonari) was formed by Nicholas Joubert and Pierre Dugied. Of the five other members were Saint-Amand Bazard (1791 – 1832), co-founder of the revolutionary *Lodge Les Amis De La Vérité* in 1818, and Philippe-Joseph-Benjamin Buchez, first Venerable of *Les Amis De La Vérité*. According to Lehning, the Haute Vente was practically a reconstructed Comité directeur—the elusive and famous "secret leadership of the liberal opposition" in Paris since 1816.[1602] Bazard and Buchez were among the members of the *Comité directeur*, as were Buonarroti disciples Marc Renee Voyer d'Argenson (1771 – 1842) and Charles Teste (1782 – 1848), and it was clear that, to a certain extent, the association was being manipulated by Buonarroti's "Great Firmament."[1603]

In the late 1820s, the *Haute Vente* was reorganized by Buonarroti as the *Charbonnerie Réformée*, and then in 1832-33 as the *Charbonnerie Démocratique Universelle*. After the "three glorious days" of the July Revolution of 1830, which saw the overthrow of Charles X and the ascension of Louis-Philippe, the Duke of Orleans (1773 – 1850), son of the Illuminati-affiliated Philippe Égalité, Buonarroti returned to Paris, where he spent the remaining years of his life. He quickly went to work, conspiring and indoctrinating anew. In Paris, Giuseppe Mazzini briefly collaborated with Buonarroti, who was still considered the *de facto* head of the Carbonari.[1604] In 1827, Mazzini travelled to Tuscany, where he became a member of the Carbonari. Mazzini had been a member of the Buonarroti's semi-military society *Apofasimeni*, which was dependent on Buonarroti's secret society "Monde," the name under which the *Sublimes Maitres Parfaits* had been reorganized, probably in 1828.

Carlo Bianco, the head of the *Apofasimeni*, under the direction of Buonarroti, affiliated the society to Mazzini's Young Italy, through

which Mazzini aimed to attain the leadership of the underground revolutionary movement in Italy.[1605] In 1830, Mazzini turned away from both the Carboneri and Buonarroti and established his own organization, *Giovine Italia* ("Young Italy"), which was joined by members of the Carbonari as the society steadily lost its influence. Young Italy was involved in several failed military efforts in the early 1830s. In 1833–34 the first abortive Mazzinian uprisings took place in Piedmont and Genoa. The latter was organized by Giuseppe Garibaldi (1807 – 1882), who then fled to France. After an attempt to instigate insurrection in Savoy in 1834 without the blessing of Buonarroti, Mazzini and his followers were summarily excommunicated by a circular from Buonarroti's *Charbonnerie Démocratique Universelle*.[1606] In 1836, Mazzini left Switzerland and settled in London. Under Lord Palmerston's guidance, Mazzini had organized all his revolutionary sects: Young Italy, Young Poland, and Young Europe.[1607] He spent most of the next two decades in exile or hiding, expanding the organization into his series of national liberation guerrilla movements. Young Europe was the culmination of these groups, which led to him being called by Metternich, "the most dangerous man in Europe."

Utopian Socialism

Buonarroti's work became a bible for revolutionaries, inspiring such leftists as Blanqui and Karl Marx. Among the influence on Marx was French socialist thought, in particular the thought of Jean-Jacques Rousseau, Henri de Saint-Simon, Pierre-Joseph Proudhon and Charles Fourier. Saint-Amand Bazard became one of the leaders of the Saint-Simonians, followers of the ideas of Claude Henri de Rouvroy, comte de Saint-Simon (1760 – 1825), a Freemason who was inspired by de Maistre, and who formed the first influential socialist school in France.[1608] As noted by Julian Strube, in "Socialist Religion and the Emergence of Occultism," "Indeed, literally every French historiography of socialism that was published between the 1830s and the early 1850s depicted the July Monarchy socialists as the heirs of movements such as 'mysticism,' 'illuminism,' and 'theosophy.'"[1609] According to Carolina

Armenteros, de Maistre's writings influenced not only conservative political thinkers, but also the utopian socialists.[1610]

The majority of the Saint-Simonians consisted of students and alumni of the élite *Ecole polytéchnique*. The school was established in 1794 by the famous mathematician Gaspard Monge (1746 – 1818) and Lazare Carnot (1753 – 1823) during the French Revolution, and was a military academy under Napoleon in 1804. Monge was a staunch Freemason and a prominent member of the Masonic lodge *Neuf Soeurs*, and one of Napoleon's closest friends and advisors.[1611] Before Napoleon invaded Egypt and occupied Cairo at the end of the eighteenth century, he commissioned Monge to round up a group of leading scholars, called the lumieres or "lights" to accompany the expedition. Lazare Carnot who was also a Freemason,[1612] was known as the Organizer of Victory in the French Revolutionary Wars and Napoleonic Wars. Carnot also met and studied with Benjamin Franklin. In 1800, Napoleon appointed Carnot as Minister of War.

These developments in French Catholicism found their most famous expression in the so-called "Neo-Catholic" movement that emerged around the priest Félicité de Lamennais (1782 – 1854), who wanted to reconcile Catholicism with post-revolutionary society, by establishing a liberal, progressive, and social Catholicism. Likewise, Saint-Simon, in his *Lettres d'un habitant de Genève* (1803), had suggested the establishment of a scientific religion, a "Cult of Newton," where scientists were to take the place of priests. In 1825, the year of death, Saint-Simon published his famous *Nouveau christianisme*, which would become his most successful and arguably most influential writing, whose goal was a "rejuvenation" of Christianity, purging it from the teachings of the corrupted, "heretical" churches and their "superstitious and useless practices."[1613] The Saint-Simonians saw themselves as the heralds of a new Golden Age that would overcome the social fragmentation and realize a harmonious unity of religion, science, and philosophy. According to Saint-Amand Bazard:

> The Saint-Simonians were firm believers in the progress of mankind, according to the evolutionist scheme of Fetishism,

> Polytheism, Monotheism, and a final synthèse: […] following Saint-Simon, and in his name, we will proclaim that humanity has a religious future; that the religion of the future will be bigger, more powerful
>
> than those of the past; that it will be, like all those who have preceded it, the synthesis of all the conceptions of humanity, and of all its ways of being; that it will not only dominate the political order, but that the political order, in its entirety, will be a religious institution […][1614]

After the failure of the *église saint-simonienne*, the *école sociétaire* of the followers of Charles Fourier (1772 – 1837) became the most influential socialist school in France. Much like Saint-Simon, whom he notably accused of plagiarism, Fourier strove for the establishment of a new "universal science" reconciling science and religion, referring to himself as the successor of both Newton and Jesus Christ.[1615] In his *Nouvelles transactions sociales, religieuses et scientifiques* (1832), Just Muiron (1787 – 1881), one of Fourier's disciples, declared the identity of Fourier's ideas with the magnetical and physiological theories of Mesmer, Puységur, and Lavater, as well with the "theosophical" and "mystical" theories of *illuminés* like Fénelon, Madame de Guyon, Swedenborg, Saint-Martin, and Fabre d'Olivet, a leading French Martinist and astrologer who had been hired by Napoleon as one of his advisors.[1616]

Fabre d'Olivet exercised a profound influence on the famous occultist Eliphas Lévi (1810 – 1875), whose real name was Alphonse Louis Constant, a former deacon who had to abandon his clerical career shortly before his consecration, and who was one of the most radical French socialists of the 1840s.[1617] In 1832, Constant entered the seminary of Saint Sulpice to study to enter the Roman Catholic priesthood, but he fell in love and left in 1836 without being ordained. He spent the following years among his socialist and Romantic friends, including Henri-François-Alphonse Esquiros and so-called *petits romantiques* such as Gérard de Nerval and Théophile Gautier. During this time, he turned to radical socialism inspired by de Lamennais. In the course of the 1840s, Constant developed close ties to the Fourierist movement, publishing in

Fourierist publications and praising Fourierism as the "true Christianity." He also turned to the writings of the Catholic traditionalist Joseph de Maistre. He collaborated with Charles Fauvety in publishing a journal in 1846 titled *La vérité sur toutes choses*, Constant had been known for his blend of Romanticism, socialism, and what he called *communisme néo-catholique*.[1618]

After Constant had adopted his occult name of Eliphas Lévi, he would become one of the most important esoteric writers of all time.[1619] Lévi was initiated into the occult by Hoene-Wronski. In an obituary for him, Lévi wrote that Wronski had "placed, in this century of universal and absolute doubt, the hitherto unshakeable basis of a science at once human and divine. First and foremost, he had dared to define the essence of God and to find, in this definition itself, the law of absolute movement and of universal creation."[1620]

Communism

Between 1824 to 1830, Buonarroti was in Brussels where he wrote what would be his most lasting and influential legacy: *Conspiration pour l'Egalité dite de Babeuf, suivie du procès auquel elle donna lieu, et des pièces justificatives, etc.* ("Babeuf's Conspiracy of Equals, followed by the trial of which it gave rise, with supporting documents, etc."). According to Lehning, "By exposing the social implications of the Terror, and by a detailed account of the organisation and the methods and the aims of the conspiracy of 1796, the book became a textbook for the communist movement in the 1830's and fourties in France, and the fundamental source for its ideology. In fact, with the 'Conspiration' started the Jacobin trend in European."[1621] The work was read by Karl Marx and Friedrich Engels, who almost put into production a German edition, which was to be translated by Moses Hess.[1622] An important proponent of socialism was Moses Hess who collaborated with a number of radical philosophers associated with Marx and Engels, including P.J. Proudhon, Bruno Bauer, Etienne Cabet, Max Stiner, Ferdinand Lassalle and the Luciferian and anarchist Michael Bakunin.[1623] Bruno Bauer (1809 – 1882) is also known by his association with Max Stirner and Friedrich Nietzsche. In his well-known work, *The*

Ego and Its Own, Stirner expressed a racist view of world history in which the white individual acts as the apotheosis of all human evolution.[1624] Stirner and Bauer were both students of Hegel, and along with Engels and Marx were members a group of young philosophers whom historians have categorized as the Young Hegelians.

Hess was an enthusiastic supporter of Pierre-Joseph Proudhon (1809 – 1865) the first political philosopher to call himself an anarchist, marking the formal birth of anarchism in the mid-nineteenth century.[1625] Proudhon was also inspired by Saint-Simon.[1626] In 1829, Proudhon supervised the printing of Charles Fourier's *Le Nouveau Monde Industriel et Sociétaire*, and their discussions left a strong impression on him and influenced him throughout his life.[1627] Proudhon's best-known assertion is that "property is theft!," contained in his first major work, *What Is Property? Or, an Inquiry into the Principle of Right and Government* (1840). The book attracted the attention of Karl Marx, who started a correspondence with Proudhon. The two influenced each other and they met in Paris while Marx was exiled there.

In 1841, Hess met Karl Marx and taught him the philosophy of communism.[1628] Hess wrote to wrote to his skeptical friend Auerbach:

> He is the greatest, perhaps the only true philosopher actually now alive… Dr Marx—that is the name of my idol—is still a very young man (about twenty-four at the most), and will strike the final death blow at medieval religion and politics. He combines philosophical depth with a most biting wit: imagine Rousseau, Voltaire, Holbach, Lessing, Heine and Hegel - not thrown together anyhow, but fused into a single personality - and you will have Dr Marx.[1629]

Marx's philosophy of communism as well represented a further development of Lurianic Kabbalah through the influence of Hegel.[1630] Ultimately, Hegel and Marx' thought was an extension of Jewish apocalyptic literature and the *Book of Revelation*, through the medium of Joachim of Fiore.[1631] According to Norman Cohn, in *The*

Pursuit of the Millennium: Revolutionary Millenarians and Mystical Anarchists of the Middle Ages, referring to the influence of Joachim of Fiore:

> …it is unmistakably the Joachite phantasy of the three ages that reappeared in, for instance, the theories of historical evolution expounded by the German Idealist philosophers Lessing, Schelling, Fichte and to some extent Hegel; in Auguste Comte's idea of history as an ascent from the theological through the metaphysical up to the scientific phase; and again in the Marxian dialectic of the three stages of primitive communism, class society and a final communism which is to be the realm of freedom and in which the state will have withered away.[1632]

According to Rabbi Antelman in *To Eliminate the Opiate*, Marx too was of Sabbatean origin, his father Heinrich having been inducted into the sect.[1633] As Jewish historian Paul Johnson pointed out in his *History of the Jews*, Marx's theory of history resembles the Kabbalistic theories of the Messianic Age of Sabbatai Zevi's mentor, Nathan of Gaza.[1634] One of Marx's grandparents was Nanette Salomon Barent-Cohen, who belonged to a wealthy Amsterdam family. Her cousin had married Nathan Mayer Rothschild and bore Baron Lionel Nathan Rothschild. Karl Heinrich Marx was born in Trier, Kingdom of Prussia in 1818, an Ashkenazi Jew, to Hirschel Mordechai and Henriette Pressburg. Marx's Jewish name is Chaim Hirschel Mordechai. Marx descended from Talmudic rabbis. His paternal ancestors had provided rabbis to Trier since 1723, a post last held by his grandfather. During the Napoleonic War of the Sixth Coalition, Hirschel Mordechai became a Freemason in 1813, joining their *Loge L'Ètoile anséatique* ("The Hanseatic Star") in Osnabrück.[1635] After the war, he feigned conversion to Christianity, joining the Evangelical Church of Prussia. Karl Marx's aunt, married Lion Philips, becoming the grandmother of Anton and Gerard Philips who later founded the Philips Electronics company. Largely non-religious, Marx was a man of the Enlightenment, interested in the

ideas of the philosophers Immanuel Kant and Voltaire, joining the Young Hegelians and receiving his PhD from the University of Jena.

Revolutions of 1848

A great number of Frankists who had joined the Rite of Memphis participated in a spree of Marxist-inspired subversive movements, known as the Year of Revolutions of 1848.[1636] Most important were the upheavals in France, the Netherlands, Germany, Poland, Italy and the Austrian Empire, which were largely a consequence of the spread of the influence of the Carbonari.[1637] While accepting the importance of "communist" ideology in the revival of the thought of Babeuf, known as Babouvism, some historians contended that its most enduring legacy in the 1848 revolutions was the movement led by that other inveterate conspirator, Louis-Auguste Blanqui (1805 – 1881), a French socialist and political activist, notable for his revolutionary theory of Blanquism, also a member of the Carbonari and an associate of Buonarroti. According to James Billington, "[T]he revived Babeuvist idea of equality was linked with the proletarian class struggle by some of Buonarroti's followers—and by his successor as chief organizer, and symbol of revolutionary conspiracy—Auguste Blanqui."[1638]

Buonarroti and Auguste Blanqui influenced the early French labor and socialist movements.[1639] In May 1839, a Blanquist-inspired uprising took place in Paris, in which participated the League of the Just, forerunners of Karl Marx's Communist League. In 1847, Blanqui founded the Democratic Association for the Unification of All Countries (DAUAC) as a propaganda organization. Historians describe the DAUAC as a "masonic-carbonari association."[1640] It was co-founded by the Carbonari and the German League of the Outlaws, which in turn became the League of the Just and then the Communist League of Marx and Engels. Marx was its vice-president.[1641] In 1847, the Communist League asked Marx to write *The Communist Manifesto*, written jointly with Friedrich Engels, which was first published on February 21, 1848. In France, as the government of the National Constituent Assembly continued to resist them, the radicals began to protest against it. On May 15,

1848, Parisian workers invaded the Assembly and proclaimed a new Provisional Government. This attempted revolution was quickly suppressed by the National Guard. The leaders of this revolt, including Louis Auguste Blanqui, Armand Barbès, François Vincent Raspail and others, were arrested.

Later that year, Europe experienced a series of protests, rebellions and often violent upheavals that became known as the Revolutions of 1848. In discussing the fallout of 1848, Marx remarked, “In the signs that bewilder the middle class, the aristocracy and the poor profits of regression, we recognize our brave friend Robin Goodfellow, the old mole that can work the earth so fast, that worthy pioneer – the Revolution.”[1642] Marx then notes that, during the Middle Ages, there existed the *Vehmgericht*, to avenge the misdeeds of the ruling class. Noting the possible relationship of the Holy Vehm to the Templars, Marx added: “If a red cross was seen marked on a house, people knew that its owner was doomed by the ‘Vehm.’ All the houses of Europe are now marked with the mysterious red cross.”[1643]

In France in 1848, King Louis Philippe, the son of Philippe “Égalité,” was overthrown and Louis Blanc’s revolution established the French Second Republic, headed by Louis-Napoleon Bonaparte (1808 – 1873), the son of Napoleon’s brother Louis Napoleon Buonaparte, and a knight of the Order of the Garter. The revolution in France gave the impetus to similar ideas in other countries of Europe, which in turn spurred other revolutions. The revolution in France also inspired the German states to make a proposal for a unified German country with a national parliament. But the old order was restored because the provisional government couldn’t decide on a constitution for the new government.

With Italy then a hodge-podge of states, Mazzini led a revolt in 1848 against the “despotic” and “theocratic” regime of the Pope in central Italy. In March 1849, a constituent assembly abolished the temporal authority of the papacy and proclaimed the Roman Republic. However, France, under the leadership of Louis-Napoleon, quickly organized a military intervention, crushing Mazzini’s political experiment in Rome and reinstated the pope. On December 2, 1851, Louis-Napoleon staged a coup that marked the end of the Second

Republic and the beginning of the Second Empire, became the Emperor of the French, as Napoleon III. Although he presented himself as the people's defender against the oppressive National Assembly, he promised to put an end to the threat of revolutionary violence. Though in his youth Louis-Napoleon had been a member of the Carbonari, they condemned him to death, and almost succeeded in assassinating him in 1858. Mazzini sent groups of terrorists to France with the mission of assassinating Napoleon III, whom he regarded as the greatest opponent to Italian unification. Most of the terrorists came from English territory, with the assistance of their English counterparts. The most significant terrorist act was the attempt of Felice Orsini to assassinate Napoleon III with a grenade on January 14, 1858.

One of the most influential socialist projects of the time was the *Revue philosophique et religieuse* (1855 – 1857), led by the former prominent Saint-Simonians. The journal functioned as a platform for a French-German exchange, and whose primary personalities were Moses Hess and Hegel's publisher Karl Ludwig Michelet (1801 – 1893).[1644] In 1855, under his civil name of Constant, Levi published a series of articles in the *Revue* entitled "The Kabbalistic Origins of Christianity" and the Kabbalah as the "Source of all Dogmas," which was the first time that he expounded his "Kabbalistic" theories to a wider socialist readership. In fact, Levi's "Kabbalistic" articles were discussed in other contributions by Fourierist François Cantagrel (1810–1887) and Louis de Tourreil (1799–1863), and they received critical attention from Moses Hess and the Saint-Simonian Léon Brothier, who noted that the "Kabbalah of Monsieur Constant" was representative of the systems that wanted to deduce everything from a single principle.[1645] Similar to many other socialists at the time, Levi had perceived the emperor as the defender of the people and the restorer of public order. In the *Moniteur parisien* (1852), Louis-Napoleon praised the new government's actions as "veritably socialist," but he soon became disillusioned with the dictatorship and was eventually imprisoned in 1855 for publishing a polemical chanson against the emperor.

First International

As described by Julian Strube, “the disastrous failure of the Second Republic led to a profound crisis of French socialism and to the demise of the socialist schools that had been dominating reformist discourse before 1848. For their remaining members, the 1850s marked a period of reorientation that was not only determined by the repressions of the authorities but also by power struggles between the different reformist cohorts.”[1646] In Europe, a period of harsh reaction followed the widespread Revolutions of 1848. The next major phase of revolutionary activity began almost twenty years later with the founding of the IWA in 1864. Among the many European radicals were English Owenites, followers of Pierre-Joseph Proudhon and Louis Auguste Blanqui, Irish and Polish nationalists, Italian republicans and German socialists. Among them was the somewhat obscure 46-year-old émigré journalist Karl Marx, who had moved to London in 1849, where he would remain for the rest of his life, and who would soon come to play a decisive role in the organization.

As demonstrated by Boris I. Nicolaevsky, the creation of the First International was the result of the efforts of the Philadelphes of the Rite of Memphis, who had become supporters of Mazzini and Garibaldi.[1647] The Grand Lodge of the Philadelphians, brought together primarily, but not exclusively, by French émigres in England, was formally part of an association that, at the beginning of the 1850’s, was known as the radical and revolutionary Order of Memphis, with members such as Louis Blanc, Mazzini, Garibaldi, and Charles Bradlaugh. They instituted a Grand Lodge des Philadelphes, which linked up with the Carbonari, Buonarroti’s *La Charbonnerie Démocratique Universelle*, Mazzini’s Young Europe and were active in the founding of the *Commune Révolutionnaire* and the First International.[1648] The constitution of the first Lodge of the Philadelphians in England was ratified by the Supreme Council of the Order (*Conseil Suprême de l'Ordre Maçonnique de Memphis*) on January 31, 1851. According to Boris I. Nicolaevsky, “Not only did they trace their forebears to ancient Egyptian priests and to the legendary Chaldean magi who went to Bethlehem to pay tribute to the Christ child, but they preserved the 96 grades of initiation and the post of Le Grand Hiérophante at their head.”[1649] Whereas its

founder Jean-Etienne Marconi was indifferent to politics, the Supreme Council of the order for 1855 was composed entirely of Republicans and Socialists of the extreme left of the National Assembly of 1848-49. English Freemasonry never recognized the Philadelphians, and its publications maintained that they were not Masons but an ordinary secret society with revolutionary aspirations. [1650]

But the theoretician and political leader of these Socialists was Louis Blanc, who long has figured as one of the leading representatives of the Order of Memphis. Blanc apparently had been connected with this order for a long time, and was indeed one of the organizers of its Supreme Council in London. When the Supreme Council was transferred to London, as the Council's chief speechmaker, Blanc was able to direct its policy and to influence the policy of the Lodge of the Philadelphians without officially becoming a member.[1651]

The Philadelphians were active supporters of revolutionary movements across Europe, and established a separate organization intended to maintain contact revolutionaries in different countries, called the International Association, which existed from 1855 to 1859. Its statutes set forth as its principal tasks spreading to “the doctrine of solidarity” and preparing to implement “the ideal of our hearts, the Universal Democratic and Social Republic.” The Philadelphians were also supportive of individual acts of political terror, such as the terrorist activities organized by Mazzini and his supporters.

Although some with the International Association rejected him, in 1858-59 its leaders among the Philadelphians shifted to rapprochement with Mazzini. As the movement to support Garibaldi became the core of the Philadelphians’ activities during the second phase of their history from 1859 to 1864. French historian Jean Bossu cites a quotation from *Le Monde Maçonninque* of 1874, which states that in 1859 Garibaldi, Mazzini, Charles Bradlaugh, and Louis Blanc were members of the London Lodge of the “United Philadelphians.”[1652] In the 1860’s, Mazzini, Garibaldi, and the Philadelphians formed a bloc that replaced the International Association of 1855-59. A number of other countries joined in the

bloc, notably Belgium and Switzerland. Their major project was the convocation of an international democratic congress and the creation of an international association. The preparatory work for the congress was carried out in the name of Garibaldi, who signed the official invitation. The congress was held in Brussels in 1963. The congress adopted a resolution to create an *Association Fédérative Universelle de la Démocratie*.

The builders of the earliest organizations that formed the First International dated its birth not from the London meeting of September 24, 1864, at which neither the Belgians nor the Swiss were present, but from the Brussels Congress. The International Workingmen's Association (IWA), often called the First International, was an international organization founded in 1864 in St. Martin's Hall, London, which aimed at uniting a variety of different left-wing socialist, communist and anarchist groups and trade unions. Its first congress was held in 1866 in Geneva. Among the many European radicals were English Owenites, followers of Proudhon and Blanqui, Irish and Polish nationalists, Italian republicans and German socialists. A great role in the creation of the First International was played also by representatives of the Philadelphians. The most important, Victor Le Lubez, personally undertook the work of organizing the 1864 meeting. The General Council of the International was selected by Le Lubez, and included a large and influential group of Philadelphians. Of eight non-Englishmen elected to the first General Council, six were Philadelphians or supporters of Mazzini.[1653]

Anarchism

Hess also assisted in the conversion of the Russian revolutionary, Mikhail Bakunin (1814 – 1876) to the revolutionary communism that preceded the anarchism of his later life. Bakunin's enormous prestige as an activist made him one of the most famous ideologues in Europe, and he gained substantial influence among radicals throughout Russia and Europe. Bakunin began to read the French *encyclopédistes*, leading to enthusiasm for the philosophy of Fichte, through whom he discovered the works of Hegel. Despite his

atheism, Bakunin also expressed millennial aspirations when he declared, “there will be a qualitative transformation, a new living, life-giving revelation, a new heaven and a new earth, a young and mighty world in which all our present dissonances will be resolved into a harmonious whole.”

Bakunin was a Grand Orient Freemason, a disciple of Illuminati founder Adam Weishaupt, and an avowed Satanist.[1654] Bakunin’s philosophy of nihilism rejected all religious and political authority, social traditions, and traditional morality as standing in opposition to “freedom.” Bakunin argued that, “The idea of God implies the abdication of human reason and justice; it is the most decisive negation of human liberty, and necessarily ends in the enslavement of mankind, in theory and practice.” Consequently, Bakunin reversed Voltaire’s famous aphorism that if God did not exist, it would be necessary to invent Him, writing instead that “if God really existed, it would be necessary to abolish Him.”[1655] In *God and the State*, Bakunin shared the full breadth of his Luciferian Gnostic creed:

> Jehovah, who of all the good gods adored by men was certainly the most jealous, the most vain, the most ferocious, the most unjust, the most bloodthirsty, the most despotic, and the most hostile to human dignity and liberty—Jehovah had just created Adam and Eve, to satisfy we know not what caprice; no doubt to while away his time, which must weigh heavy on his hands in his eternal egoistic solitude, or that he might have some new slaves. He generously placed at their disposal the whole earth, with all its fruits and animals, and set but a single limit to this complete enjoyment. He expressly forbade them from touching the fruit of the tree of knowledge. He wished, therefore, that man, destitute of all understanding of himself, should remain an eternal beast, ever on all-fours before the eternal God, his creator and his master. But here steps in Satan, the eternal rebel, the first freethinker and the emancipator of worlds. He makes man ashamed of his bestial ignorance and obedience; he emancipates him, stamps upon his brow the seal of liberty and humanity, in urging him to disobey and eat of the fruit of knowledge.[1656]

To Bakunin all morality was relative: “Human nature is so constituted that the propensity for evil is always intensified by external circumstances, and the morality of the individual depends much more on the conditions of his existence and the environment in which he lives than on his own will.”[1657] In his own words, Bakunin sought, “the unchaining of what is today called the evil passions and the destruction of what is called public order,” and made the declaration: “Let us put our trust in the eternal spirit which destroys and annihilates [Lucifer] only because it is the unsearchable and eternally creative source of all life—the passion for destruction is also a creative passion!”[1658]

When Bakunin arrived in Paris in 1842 he met Pierre-Joseph Proudhon and Karl Marx. Proudhon himself claimed in to have been initiated in 1847 into the Besançon Lodge, *Sincérité, Parfaite Union et Constante Amitié*.[1659] 1847, Proudhon left this job and finally settled in Paris, where he was now becoming celebrated as a leader of innovation. Proudhon was arrested for insulting Louis-Napoléon and was imprisoned from 1849 to 1852. After his release, he remained in exile from 1858 to 1862 in Belgium. Upon the liberalization of the empire in 1863, he returned to France.

Bakunin created the semi-secret Social Democratic Alliance, which had a direct affiliation to the Illuminati. He conceived of it as a revolutionary avant-garde within Marx’s First International, from which he was expelled in 1872. At first, Bakunin’s collectivist anarchist associates worked with the Marxists to push the First International in a more revolutionary socialist direction. Subsequently, the International became polarized into two camps, with Marx and Bakunin as their respective figureheads. Bakunin characterized Marx’s ideas as centralist and predicted that if a Marxist party came to power, its leaders would simply take the place of the ruling class they had fought against. The First International eventually split between two main tendencies within the organization over the question of political, parliamentary action. The anarchist wing represented by Bakunin and the state socialist wing represented by Marx.

Alliance Israëlite Universelle

Hess was a leading exponent of the masonic-style order, *Alliance Israëlite Universelle*, whose American arm was the B'nai B'rith.[1660] The *Alliance*, which was founded in 1860, by Benjamin Disraeli (1804 – 1881), as well as Moses Montefiore (1784 –1885) and Adolphe Crémieux (1796 – 1880), had as its ultimate goal, "the great work of humanity, the annihilation of error fanaticism, the union of human society in a faithful and solid fraternity."[1661] Montefiore was born in Livorno, Italy, a stronghold of the Sabbatean sect. Livorno was an important center of masonic activity in Italy. Among 34 lodges active in Italy between 1815 and 1860, no less than 19 were located in Livorno, that is, over 50 percent of all Italian lodges.[1662] In 1802 Nathan Mayer Rothschild was initiated into Freemasonry at the Emulation Lodge, while Montefiore was initiated into Moira Lodge in 1812.[1663] Montefiore's sister, Henriette (or Hannah) married Nathan Rothschild, who headed the family's banking business in Britain for whom Montefiore's firm acted as stockbrokers.

As president of the Board of Deputies of British Jews from 1835 to 1874, his correspondence in 1841–42 with the British consul in Damascus Charles Henry Churchill (1807 –1869), who as British consul in Damascus responsible for Ottoman Syria under Lord Palmerston's Foreign Office proposed the first political plan for Zionism and the creation of the state of Israel in the region of Ottoman Palestine. The correspondence came in the wake of the Damascus affair of 1840, which drew widespread international attention when thirteen notable members of the Jewish community of Damascus who were arrested and accused of murdering a Christian monk for ritual purposes. Backed by Palmerston and Churchill, Montefiore and Crémieux led a delegation to the ruler of Syria, Muhammad Ali, and eventually secured the release of the captives. He also persuaded the Sultan of the Ottoman Empire to issue an edict forbidding the circulation of blood libels.[1664]

Montefiore also a member of Bevis Marks Synagogue, which was dominated by Jewish Freemasons who were early members of the Grand Lodge of England, and to which belonged Isaac da Costa, before he moved to Charleston to found Scottish Rite Freemasonry.[1665] Amongst other notable members of the Bevis Marks Synagogue's congregation Isaac D'Israeli, Benjamin Disraeli's father.

Disraeli is the only British prime minister to have been of Jewish birth. He was Grand Master of Freemasonry, as well as knight of the Order of the Garter. It was in *Conings*by, that he confessed, through a character named Sidonia, modeled on his friend Lionel de Rothschild, that, "the world is governed by very different personages from what is imagined by those who are not behind the scenes." Of the influence of the secret societies, Disraeli also remarked, in Parliamentary debate:

> It is useless to deny… a great part of Europe—the whole of Italy and France, and a great portion of Germany, to say nothing of other countries—are covered with a network of these secret societies, just as the superficies of the earth is now being covered with railroads. And what are their objects? They do not attempt to conceal them. They do not want constitutional government. They do not want ameliorated institutions; they do not want provincial councils nor the recording of votes; they want… an end to ecclesiastical establishments…[1666]

In his youth, Crémieux had been an admirer of Napoleon I and later became an intimate friend as well as the legal adviser of the Bonaparte family. Crémieux's connection with Napoleon's nephew Louis Bonaparte and his brother, who both were affiliated to the Carbonari, would suggest that he was also connected with this secret society. Cremieux belonged to the Lodge of Mizraim, the Scottish Rite and the Grand Orient. He succeeded to Grand Master the Order of Mizraim at the death of Jean Baptist Viennet, under whom the Grand Orient and the Scottish Rite were united.[1667]

In 1848, when the republican revolution triumphed in Paris, Crémieux advised King Louis-Philippe I to abdicate in favor of his grandson Philippe d'Orleans. Crémieux became Minister of Justice in the provisional government that proclaimed the Second Republic, and he advocated for the candidature of his friend Louis Bonaparte, who was elected president of the French Second Republic. However, after he opposed Napoleon III's seizure of power in 1851, Crémieux was thrown in prison. After his release, he became a defender of the communist associates of Marx, including Louis Blanc and others.

Like the Carbonari, he directed his efforts against Napoleon III and he consorted with all the Emperor's enemies, until the defeat of the French army and the Emperor's capture by Prussia and its allies in the Franco-Prussian War in 1870.[1668]

Kingdom of Italy

Moses Hess wrote in *Rome and Jerusalem* that "Papal Rome symbolizes to the Jews an inexhaustible well of poison."[1669] Referring to Garibaldi's assault on the Papacy, Hess remarked:

> With the disappearance of the hostility of Christianity to culture, there cease also its animosity to Judaism. With the liberation of the Eternal City on the banks of the Tiber, begins the liberation of the Eternal City on the slopes of Moriah; the renaissance of Italy heralds the rise of Judah.[1670]

Mazzini held a high position among the Florentine Freemasons, and served as Grand Master of the Grand Orient of Italy, as did Garibaldi.[1671] After the failure of the Mazzini's 1848 revolution, Garibaldi took the leadership of the Italian nationalists who began to look to the Kingdom of Sardinia as the leaders of the unification movement. Like all the various duchies and city-states on the Italian peninsula and associated islands, the Kingdom of Sardinia was troubled with political instability under alternating governments. After a short and disastrous renewal of the war with Austria in 1849, Charles Albert abdicated in 1849 in favor of his son Victor Emmanuel II. In 1852, a liberal ministry under Count of Cavour (1810 – 1861), like Emmanuel II also a prominent Freemason, was installed and the Kingdom of Sardinia became the key source of support driving Italian unification.

Like his father, Victor Emmanuel II was a knight of the Order of the Garter as well as knight of the Order of the Golden Fleece. Victor Immanuel II's mother was Maria Theresa of Austria (1801 – 1855), who was the double granddaughter of Empress Maria Theresa and Francis I. Victor Emmanuel II's titles, which would be used during the unified Kingdom of Italy which lasted from 1860–1946, included:

> Victor Emmanuel II, by the Grace of God and the Will of the Nation, King of Italy, King of Sardinia, Cyprus, Jerusalem, Armenia, Duke of Savoy, Count of Maurienne, Marquis (of the Holy Roman Empire) in Italy; Prince of Piedmont, Carignano, Oneglia, Poirino, Trino; Prince and Perpetual vicar of the Holy Roman Empire; Prince of Carmagnola, Montmellian with Arbin and Francin, Prince bailiff of the Duchy of Aosta, Prince of Chieri, Dronero, Crescentino, Riva di Chieri e Banna, Busca, Bene, Brà, Duke of Genoa, Monferrat, Aosta, Duke of Chablais, Genevois, Duke of Piacenza, Marquis of Saluzzo (Saluces), Ivrea, Susa, del Maro, Oristano, Cesana, Savona, Tarantasia, Borgomanero e Cureggio, Caselle, Rivoli, Pianezza, Govone, Salussola, Racconigi con Tegerone, Migliabruna e Motturone, Cavallermaggiore, Marene, Modane e Lanslebourg, Livorno Ferraris, Santhià Agliè, Centallo e Demonte, Desana, Ghemme, Vigone, Count of Barge, Villafranca, Ginevra, Nizza, Tenda, Romont, Asti, Alessandria, del Goceano, Novara, Tortona, Bobbio, Soissons, Sant'Antioco, Pollenzo, Roccabruna, Tricerro, Bairo, Ozegna, delle Apertole, Baron of Vaud e del Faucigni, Lord of Vercelli, Pinerolo, della Lomellina, della Valle Sesia, del marchesato di Ceva, Overlord of Monaco, Roccabruna and 11/12th of Menton, Noble patrician of Venice, patrician of Ferrara.

Victor Emmanuel II, as reported by Jacques-Cretineau Joly in 1859 from documents purportedly communicated to him by Pope Gregory XVII, belonged to the *Alta Vendita*, the highest lodge of the Carbonari and a reincarnation of the Illuminati. The details of the Carbonari conspiracy were taken from *The Permanent Instruction of the Alta Vendita*, a document originally produced by the Italian Carbonari, first published by Crétineau-Joly in his book *L'Église romaine en face de la Révolution* in 1859. It was popularised in the English speaking world by Monsignor George F. Dillon in 1885 with his book the *War of Anti-Christ with the Church and Christian Civilization*, where he claimed that the author "Piccolo Tigre" was supposedly the pseudonym of a Jewish Freemason. According to the *Permanent Instructions of the Alta Vendita*:

> Ever since we have established ourselves as a body of action, and that order has commenced to reign in the bosom of the most distant lodge, as in that one nearest the centre of action, there is one thought which has profoundly occupied the men who aspire to universal regeneration. That is the thought of the enfranchisement of Italy, from which must one day come the enfranchisement of the entire world, the fraternal republic, and the harmony of humanity.[1672]

As communicated by Major-General Burnaby MP to the Jesuit Reverend Sir Christopher Bellew, as Dillon reported, when Cavour and Palmerston determined the moment opportune, they unleashed the Italian Revolution in conjunction with the Masonic lodges. A constitution had been conceded to the Kingdom of Sardinia in 1848, which finally became the Kingdom of a united Italy in 1861 with Victor Emmanuel II as king. However, following the unification of most of Italy, tensions between the monarchists and republicans erupted. Garibaldi was finally arrested for challenging Cavour's leadership, setting off worldwide controversy. In 1866, Otto von Bismarck and Victor Emmanuel II formed an alliance with the Kingdom of Prussia in the Austro-Prussian War. In exchange, Prussia would allow Italy to annex Austrian-controlled Venice. When King Emmanuel agreed, the Third Italian War of Independence broke out. Though Italy fared poorly in the war against Austria, Prussia's victory allowed Italy to annex Venice.

Iron and Blood

According to ex-Mason Signor Domenico Margiotta, the German agent of the Palladian Rite was Jewish banker Gerson von Bleichröder (1822 – 1893), who financed Otto von Bismarck's plans for German unification.[1673] Despite his known anti-Semitism, Bismarck's mother, Luise Wilhelmine Mencken, had often been said to be Jewish.[1674] Bismarck's eldest son Herbert (1849 – 1904) married Countess Marguerite, who was the daughter of Georg Anton, Count of Hoyos and Alice Whitehead. Alice was a granddaughter of Sir James Whitehead, at one time the leader of the

London Jewish community.[1675] Alice's father was Robert Whitehead (1823 – 1905), an English engineer who was most famous for developing the first effective self-propelled naval torpedo. Alice's brother John Whitehead, was the father of Agathe Whitehead, wife of Captain Georg von Trapp and mother of seven children who were the inspiration behind the movie *The Sound of Music*.

The mainly German revolutions of 1848–49 sought unification of Germany under a single constitution as part of the resolution of "The German Question." In 1848, German liberals and nationalists united in revolution, forming the Frankfurt Parliament. In general, the left favored a republican *Großdeutsche Lösung* ("Greater German solution"). Prussia promoted the *Kleindeutsche Lösung* ("Lesser German solution"), which excluded the whole Austrian Empire with its German and its non-German possessions. They argued that Prussia, as the only Great Power with a predominantly German-speaking population, should lead the unified Germany.

On March 30, 1849, the Frankfurt parliament offered the title of Kaiser to the Prussian king Frederick William IV (1795 – 1861), a knight of the Order of the Golden Fleece. Frederick William IV was the son of Frederick William III, knight of the Order of the Golden Fleece, whose father Frederick William II, the nephew of Frederick II the Great, belonged to the Golden and Rosy Cross and fell under the influence of two other members, Asiatic Brethren Johann Christoph von Wöllner and Johann Rudolf von Bischoffwerder.[1676] Frederick William IV was a patron of the grandson of Moses Mendelssohn, the composer Felix Mendelssohn. Although he refused the title, the Frankfurt Parliament did manage to draft a constitution and reach an agreement on the *Kleindeutsche* solution.

Otto von Bismarck was elected to the Prussian parliament in 1849. In 1857, Frederick William IV suffered a paralyzing stroke, and his brother Wilhelm I of Prussia (1797 – 1888)—a knight of the Order of the Garter and of the Order of the Golden Fleece—took over the Prussian government as Regent. Wilhelm was initially seen as a moderate ruler, whose friendship with liberal Britain was symbolized by the recent marriage of his son Frederick III, German Emperor (1831 –1888), also a knight of the Order of the Golden Fleece, to Queen Victoria's eldest daughter, Victoria, Princess Royal. Wilhelm

appointed Bismarck as Prussia's ambassador to the Russian Empire. Wilhelm also appointed Helmuth von Moltke (1800 – 1891) as the new Chief of Staff of the Prussian Army, and Albrecht von Roon (1803 – 1879) as Minister of War with the job of reorganizing the army. Over the next twelve years, Bismarck, Moltke and Roon transformed Prussia. In May 1862, visits Bismarck's visits to France and Britain enabled him to meet with Napoleon III, and Lord Palmerston, Foreign Secretary Earl Russell, and Benjamin Disraeli, also a knight of the Order of the Garter.

Wilhelm became King of Prussia upon his death in 1861. In 1862, he appointed Bismarck Minister President and Foreign Minister. Bismarck made a famous speech to the Budget Committee of the Prussian Chamber of Deputies in which he expounded on the use of "iron and blood" to achieve Prussia's goals:

> Prussia must concentrate and maintain its power for the favorable moment which has already slipped by several times. Prussia's boundaries according to the Vienna treaties are not favorable to a healthy state life. The great questions of the time will not be resolved by speeches and majority decisions – that was the great mistake of 1848 and 1849 – but by iron and blood. [1677]

Between 1864 and 1870, Prussia, led by Bismarck, fought three campaigns, including the Second Schleswig, the Austro-Prussian and the Franco-Prussian war, at the end of which it was able to consolidate the different parts of Germany under the Prussian crown. The German-American historian Fritz Stern, author of a double-biography, *Gold and Iron: Bismarck, Bleichröder, and the Building of the German Empire*, has shown that von Bismarck's successes were heavily attributable to the financial support of Gerson Bleichröder. Bleichröder was the eldest son of Samuel Bleichröder, who founded the banking firm of S. Bleichröder in 1803 in Berlin. Gerson became the head of the banking firm upon the death of his father in 1855.

The Bleichröder bank maintained close contacts with the Rothschild family, acting as a branch office of the Rothschilds' bank in Berlin. However, the Rothschild Bank was largely caught in the

middle of the growing conflict between Prussia and the pro-Austrian German Confederation, whose banking interests it represented. Bismarck consulted Baron Mayer Carl von Rothschild (1820 – 1886), the grandson of Mayer Amschel Rothschild, who recommended Gerson Bleichröder, who took over Bismarck's control of the Prussian state and the German Empire.[1678] Bleichröder was also able to help Bismarck amass a large personal fortune, through sometimes dubious means as well as an important source of intelligence. Bleichröder maintained a network of contacts and agents all over Europe, so that Bismarck could remark, “Through Bleichrtider I am accustomed to receive important political news from Paris or St. Petersburg usually eight days earlier than through my ambassadors.”[1679] As Bleichröder himself once remarked, “The disposition of our materially minded century is to squeeze as much interest from capital as possible.”[1680]

In 1872, Bleichröder became the second Jew in Prussia to be ennobled. Bleichröder was preceded only by Abraham Oppenheim (1804 – 1878, another banker close to the regime, who was created a baron and being admitted to the inner circle of Wilhelm I of Prussia, a close friend of Bleichröder. Through Oppenheim’s marriage in 1834 to Charlotte Beyfus, the granddaughter of Meyer Amschel Rothschild, the Oppenheim family became relatives of the Rothschils. Together with Bleichröder and other bankers, Oppenheim advised the king on financing the Austro-Prussian War of 1866 through government bonds. At the Congress of Berlin, in 1878, which was charged with reorganizing the political order of the Balkans, Bleichroeder, together with Adolphe Crémieux and Moses Montefiore, worked tirelessly to force Romania to emancipate its Jews in return for its desire to have its independence recognized. [1681]

The Franco-Prussian War, which had begun in 1870, between the Second French Empire of Napoleon III and the German states of the North German Confederation led by the Kingdom of Prussia, under Otto von Bismarck. The conflict was caused by French fears of the Prussian ambitions to extend German unification. Some historians argue that Bismarck deliberately provoked the French into declaring war on Prussia in order to draw the independent southern

German states—Baden, Württemberg, Bavaria and Hesse-Darmstadt—into an alliance with the North German Confederation dominated by Prussia.[1682] During July 1870, Gerson Bleichröder was in frequent contact with the Rothchilds in Paris, who were serving as bankers to Napoleon III and the French government, to ascertain Napoleon's true intentions with regard to war.[1683]

To keep the large Prussian Army at bay, France abandoned its positions in Rome, which protected the remnants of the Papal States and Pius IX, in order to fight the Prussians. Italy benefited from Prussia's victory against France by being able to take over the Papal States from French authority. Rome was captured by the kingdom of Italy after several battles against official troops of the papacy. Italian unification was completed, and shortly afterward Italy's capital was moved to Rome. In 1871, when Frederick William IV's brother, Wilhelm I of Prussia, was proclaimed German Kaiser, and the Second German Reich to succeed the First Reich, the Holy Roman Empire, was born and Bismarck became the first Chancellor of the unified German Empire. In 1840, shortly before his father's death, Wilhelm I was initiated in a special lodge in Berlin, headed by the Grand Masters of the three Berlin Grand Lodges. His induction into the order was in compliance with his father's wishes that he not join any one particular lodge or system, but that he belong to every lodge in the kingdom and assume the protectorate of all of them.[1684]

Executive Directory of High Masonry

On September 20, 1870, the day on which Cadorna's forces entered Rome, the constitution of central high masonry was decreed and signed between by Mazzini and Albert Pike, who consolidated their Masonic power under the Palladian Rite.[1685] The original Palladian Rite had been founded in Paris in 1737. The existence of the order was discussed by the Masonic historian Ragon.[1686] The order is inferred to have been connected with the legendary Palladium of the Knights Templar, well known under the title of Baphomet. The original *Palladion* was a wooden image of Pallas Athena said to have fallen from heaven in answer to the prayer of Ilus, the founder of Troy. Together, the four Masons were to have

completed an agreement to create a supreme universal rite of Masonry that would arch over all the other rites. Little was heard of the Palladium until in 1801, Isaac Long, the Jewish founder of the Scottish Rite in Charleston, was said to have carried the original Baphomet and the skull of the Templar Grand Master Jacques de Molay from Paris to the United States.[1687]

Many historians claim that Pike was selected by Mazzini to head the Illuminati in the United States in 1872.[1688] Mazzini wrote Pike in January, 1870, about the need to create a "superrite" inside Freemasonry:

> We must allow all of the federations (the Masons) to continue just as they are… We must create a super-rite, which will remain unknown to which we will call those Masons of high degree whom we shall select… These men must be pledged to the strictest secrecy. Through this supreme rite, we will govern all Freemasonry which will become the one international center, the more powerful because its direction will be unknown.[1689]

Pike received the 4th through the 32nd Degrees in March 1853 from Dr. Albert G. Mackey (1807 –1881), in Charleston, South Carolina, and was appointed Deputy Inspector for Arkansas that same year. Mackey, who was born in Charleston, is best known for his books and articles about freemasonry, particularly *The Symbolism of Freemasonry* (1882). Both Pike and Mackey subscribed to the historical theory that Freemasonry was descended from the ancient mysteries of Egypt, Greece, and the Middle East. At this time, the degrees of the Scottish Rite were rudimentary, and often only included a brief history and legend of each degree as well as other brief details which usually lacked a workable ritual. In 1855, the Supreme Council appointed a committee to develop rituals for the 4th through the 32nd Degrees, composed of Pike, Mackey, John H. Honour, William S. Rockwell and Claude P. Samory. Of these five committee members, Pike did all the work. In 1857, Pike completed his first revision of the 4th to the 32nd ritual, and printed 100 copies. This revision, which Mackey dubbed the "Magnum Opus" was never adopted by the Supreme Council. Though, according to Arturo de

Hoyos, the Scottish Rite's Grand Historian, the Magnum Opus became the basis for future ritual revisions. In March 1858, Pike was elected a member of the Supreme Council for the Southern Jurisdiction of the United States, and in following year 1859 he became its Grand Commander. About 1870, he and the Supreme Council moved to Washington, DC, and in 1884 his revision of the rituals was complete.[1690]

Pike also wrote lectures for all the degrees which were published in 1871 under the title *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, which was mostly plagiarized from Eliphas Lévi's *Dogme et Rituel de la Haute Magie*.[1691] A copy of *Morals and Dogma* was given to every new member of the Southern Jurisdiction from the early 1900s until 1969. *Morals and Dogma* was the first philosophical document of the Mother Supreme Council, Ancient and Accepted Scottish Rite, Southern Jurisdiction. To join the Supreme Council, one must attain the 32° of the Scottish Rite, and then be conferred the honorary 33°. It oversees the Scottish Rite in thirty-five states, and is headquartered in the House of the Temple in Washington DC. The building was the setting for several key scenes of Dan Brown's *The Lost Symbol*. It was designed by American architect John Russell Pope, whose firm is widely known for designing of the National Archives and Records Administration building, the Jefferson Memorial and the West Building of the National Gallery of Art. The House of the Temple also contains Pike's remains.

In *Morals and Dogma*, Pike proclaims, "LUCIFER, the Light-bearer! Strange and mysterious name to give to the Spirit of Darkness! Lucifer, the Son of the Morning! Is it he who bears the Light, and with its splendors intolerable blinds feeble, sensual or selfish Souls? Doubt it not!" To Pike, the true god of Freemasonry are the numerous dying-gods of the Mysteries, whom he equated with Osiris and Hermes, or Sirius, the "Dog Star." Sirius' symbol is the Blazing Star of Freemasonry, also the "eye in the triangle," or the "all seeing eye" of Rosicrucian and Masonic iconography, found on the reverse side of the American dollar bill, which has come to be recognized as the symbol of the "Illuminati."

Under Pike's guidance, the Scotch Rite extended and became dominant in Freemasonry worldwide. When Mazzini intended the centralization of the order, he chose to work with Pike. Out of this secret partnership there was created on September 20, 1870—they day the Italian troops entered the Eternal City—a Supreme Rite and Central Organisation of Universal High Grade Masonry, the two founders also sharing the power between them. A Supreme Dogmatic Directory was created at Charleston, with Pike at its head, under the title of Sovereign Pontiff of Universal Freemasonry. Mazzini took over the Supreme Executive, having Rome as its center, under the title of Sovereign Chief of Political Action. Subsequently, five Central Grand Directories were established—at Washington for North America, Monte Video for South America, Naples for Europe, Calcutta for the Eastern World, and Port Louis in Mauritius for Africa. A Sovereign Universal Administrative Directory was fixed at Berlin subsequently to the death of Mazzini in 1872. As a result, Pike was said to have held all of Freemasonry under his control, by means of a two-fold apparatus—the Palladium and the Scottish Rite.[1692]

The existence of the Palladian Rite was publicly revealed in 1892 by Margiotta and Dr. Bataille, in *Le Diable au XIXe siècle* ("The Devil in the 19th Century"). The authors also claimed that the Palladian Rite was Luciferian in nature, admitted men and women, and indulged in various black magic rituals that were often sexual in nature. According to Margiotta, the Palladian followed a Gnostic doctrine which affirmed the existence of two equal first principles, Adonai and Lucifer. Lucifer is the god of good, while Adonai, the god of the Bible, is the prince of darkness and the true Satan. Given the current state of the world, they inferred that it was under the mastery of the evil god. They have therefore sided with Lucifer, with whom they cooperate in order to ensure his triumph. He, in turn, communicates with them to encourage and strengthen their work of preparing his kingdom, and he promises to raise up a Savior among them who is the Antichrist, their leader and king to come.[1693]

However, in 1897, Leo Taxil, who had been the author of various screeds against the Catholic Church, but who later claimed to have repented and converted to Catholicism, and succeeded in gaining

the endorsement of the Pope himself for his anti-Masonic writings, finally confessed to collaborating with the authors and that the revelations about the Palladian Rite were a hoax, causing quite a scandal. However, a respected Masonic historian, Robert Macoy, who was instrumental in the founding of the Order of the Eastern Star, had already included the “Order of the Palladium” in his authoritative *Dictionary of Freemasonry* published in 1866, referring to it as a lodge that admitted both sexes, with symbolic references that hinted to rites of a sexual orientation.[1694]

However, Masonic historian A.E. Waite, who otherwise refutes the Taxil hoax, concedes that Margiotta is “a man of unimpeachable integrity.”[1695] Margiotta’s many Masonic titles included was Secretary of the Lodge Savonarola of Florence; Venerable of the Lodge Giordano Bruno of Palmi; Sovereign Grand Inspector General, 33rd degree, of the Ancient and Accepted Scotch Rite; Sovereign Prince of the Order of the Rite of Memphis and Misraïm; Acting Member of the Sovereign Sanctuary of the Oriental Order of Memphis and Misraïm of Naples; Inspector of the Misraïm Lodges of the Calabrias and of Sicily; Honorary Member of the National Grand Orient of Haiti Acting Member of the Supreme Federal Council of Naples; Inspector-General of all the Masonic Lodges of the three Calabrias; Grand Master, *ad vitam*, of the Oriental Masonic Order of Misraïm or Egypt of Paris; Commander of the Order of Knights-Defenders of Universal Masonry; honorary Member, *ad vitam*, of the Supreme General Council of the Italian Federation of Palermo; Permanent Inspector and Sovereign Delegate of the Grand Central Directory of Naples for Europe (Universal High-grade Masonry), and, according to his latest portrait, Member of the New Reformed Palladium.

Margiotta’s claim that Universal Masonry was centralized under the Palladian Rite, with Albert Pike at its head, was supported by the citation of a document from 1874, and being an authority from Charleston for the constitution of a secret federation of Jewish Freemasons, with a center at Hamburg, under the title of Sovereign Patriarchal Council. Waite, however, builds his refutation of Margiotta by pointing out that the documents of the Ancient and Accepted Scotch Rite, of whose supremacy there is no doubt, and he therefore

suggests that what Margiotta terms Universal Freemasonry is not the Palladian, but simply the Scotch Rite.[1696]

Margiotta reports that Pike was the President of the Supreme Dogmatic Directory, composed of ten Brothers of the highest grades who formed his Supreme Grand College of Emeritus in Charleston Masons. Mazzini himself established himself as the Sovereign Executive Directory of High Masonry, which he headquartered in Rome. According to Margiotta, Pike and Mazzini completed the organization of High Masonry by establishing four Grand Central Directories for the whole world, to gather intelligence for their political agenda and for propaganda. These were: The Grand Central Directories for North America located at Washington; for South America, at Montevideo, Uruguay; for Europe, at Naples; and for Asia and Oceania, at Calcutta. A Central Sub-Directory for Africa was founded at Port Louis, Mauritius; and following the death of Mazzini, the Supreme Chief constituted a new Universal Sovereign Administrative Directory at Berlin which ranked after the Sovereign Executive Directories and before the four Great Central Directories. Two special delegates are permanently attached to the Directory of Berlin, one for propaganda and one for finance which was appointed to Gerson Bleichröder.[1697]

18. American Civil War

Dixieland

The Curse of Ham, the controversial rabbinical interpretation of the Bible, became the basis for the subjugation of African slaves, ultimately creating an ideological divide that resulted in the American Civil War of 1861 to 1865, and persists to this day, serving as the basis for the Southern Strategy. The Curse of Ham also received the support of Freemasonry where it served to justify the exclusion of blacks. The first justification was articulated in Anderson's *Constitutions* of 1923, where he outlined the legends of Freemasonry as well as its regulations or charges, including the "ancient landmarks." Among these landmarks was the requirement that a candidate for Freemasonry "must be good and true Men, free-born, and of mature and discreet Age, no Bondmen no Women, no immoral or scandalous Men, but of good report." According to the *Constitutions*:

> No doubt Adam taught his Sons Geometry, and the use of it, in the several Art and Crafts convenient, at least for those early Times; for Cain, we find, built a city, which he called consecrated, or dedicated, after the name of his eldest son Enoch; and becoming the Prince of the one Half of Mankind, his posterity would imitate his royal Example in approving both the noble Science and the useful Art.... Noah, and his three sons, Japheth, Shem and Ham, all Masons true, brought with them over the Flood the Traditions and Arts of the Ante-deluvians, and amply communicated them to their growing Offspring.

However, as noted by Michael W. Homer, Lawrence Dermott—the first Grand Secretary of the rival Grand Lodge of Antients, organized in London in 1751, and who took a design by Rabbi Leon Templo as the basis for its coat of arms—published *Ahiman Rezo*, a history which provided one of the foundations upon which some

American Masons could rationalize that Ham's descendants, who they believed were black, were ineligible to join their lodges.[1698] According to Dermott:

> It is certain that Freemasonry has existed from the creation, though probably not under that name; that it was a divine gift from God; that Cain and the builders of his city were strangers to the secret mystery of Masonry, that there were but four Masons in the world when the deluge happened; that one of the four, even the second son of Noah, was not a master of the art.

"In antebellum America," according to David Goldenberg, the Curse of Ham "was the single greatest justification for maintaining black slavery, and for keeping that social order in place for centuries."[1699] Pre-Civil War Americans regarded Southerners as a distinct people, who possessed their own values and ways of life. During the three decades leading up to the Civil War, popular writers created a stereotype, now known as the "plantation legend," that described the South as a land of aristocratic planters, southern belles and devoted household slaves.[1700] This image of the South as "a land of cotton where old times are not forgotten" was popularized in 1859 in a song called "Dixie," written by a Northerner named Dan D. Emmett, probably the best-known song to have come out of blackface minstrelsy. Emmett adopted the tune for a pseudo-African American spiritual in the 1870s or 1880s. Blackface performers added their own verses or altered the song. The chorus changed to: "I wish I was in Canaan."[1701]

In the United States, Giuseppe Mazzini spearheaded a plan in league with the Rothschilds, to foment the Civil War, along the divide of the volatile issue of race. Central to this plan, reports Hagger, was the Rothschild family.[1702] The Mazzini-Rothschild conspiracy devolved from Southern Jewish community networked with secret societies of the Skull and Bones, the Knights of the Golden Circle, and the Ku Klux Klan—who were inspired by the vigilantism of the Holy Vehm—who advanced that cause of slave-ownership against the abolitionists of the North. The Supreme Council, Ancient and Accepted Scottish Rite, Southern Jurisdiction—commonly known as

the Mother Supreme Council of the World—founded in Charleston in 1801, was headed by Albert Pike, who headed the super-rite of Freemasonry known as the Palladian Rite with Mazzini.

Despite having been defeated in the War of 1812, and having signed the non-aggression treaty of 1814, Britain still longed to return America to its rule. As explained Nicholas Hagger:

> Through the Scottish Rite lodges of the English obedience in the North, it controlled North-eastern wealth, but could not control the South, as Southern wealth was measured in slaves. If Britain was to have economic control over the South, slavery would have to be abolished. And so a plan was devised to divide America over the slavery issue—in the hope that America could be controlled economically and financially, if not militarily. [1703]

The Rothschilds' funding of the North was conducted through August Belmont (1813 – 1890). James Rothschild controlled the South via the Rothschild agent Judah P. Benjamin, a Southern lawyer and politician who came to be known as "the Jewish Confederate."[1704] Benjamin was the most prominent Jewish plantation owner, having built Belle Chasse Plantation in Plaquemines Parish, and owning 140 slaves.[1705] As observed by Feuerlicht:

> [W]hether so many [Southern] Jews would have achieved so high a level of social, political, economic and intellectual status and recognition, without the presence of the lowly and degraded slave, is indeed dubious. How ironic that the distinctions bestowed upon [Jewish] men like Judah P. Benjamin were in some measure dependent upon the sufferings of the Negro slaves they bought and sold with such equanimity.[1706]

As indicated by Feuerlicht, despite all the abolitionist activities of Jews in the North, slavery had been implanted and nourished by Northern merchants, both Christian and Jewish.[1707] During the eighteenth century, Jews actively traded in slaves, with some

running the slave markets.[1708] As reported by Marc Lee Raphael, “In Curacao in the seventeenth century, as well as in the British colonies of Barbados and Jamaica in the eighteenth century, Jewish merchants played a major role in the slave trade. In fact, in all the American colonies, whether French (Martinique), British, or Dutch, Jewish merchants frequently dominated.”[1709] As well, notes Raphael, this was as much the case on the North American mainland, where during the eighteenth century Jews participated in the “triangular trade” with Africa to the West Indies.[1710]

“Therefore,” as noted George Cohen, “it is hardly surprising that they became staunch upholders of the slavery system, in their unwillingness to relinquish these personal benefits.”[1711] The most dominant Jewish slave traders on the American continent included, in the 1750s, Isaac Da Costa of Charleston, South Carolina, one of the founders of Scottish Rite Freemasonry; in the 1760s, David Franks of Philadelphia, founder Mikveh Israel and Shearith Israel; and in the late 1760s and early 1770s, Aaron Lopez of Newport, founder of the Touro Synagogue.[1712] Jacob Rader Marcus, a historian and Reform rabbi, wrote in his four-volume history of American Jews that over 75 percent of Jewish families in Charleston, South Carolina; Richmond, Virginia; and Savannah, Georgia, owned slaves, and nearly 40 percent of Jewish households across the country did.[1713]

“As almost all the early Jewish settlers in America belonged to the wealthy classes,” writes historian Peter Wiernik, “it was natural for them to accept the institution of slavery as they found it, and to derive as much benefit from it as other affluent men.”[1714] Jewish historian Henry L. Feingold, “The traffic in human beings by the Portuguese, Dutch, French and English was an essential ingredient of the early capital formation necessary for the development of the capitalist system, and Jews who were frequently found at the heart of commerce could not have failed to contribute to the [slave] trade directly or indirectly.”[1715] According to Marcus:

> All through the eighteenth century, into the early nineteenth, Jews in the North were to own black servants; in the South, the few plantations owned by Jews were tilled with slave labor. In

> 1820, over 75 percent of all Jewish families in Charleston, Richmond, and Savannah owned slaves, employed as domestic servants; almost 40 percent of all Jewish householders in the United States owned one slave or more. There were no protests against slavery as such by Jews in the South, where they were always outnumbered at least 100 to 1… But very few Jews anywhere in the United States protested against chattel slavery on moral grounds.[1716]

As revealed in the *Financial Times*, Nathan Mayer Rothschild and James William Freshfield, founder of Freshfields, benefited financially from slavery, as records from the National Archives show, even though both have often been portrayed as opponents of slavery. On August 3, 1835, in the City of London, two years after the passing of the Slavery Abolition Act, Nathan Mayer Rothschild and his brother-in-law Moses Montefiore came to an agreement with the chancellor of the exchequer to issue one of the largest loans in history, to finance the slave compensation package required by the 1833 act. The two bankers agreed to loan the British government £15m, with the government adding an additional £5m later. The total sum represented 40% of the government's yearly income at the time, equivalent to some £300bn today. It was the biggest bail-out of an industry as a percentage of annual government expenditure, dwarfing the rescue of the banking sector in 2008.[1717]

The money was not paid back by the British taxpayers until 2015.[1718] The funds were not intended as reparations to the freed slaves to redress the injustices they suffered. Instead, the money went exclusively to the owners of slaves, who were being compensated for the loss of what had, until then, been considered their property.[1719] According to the Legacies of British Slave-Ownership at the University College London, Rothschild himself was a successful claimant under the scheme, as part of "Antigua 390 (Mathews or Constitution Hill)", where he was a beneficiary as mortgage holder to a plantation in Antigua which had 158 slaves in his ownership, he received a £2,571 payment at the time (worth £246 thousand in 2020.[1720]

The Rothschilds wanted to start a central bank in America. The second America, created by James Madison in 1816, had collapsed in 1836. Nathan Mayer Rothschild's son Lionel Rothschild (1808 – 1879) and his uncle James (1792 – 1868) were behind the funding of both North and South in the planned division. The North was to be annexed to Canada as a British colony under Lionel, who was based in London. In 1851, Mazzini began the process of bringing about a civil war by forming revolutionary groups throughout the United States to intensify the debate on slavery.[1721] In 1857, a meeting in London convened by Mazzini's Illuminati decided that there should be a conflict between North and South, and Lionel Rothschild used August Belmont as an emissary, together with Jay Cooke, the Seligman brothers and Speyer and Co.

Belmont, whose real name was August Schoenberg, was a German-born Jew who would become party chairman of the Democratic National Committee during the 1860s, and the founder of the Belmont Stakes, third leg of the Triple Crown series of American horse racing. Belmont began his first job as an apprentice to the Rothschild banking firm in Frankfurt. In 1837, he set sail for Havana where he was charged with the Rothschilds' interests in the Spanish colony of Cuba. In the financial recession and Panic of 1837, like hundreds of American businesses, the Rothschilds' American agent in New York City collapsed. As a result, Belmont stayed in New York and began a new firm, August Belmont & Company, and restored the Rothschilds' wealth.[1722]

Friends of the Blacks

According to the Marquis de Luchet, in *Essai sur les Illuminés*, the Illuminati, who excelled in proclaiming ideals that looked noble while secretly aiming at subversion, were behind the creation of a secret society to support the cause of abolitionism, called *Amis des Noirs* ("Friends of the Blacks"), founded by Illuminatus Jacques-Pierre Brissot, a member of Bonneville's Social Club. In England, Brissot had been invited by Thomas Clarkson (1760 –1846), to attend a meeting of the Society for Effecting the Abolition of the Slave Trade. Clarkson had become convinced of the need to end the

slave trade after writing a prize-winning essay, titled *An essay on the slavery and commerce of the human species, particularly the African, translated from a Latin Dissertation* (1786). Brissot founded his own abolitionist society in Paris in 1788, called *Amis des Noirs* ("Friends of the Blacks"),

Assisting Brissot in his cause was Joseph Bologne, Chevalier de Saint-Georges (1745 – 1799), a virtuoso musician and composer, a conductor of the leading symphony orchestra in Paris, and a renowned champion fencer. Born in the French colony of Guadeloupe, he was the son of George Bologne de Saint-Georges, a wealthy married planter, and Anne dite Nanon, his sixteen-year-old Senegalese slave. When he was young, Saint-Georges' father took him to France, where he was educated. Saint-Georges' first opera, with a libretto by Pierre Choderlos de Laclos, future author of *Les Liaisons dangereuses* and friend of the Marquis de Sade, was performed in 1777, at the Comédie-Italienne. During the French Revolution, the younger Saint-Georges served as a colonel of the Légion St.-Georges, the first all-black regiment in Europe, fighting on the side of the Republic. In 1769, he played violin in Gossec's orchestra, *Le Concert des Amateurs*. When Gossec took a position at another orchestra in 1773, Saint-Georges took over as director, and under his leadership, Le Concert des Amateurs became one of the best in Europe.

By the mid-1780s, Illuminatus Philippe, Duke of Orléans, also known as *Philippe Égalité*, became Saint-Georges's patron. It was with the duke that Saint-Georges became involved with the abolitionist movement in France and England. When Philippe sent Saint-Georges to England to secure the Prince of Wales's support, his chief of staff, Brissot, privately asked Saint-Georges to meet with leading abolitionists in England to ask for their advice on how to advance the movement in France. Saint-Georges met with abolitionists William Wilberforce, John Wilkes, Clarkson. He spent the next two years between the two countries, continuing his work with the movement and having British abolitionist literature translated into French for *the Société des amis des Noirs*. During the French Revolution, Saint-Georges become colonel of his own regiment, the Légion Saint-Georges, the first all-black regiment in Europe. It

attracted volunteers from all over the country, including Thomas Alexandre Dumas, the legendary father of Alexandre Dumas, author of the Count of Monte Christo. Dumas took over from Saint-Georges when he was arrested and very nearly executed during the Terror. By the time he passed away in 1799, Saint-Georges was a legend. US President John Adams referred to him "the most accomplished man in Europe."[1723]

Brissot used the same seal as that chosen by the British society, a medallion representing a kneeling Black man with the motto "AM I NOT A MAN AND A BROTHER?" translated into French as "*Ne suis-je pas ton frère?*" The medallion was designed by Josiah Wedgwood (1730 – 1795), who was active in the Lunar Society, where he became friends with Joseph Priestley and its founders Matthew Boulton and Erasmus Darwin, Freemason and father of Charles Darwin.[1724] Wedgwood was also a strong supporter John Wilkes, a member of the Hellfire Club and a distant relative of Abraham Lincoln assassin John Wilkes Booth.[1725] In 1788, Wedgwood sent copies of his medallions to Benjamin Franklin, then president of the Pennsylvania Society for the Abolition of Slavery, who was convinced of its value in bringing attention to the cause.[1726]

The *Amis des Noirs* created a Regulating Committee, composed of Illuminati like Condorcet, Mirabeau, Sieyès, the Duc de la Rochefoucauld and La Fayette, which was also in intimate correspondence with the Central Committee of the Grand Orient of France.[1727] The *Amis des Noirs* opposed slavery, which was institutionalized in the French colonies of the Caribbean and North America, and the African slave trade. During the five years of its operation, it published anti-slavery literature and frequently addressed its concerns on a substantive political level in the National Assembly, which passed the Universal Emancipation decree, which effectively freed all colonial slaves and gave them equal rights. This decision was later reversed under Napoleon, who tried unsuccessfully to reinstitute slavery in the colonies and to regain control of Saint-Domingue, where a slave rebellion was underway.

In the United States, where he had visited Philadelphia's constitutional convention following the American Revolution, Brisssot had become inspired by Thomas Jefferson's humanitarian ideals as

expressed in the Declaration of Independence. The first attempts to end slavery in the British/American colonies came from Thomas Jefferson and some of his contemporaries. Despite the fact that Jefferson was a lifelong slaveholder, he included strong anti-slavery language in the original draft of the Declaration of Independence, but other delegates took it out. Benjamin Franklin, also a slaveholder for much of his life, became a leading member of the Pennsylvania Society for the Abolition of Slavery, the first recognized organization for abolitionists in the United States.[1728] Following the American Revolution, Northern states abolished slavery, beginning with the 1777 Constitution of Vermont, followed by Pennsylvania's gradual emancipation act in 1780. Other states with more of an economic interest in slaves, such as New York and New Jersey, also passed gradual emancipation laws, and by 1804, all the Northern states had abolished it, although this did not mean that existing slaves were freed. In 1801, as President, Jefferson signed the Act Prohibiting Importation of Slaves and it took effect in 1808, which was the earliest allowed under the Constitution. In 1820 he privately supported the Missouri Compromise, believing it would help to end slavery. In his 1821 autobiography, he wrote “nothing is more certainly written in the book of fate, then these people are to be free; nor is it less certain that the two races, equally free, cannot live in the same government. Nature, habit, opinion has drawn indelible lines of distinction between them.”[1729]

Anti-Slavery Society

Chiefly responsible for advancing the cause for the abolition of slavery were Evangelical Christians, who were affiliated with the crypto-Sabbatean Count Zinzendorf’s Moravian Church, who exploded in the United States with the First and Second Great Awakenings. Zinzendorf was critical of slavery and supported the first Moravian missionaries to the American colonies. Before the American Revolution, Baptist and Methodist evangelicals in the South had promoted the view of the common man’s equality before God, and welcomed slaves as Baptists and accepted them as preachers.[1730] Baptists became the largest Christian community in

many southern states, including among the black population.[1731] It was only when John Wesley, who had been in contact with Zinzendorf, became actively opposed to slavery that the small protest became a mass movement resulting in the abolition of slavery. Wesley influenced George Whitefield—a friend of Benjamin Franklin also influenced by Zinzendorf—to journey to the colonies, spurring the transatlantic debate on slavery.[1732] Whitefield nevertheless owned several hundred slaves himself.[1733] Several of the leaders of the Great Awakening who endorsed this perspective of slavery including Whitefield and Jonathan Edwards, attempted to teach the slaves to accept their inferior status as accepting the will of God.[1734] Edwards as well owned several slaves throughout his lifetime, and a “Negro boy named Titus” was listed among the “Quick Stock” in the inventory of his will.[1735]

In 1791, Wesley wrote to his friend, the English politician William Wilberforce (1759 – 1833), to encourage him in his efforts to end the slave trade. Wilberforce had become an evangelical Christian in 1785, and became a leader of the Clapham, a group of influential Christian like-minded Church of England social reformers based in Clapham, London, at the beginning of the nineteenth century. Members of the Clapham sect were chiefly prominent and wealthy evangelical Anglicans. They shared in common political views concerning the liberation of slaves, the abolition of the slave trade and the reform of the penal system. The Clapham sect have been credited with playing a significant part in the development of Victorian morality. In the words of historian Stephen Tomkins, “The ethos of Clapham became the spirit of the age.”[1736] The sect are described by Tomkins as:

> A network of friends and families in England, with William Wilberforce as its center of gravity, who were powerfully bound together by their shared moral and spiritual values, by their religious mission and social activism, by their love for each other, and by marriage.[1737]

In 1783, when Wilberforce and his companions travelled to France—where their presence aroused police suspicion that they

were English spies—and visited Paris, meeting prominent Freemasons like Benjamin Franklin, General Lafayette as well as Marie Antoinette and Louis XVI.[1738] Madame Germaine de Staël—a friend of Dorothea Mendelssohn and Benjamin Constant, whose salons were frequented by Thomas Jefferson and Marquis de Condorcet—was impressed by the speeches Wilberforce delivered at a meeting held at Freemasons' Hall in London, in 1814. She met Wilberforce by special request at a dinner party hosted by the Duke of Gloucester (1776 – 1834), nephew and son-in-law of King George III. She described Wilberforce as the "wittiest man in England."[1739] Wilberforce later recalled their evenings by saying, "The whole scene was so intoxicating, even to me. The fever arising from it is not yet gone."[1740] Madame de Staël became converted to Wilberforce's cause, and lent considerable support to Abolition when she returned to Paris.[1741]

Wilberforce headed the parliamentary campaign against the British slave trade for twenty years until the passage of the Slave Trade Act of 1807. In 1787, Wilberforce had come into contact with Thomas Clarkson, who called upon him to champion the cause to parliament. As the British abolitionists had been somewhat disappointed with their own campaign in Britain, Wilberforce, hoping that the ideals of the French Revolution would support the cause, entrusted Clarkson with the mission to France to gain the collaboration of the French abolitionists. Upon his arrival in Paris, in August 1789, Clarkson thus immediately contacted the French opponents to the slave trade, Condorcet, Brissot, Clavière, La Fayette and Illuminatus Comte de Mirabeau, with whom he was particularly impressed. However, certain members of the *Assemblée Nationale* accused Clarkson of being a spy for the British in an attempt to cause France to lose its colonies, and suspected Mirabeau of complicity. Clarkson was even physically threatened and required the assistance of the *Garde nationale*, commanded over by General Lafayette to protect him.[1742] With the subsequent crackdown on the moderate Girondins in 1793, Brissot was beheaded in 1793.

Wilberforce made his last public appearance when he was named by Clarkson to server as the chairman of the Anti-Slavery

Society convention of 1830, at Freemasons' Hall in London, the headquarters of the United Grand Lodge of England and the Supreme Grand Chapter of Royal Arch Masons of England, as well as being a meeting place for many Masonic Lodges in the London area.[1743] In 1833, the British government passed the Slavery Abolition Act, advocated by Wilberforce, which abolished slavery in the British Empire the following year.

Clarkson was the principal speaker in 1840 at the opening of the first World's Anti-Slavery Convention in Freemasons' Hall, London. In 1846, the World Evangelical Alliance was founded there as well. In 1846 Clarkson was host to Frederick Douglass (1818 – 1895), a prominent African-American abolitionist, on his first visit to England. Douglass was of mixed race, which likely included Native American and African on his mother's side, as well as European, though his father was "almost certainly white," as shown by historian David W. Blight.[1744] In 1843, Douglass joined other speakers in the American Anti-Slavery Society's "Hundred Conventions" project, a six-month tour at meeting halls throughout the eastern and midwestern United States. Douglass wrote several autobiographies, notably describing his experiences as a slave in his *Narrative of the Life of Frederick Douglass, an American Slave* (1845), which became a bestseller, and was influential in promoting the cause of abolition, as was his second book, *My Bondage and My Freedom* (1855). At risk after passage in the US of the Fugitive Slave Law of 1850, Douglass became legally free in England when British friends raised the money and purchased his freedom from his American owner.

In the two decades after the Revolution, during the Second Great Awakening, Baptist preachers abandoned their pleas that slaves be freed, causing a split between the Northern and Southern branches of the denomination.[1745] The Southern Baptist Convention (SBC) was organized in 1845 at Augusta, Georgia, by Baptists in the Southern United States who split with northern Baptists over the issue of slavery, specifically whether Southern slave owners could serve as missionaries. The oldest Baptist church in the South, First Baptist Church of Charleston, South Carolina, was organized in 1682. With more than 15 million members as of 2015, SBC is the world's largest Baptist denomination, the largest

Protestant denomination in the United States, and the second-largest Christian denomination in the United States after the Catholic Church.

Abolitionists were categorized as hypocrites who wanted the South to free her slaves, but would not give the freed slaves jobs if they journeyed North. At the time of the split, the Southern Baptists used the Curse of Ham as a justification for slavery claiming they were serving God's will.[1746] Clergy even suggested Blacks were better off as slaves. Christianity, they claimed, not only served to civilize the Africans, but as *The Baptist Messenger* reported in 1850: "The arm of force has been rendered unnecessary by the peaceful influence of the gospel. The planters testify that this religious reformation has increased the value of their property 10 or 12 per cent."[1747]

States' Rights

However, by the 1850s, southerners were losing their hold on national power, contributing to a backlash against the North that rallied to save their so-called Southern way of life. For fifty of the first 62 years of US history, Southerners such as George Washington, Thomas Jefferson, James Madison, James Monroe and Andrew Jackson, dominated the executive branch of the American government. The title of "Democrat" has its beginnings in the South, going back to the founding of the Democratic-Republican Party in 1793 by Jefferson and Madison. After being the dominant party in American politics from 1800 to 1829, the Democratic-Republicans split into two factions by 1828: the federalist National Republicans, and the Democrats. Northern Democrats were opposed to the Southern Democrats on the issue of slavery. Northern Democrats. The Southern Democrats (known as "Conservative Democrats"), reflecting the views of the late John C. Calhoun, insisted slavery was national.

Calhoun was the South's recognized intellectual and political leader from the 1820s until his death in 1850. He had an illustrious political career, serving as a congressman for his home state of South Carolina, Vice President under both John Quincy Adams and

Andrew Jackson, and a U.S. senator. Calhoun is remembered for strongly defending slavery and for advancing the concept of minority rights in politics in the interests of the white South. In the late 1820s, his views changed radically and he became a leading proponent of states' rights, limited government.

Calhoun was certain that the issue of slavery was doomed to divide the country, and likely result in war. In a famous speech on the Senate floor on February 6, 1837, Calhoun asserted that slavery was a "positive good," and that in every wealthy and civilized society one portion of the community has always lived on the labor of an other. According to Calhoun:

> Be it good or bad, [slavery] has grown up with our society and institutions, and is so interwoven with them that to destroy it would be to destroy us as a people. But let me not be understood as admitting, even by implication, that the existing relations between the two races in the slaveholding States is an evil:–far otherwise; I hold it to be a good, as it has thus far proved itself to be to both, and will continue to prove so if not disturbed by the fell spirit of abolition. I appeal to facts. Never before has the black race of Central Africa, from the dawn of history to the present day, attained a condition so civilized and so improved, not only physically, but morally and intellectually. [1748]

Calhoun believed that politicians in the North pandered to the anti-slavery vote, and that politicians in the slave states sacrificed Southern rights in an effort to placate the Northern wings of their parties. Thus, the essential first step in any successful assertion of Southern rights had to be the abandonment of all party affiliations. In 1848–49, Calhoun called for Southern unity, and was the driving force behind the drafting and publication of the "Address of the Southern Delegates in Congress, to Their Constituents."[1749] It alleged Northern violations of the constitutional rights of the South, and warned Southern voters to expect forced emancipation of slaves in the near future, followed by their complete subjugation by an unholy alliance of unprincipled Northerners and blacks. Whites would

flee and the South would “become the permanent abode of disorder, anarchy, poverty, misery, and wretchedness.”[1750] Only the immediate unity of Southern whites could prevent such a disaster. [1751]

According to Calhoun’s biographer Margaret L. Coit, “The startling fact is that every principle of secession or states’ rights which Calhoun ever voiced can be traced right back to the thinking of intellectual New England in the early eighteen-hundreds.”[1752] In 1802, Calhoun went to Yale College in Connecticut, which was dominated by its President, Timothy Dwight, an important figure in the Second Great Awakening, who became his mentor. Dwight also expounded on the strategy of secession from the Union as a legitimate solution for New England’s disagreements with the national government.[1753] Calhoun studied law at the nation’s only real law school, Tapping Reeve Law School in Litchfield, Connecticut, where he worked with Tapping Reeve and James Gould. According to Coit, “…Dwight, Reeve, and Gould could not convince the young patriot from South Carolina as to the desirability of secession, but they left no doubts in his mind as to its legality.”[1754]

When he was admitted to Yale in 1802, Calhoun was elected to Phi Beta Kappa, the first American Greek Letter college fraternity and most prestigious academic honor society in the United States. [1755] Phi Beta Kappa was heavily influenced by Freemasonry. The group consisted of students who frequented the Raleigh Tavern as a common meeting area off the college campus, where Masons also reputedly met.[1756] Thomas Smith, one of the fraternity’s founders, belonged to the Williamsburg lodge, which operated under a charter from the Grand Lodge of England. Nine of the other original members later did became Freemasons within the first year.[1757]

Skull and Bones

In 1826, Captain William Morgan disappeared in upstate New York, allegedly abducted and murdered for publishing and exposing Masonic ritual. The story of Morgan’s disappearance resulted in an anti-Masonic period, which lasted until about 1840, marked the

beginning of an explosion in published ritual exposures. The crisis faced by Freemasons also effected Phi Beta Kappa, when in 1831 *A Ritual of Freemasonry, Illustrated by Numerous Engravings; with Notes and Remarks* was published, to which was added a *Key to the Phi Beta Kappa* by Avery Allyn, an anti-Masonic lecturer of the time. The backlash resulted in the fraternity abandoning its secrecy and becoming little more than an academic honor society.[1758]

In protest, members from the Linonia, the Brothers in Unity and the Calliopean societies of Yale diverged from their respective groups and formed the Skull and Bones society. Calhoun had been a member of the Brothers in Unity, to which also belonged Alphonso Taft, who founded Skull and Bones with William Huntington Russell. Russell was a descendant of several old New England families, including those of Pierpont, Hooker, Willett, Bingham, and Russell. According to Alexandra Robbins, author of *Secrets of the Tomb*, while he was in Germany, Russell had befriended the leader of a German secret society, itself an outgrowth of the Illuminati, that employed the death's head as its logo. When Russell returned to the United States, he joined with Taft to found what they called the Brotherhood of Death. They adopted the numerological symbol 322 because they were the second chapter of the German sister organization and were founded in 1832. According to Robbins, "They worshiped the goddess Eulogia, celebrated pirates, and plotted an underground conspiracy to dominate the world." Among the "gifts of tribute to the goddess" purloined by the order were a card table on which Calhoun used to play. Eventually joining the order was James Gould's grandson, James Gardner Gould, eldest son of Judge William Tracy Gould.[1759]

As reported by Robbins, by the late 1800s, Yale was dominated by the three prestigious secret senior societies, Skull and Bones, Scroll and Key, and Wolf's Head. Scroll and Key had joined Skull and Bones in 1842 and quickly became a powerful secret society on campus. Scroll and Key was established in 1841 by students who resented not having been "tapped" to join Skull and Bones. However, its reputation is that it is more serious and literary than Bones. Its alumni include descendants of Mayflower families, as well as former Yale President A. Bartlett Giamatti.[1760] Since 1868, Mark Twain was

an honorary member. Twain's *Letters from the Earth*, were among the earliest to actually feature Satan as a heroic character. From then on, Satan and Satanism started to gain a new meaning outside of Christianity.[1761]

Between 1872 and 1936, of the thirty-four consecutively elected alumni fellows of Yale, seventeen were Skull and Bones and seven were Scroll and Key. Between 1862 and 1910, Bonesmen were forty-three of the forty-eight university treasurers. Every university secretary from 1869 to 1921 was a Bonesman, as were 80 percent of professors between 1865 and 1916. Between 1886 and 1985, the university president was an alumnus of Skull and Bones, Scroll and Key, or Wolf's Head for sixty-eight of the ninety-nine years. Wolf's Head members would eventually include future senator Thurston Morton, ambassador Douglas MacArthur, Jr., and Yale president A. Whitney Griswold.[1762]

Taft would become Attorney General and Secretary of War under President Ulysses S. Grant. Taft was the first in the Taft family political dynasty. His son, William Howard Taft, was the 27th President of the United States and the 10th Chief Justice of the United States, and was a member of Yale's Skull and Bones like his founder father; another son, Charles Phelps Taft, supported the founding of Wolf's Head Society at Yale; both his grandson and great-grandson, Robert A. Taft I (also Skull and Bones) and Robert Taft Jr., were U.S. Senators; his great-great-grandson, Robert A. Taft II, was the Governor of Ohio from 1999 until 2007. William Howard Taft III was ambassador to Ireland; William Howard Taft IV worked in several Republican administrations, most recently that of George W. Bush.

In September 1836, Russell opened a private prep school for boys that would become known as the New Haven Collegiate and Commercial Institute, or more popularly as the Russell Military Academy, that "fitted" students to apply for entrance to nearby Yale or West Point. He foresaw a Civil War in the future, and wanted to make sure his boys were prepared to fight for the Union. His students were so well schooled in military affairs that on the outbreak of Civil War some were enlisted as drill instructors.[1763] During the American Civil War, the school of 130 to 160 pupils furnished more

than one hundred officers for the Union Army, as well as many drill masters and volunteers.

Many Skull and Bones members supported the Southern cause for succession that led to the Civil War. Young South Carolinian Joseph Heatly Dulles, whose family bought their slaves with the money from contract-security work for the British conquerors in India, had been a member of the Brothers in Unity. At Yale, Dulles worked with the Northern secessionists and attached himself to Daniel Lord. The Lords became powerful Anglo-American Wall Street lawyers, and J.H. Dulles's grandson was the father of John Foster Dulles and Allen Dulles, future head of the CIA.[1764]

From 1885 to 1891, Bonesman William M. Evarts was a U.S. Senator from New York. During President Rutherford B. Hayes's administration he was United States Secretary of State. He raised funds to build up the Masonic Statue of Liberty building in New York City. Henry Rootes Jackson was a leader of the 1861 Georgia Succession Convention and post-Civil War President of the Georgia Historical Society, and a major general in the Confederate States Army during the American Civil War. John Perkins, Jr. was chairman of the 1861 Louisiana Succession Convention. William Taylor Sullivan Barry was a national leader of the secessionist wing of the Democratic Party during the 1850's and chairman of the 1861 "Mississippi" Secession Convention. Morris R. Waite was the chief justice of the United States Supreme Court at 1847-88, whose rulings destroyed many rights of African Americans gained after the Civil War. Also, he helped his cohorts Taft and Evarts arrange the 1876 Presidential settlement scheme to pull the rights-enforcing U.S. troops out of the South.[1765]

Manifest Destiny

Southern presidents had also been largely responsible for the country's great expansion. Thomas Jefferson brought about the Louisiana Purchase from France in 1803 and James Knox Polk (1795 – 1849) was a supporter of the concept of Manifest Destiny. John O'Sullivan (1813 – 1895), editor of the Democratic Review, is generally credited with coining the term Manifest Destiny in 1845.

The Democratic Review in New York City was the center of the Young America Movement, which was inspired by European reform movements such as the Young Hegelians, Junges Deutschland and Mazzini's Young Italy. In their heyday in the 1840s and 1850s, argues Yonatan Eyal, Young America were led by Polk, Stephen Douglas, Franklin Pierce, and August Belmont.[1766] Young America was founded in 1845 by Edward DeLeone, who was later a confidant of Freemason Jefferson Davis, the President of the Confederacy. The other founder of Young America was George Nicholas Sanders (1812 – 1873). Both were members of the Carbonari, and Sanders was a close friend of Mazzini. In January 1860, Sanders admitted in conversation that he was a friend of Louis Blanqui, who had worked with Buonarroti, and a member of society at Paris called the "Club Blanqui."[1767]

The motto of the *Democratic Review* was "The best government is that which governs least." Contributors included Samuel Tilden, William Cullen Bryant, George Bancroft, Herman Melville and two its members, Nathaniel Hawthorne and Edgar Allan Poe. The *Democratic Review* also published some of the early work of Walt Whitman, James Russell Lowell, and Henry David Thoreau. American novelist Nathaniel Hawthorne (1804 – 1864) graduated from Bowdoin College in 1825, where he was elected to Phi Beta Kappa.[1768] Hawthorne married O'Sullivan's goddaughter, Sophia Amelia Peabody. The couple were close friends of a fellow-contributor to the *Democratic Review*, Sarah Margaret Fuller Ossoli (1810 – 1850) an American journalist and women's rights advocate associated with the American transcendentalism movement. Fuller was also influenced by the work of Swedenborg.[1769] Thomas Carlyle and his wife, Jane, had introduced her to Mazzini.[1770] Fuller had met Mazzini in London where she began a friendship and correspondence with him, regarding him as "not only one of the heroic, the courageous, and the faithful," she wrote, "but also one of the wise."[1771] Margaret Fuller actually fought in the Italian revolution alongside her lover, Giovanni Ossoli, who was a friend of Mazzini.[1772] Fuller was also an inspiration to poet Walt Whitman.

O'Sullivan wrote that Manifest Destiny was the "divine destiny" of America "to establish on earth the moral dignity and salvation of man."[1773] O'Sullivan described the general purpose of the Young America in an 1837 editorial for the *Democratic Review*:

> All history is to be re-written; political science and the whole scope of all moral truth have to be considered and illustrated in the light of the democratic principle. All old subjects of thought and all new questions arising, connected more or less directly with human existence, have to be taken up again and re-examined.[1774]

Manifest Destiny had been seen as necessary to enforce the Monroe Doctrine, formulated by future President John Qincey Adams (1767 – 1848) formulated in 1823, which warned Europe that the Western Hemisphere was no longer open for European colonization. Historian William E. Weeks has noted three key themes that lent support to the notion of Manifest Destiny: the virtue of the American people, their mission to spread their institutions and the destiny under God to remake the world in the image of the United States.[1775] The origin of the first theme, later known as American exceptionalism, was often traced to America's Puritan heritage, particularly the Rosicrucian John Winthrop's famous "City upon a Hill" sermon of 1630, in which he called for the establishment of a virtuous community that would be a shining example to the Old World.[1776] Illuminatus Thomas Paine, in his influential 1776 pamphlet *Common Sense*, echoed the notion, arguing that the American Revolution provided an opportunity to create a new, better society.

In 1842, US President John Tyler (1790 –1862) applied the Monroe Doctrine to Hawaii and warned Britain not to interfere there, which began the process of Hawaii's annexation to the US. The phrase "manifest destiny" originated in the Oregon boundary dispute between the United States and Britain, when. Rejecting a proposal by US President John Tyler's to divide the region along the 49th parallel, the British instead proposed a boundary along the Columbia River. Presidential candidate Polk exploited the popular outcry from

Advocates of manifest destiny and the Democrats called for the annexation of “All Oregon” in the 1844 U.S. Presidential election. As president, however, Polk sought compromise to the dismay of the most ardent advocates of manifest destiny. When the British refused the offer, American expansionists responded with slogans such as “The whole of Oregon or none” and “Fifty-four forty or fight.” When Polk moved to terminate the joint occupation agreement, the British finally agreed in early 1846 to divide the region along the 49th parallel, leaving the lower Columbia basin as part of the United States. The Oregon Treaty of 1846 formally settled the dispute.

On December 2, 1845, Polk announced that the principle of the Monroe Doctrine should be strictly enforced, reinterpreting it to argue that no European nation should interfere with the American western expansion.[1777] Manifest destiny played an important role in the expansion of Texas and American relationship with Mexico. Shortly after attaining the presidency in 1845, Polk, who was also a member of Young America, provoked a war with Mexico for the purpose of obtaining more slave states. During Polk’s presidency, the United States expanded significantly with the annexation of the Republic of Texas, the Oregon Territory, and the Mexican Cession following the American victory in the Mexican–American War. In the July–August 1845 issue of the *Democratic Review*, O’Sullivan published an essay entitled “Annexation,” which called on the US to admit the Republic of Texas into the Union. The Republic of Texas had declared independence from the Republic of Mexico in 1836. However, the leadership of both major American political parties, the Democrats and the Whigs, opposed the admission of Texas, a vast slave-holding region.

Beginning in 1843, President John Tyler made the annexation of Texas his leading priority, and through secret negotiations with the Houston administration, he secured a treaty of annexation April 1844. And though both major American political parties, the Democrats and the Whigs, opposed the admission of Texas, which was widely viewed as a pro-slavery initiative because it would add another slave state to the union.[1778] Nonetheless, in April 1844, John C. Calhoun, as Secretary of State, reached a treaty with Texas providing for its annexation. Polk secured the Democratic nomination

on a Manifest Destiny platform in favor of annexation and narrowly defeated anti-annexation Whig Henry Clay in the 1844 presidential election. The Democratic-dominated House of Representatives passed an amended bill expanding on the pro-slavery provisions of Tyler's treaty. When Polk took office, he encouraged Texas to accept Tyler's annexation bill, accepting Texas as the 28th state of the Union. Texas formally joined the union on February 19, 1846.

Following the annexation of Texas, relations between the United States and Mexico deteriorated, resulting a few months later in the Mexican–American War, from 1846 to 1848. In 1845, Polk had made a proposition to purchase Alta California and Santa Fe de Nuevo Mexico from Mexico, and to agree upon the Rio Grande river as the southern border of the United States. When Mexico rejected that offer, Polk moved American troops commanded by Major General Zachary Taylor (1846 – 1848) south into the Nueces Strip. Taylor was a descendant of Elder William Brewster, the Pilgrim leader of the Plymouth Colony, a Mayflower immigrant, and a signer of the Mayflower Compact. Taylor's father, Richard Taylor, had served as a lieutenant colonel in the American Revolution. In July 1845, Polk sent Taylor to Texas, and by October he commanded 3,500 Americans on the Nueces River, ready to take the disputed land by force.

In November 1845, Polk had secretly sent John Slidell (1793 – 1871) to Mexico City with an offer to the Mexican government for the disputed land and other Mexican territories. Slidell, who was the uncle of August Belmont's wife, was a U.S. Senator from Louisiana and later Southern secessionist who served the Confederate States government as a foreign diplomat and potential minister to Great Britain and French Emperor Napoleon III. When the Mexican again rejected the offer, Slidell returned to the United States, and Polk ordered General Taylor to garrison the southern border of Texas in 1846 and then moved into Texas and marched as far south as the Rio Grande, where he began to build a fort near the river's mouth on the Gulf of Mexico. The Mexican government regarded this action as a violation of its sovereignty, and immediately prepared for war. Following a United States victory and the signing of the Treaty of Guadalupe Hidalgo that ended the Mexican–American War on

February 2, 1848, when Mexico surrendered its claims to Texas and the Rio Grande border was accepted by both nations.

In recognition of his victory at Buena Vista, on July 4, 1847, Taylor was elected an honorary member of the New York Society of the Cincinnati, whose Virginia branch included his father as a charter member. Polk declined to seek re-election for the 1848 election, and the Democratic ticket was defeated by Taylor, a slaveholder, who had won the Whig presidential nomination with the strong backing of slave state delegates.[1779] Taylor became the 12th president of the United States, serving until his death in July 1850.

The Free Soil Party first raised the warning of an active Slave Power or Slavocracy in 1848, arguing that the annexation of Texas as a slave state was a terrible mistake. Slave Power, a term popularized by antislavery writers such as Frederick Douglass, was the perceived political power in the American federal government held by slave owners during the 1840s and 1850s, prior to the Civil War. Politicians who emphasized the theme included John Quincy Adams, Henry Wilson and William Pitt Fessenden. Abraham Lincoln also used the concept after 1854. It was believed that a small group of rich slave owners had seized political control of their own states and were working to take over the White House, the Congress, and the Supreme Court in order to expand and protect slavery. The argument was later widely used by the Republican Party that formed in 1854–55 to oppose the expansion of slavery.[1780]

Happening in the same year as the Mexican–American War was the Year of Revolutions of 1848, fomented by the agents of the revived Illuminati, the Philadelphes and the Carbonari. These upheavals were celebrated by Americans with frequent parades and proclamations, and foreign revolutionaries like Hungarian Mason Louis Kossuth (1802 – 1894) emerged as national celebrities. At the highest levels of government, the United States offered diplomatic support. In May of that year, John C. Calhoun used his connections with the Prussian minister-resident in America to encourage the formulation of “constitutional governments” upon the “true principles” embodied in the American federal system. According to Calhoun, the construction of such political institutions necessary for “the successful consummation of what the recent revolutions aimed at in

Germany" and "the rest of Europe." The White House also reflected this revolutionary enthusiasm.[1781]

After 1848, a faction of Democrats, concerned about the nation's failure to support "democratic" revolutions abroad, formed a group identified as Young America.[1782] They intended to contrast themselves from the caution of their party's so-called Old Fogies. Young America argued that the nation could only secure its ideals through more forceful "expansion and progress." Stephen A. Douglas (1813 – 1861), the U.S. senator from Illinois who would run against Abraham Lincoln in the 1860 presidential election, became the leading political figure for citizens who wished to make America a more effective beacon of revolution overseas. Douglas, however, failed to win the Democratic Party nomination for the presidency in 1852.

Another Democrat, Franklin Pierce (1804 – 1869), was elected to the White House that year after making numerous appeals to Young America sentiment. Pierce joined the Athenian Society, a progressive literary society, alongside Hawthorne, with whom he formed lasting friendships.[1783] Hawthorne wrote the glowing biography *The Life of Franklin Pierce* in support of Pierce's 1852 presidential campaign, which was positively reviewed in the *Democratic Review*. Pierce who was the fourteenth president of the United States from 1853–1857, advocated US expansion for the purpose of opening markets and spreading American principles. According to the Democratic Party platform, "in view of the condition of popular institutions in the Old World, a high and sacred duty is devolved with increased responsibility upon the Democracy in this country."[1784]

Pierce was a northern Democrat who saw the abolitionist movement as a fundamental threat to the unity of the nation. He would alienate anti-slavery groups by supporting and signing the Kansas–Nebraska Act of 1854 and enforcing the Fugitive Slave Act. The Kansas–Nebraska Act was drafted by Douglas, passed by the 33rd United States Congress, and signed into law by Pierce. Douglas introduced the bill with the goal of opening up new lands to development and facilitating construction of a transcontinental railroad. But the act is most notable for effectively repealing the

Missouri Compromise, that admitted Maine to the United States as a free state, simultaneously with Missouri as a slave state, thus maintaining the balance of power between North and South in the US Senate. The signing of the act stoked national tensions over slavery, and contributed to the “Bleeding Kansas,” a series of violent civil confrontations in Kansas Territory between 1854 and 1861, which emerged from a political and ideological debate over the legality of slavery in the proposed state of Kansas. The Fugitive Slave Act was passed by the United States Congress in 1850, as part of the Compromise of 1850 between Southern slave-holding interests and Northern Free-Soilers. Yet, Pierce failed to stem conflict between North and South, setting the stage for Southern secession and the American Civil War.

Young America

George Sanders was in Europe during the Revolutions of 1848 and fought alongside of the Communists at the barricades in Paris in 1848. George Law and the Rothschild agent, August Belmont, financers of many Young America initiatives, acquired a financial interest in the *Democratic Review* in 1851 and appointed Sanders as its editor. Sanders was a supporter of President Polk and was later awarded the position of Consul in London during Pierce’s administration. The Democratic Review promoted the invasion Europe and Cuba and other Young America initiatives. While in London, Sanders served as the London correspondent for the *New York Herald* newspaper run by Young America editor, James Gordon Bennett, who wanted to expand the United States into Cuba, Canada, and the West Indies by force. Sanders needed to be recalled after he became involved in revolutionary and anarchist causes, having supposedly been involved in plans to assassinate heads of state, including the enemy of the Carbonari, French Emperor Napoleon III.

In 1952, Mazzini sent Louis Kossuth and his right-hand man Adriano Lemmi (1822 – 1896)—also a Grand Master of the Grand Orient of Italy and successor as head of the Palladian Rite—to the United States to organize Young America lodges. Kossuth was a

Hungarian nobleman who served as Governor-President of the Kingdom of Hungary during the revolution of 1848–49. Known for his talent in oratory, the influential American journalist Horace Greeley (1811 – 1872) said of Kossuth: “Among the orators, patriots, statesmen, exiles, he has, living or dead, no superior.”[1785] According to Friedrich Engels:

> For the first time in the revolutionary movements of 1848, for the first time since 1793, a nation surrounded by superior counterrevolutionary forces dares to counter the cowardly counterrevolutionary fury by revolutionary passion, the terreur blanche by the terreur rouge.
>
> For the first time after a long period we meet with a truly revolutionary figure, a man who in the name of his people dares to accept the challenge of desperate struggle, who for his nation is Danton and Carnot in one person—Lajos Kossuth.[1786]

In 1849, Kossuth issued the celebrated Hungarian Declaration of Independence from the Habsburg Monarchy during the Hungarian Revolution of 1848, and he was appointed regent-president. However, in response to the intervention of Tsar Nicholas I of Russia, who was an opponent of revolution, and the failure of appeals to the western powers, Kossuth abdicated. Kossuth then first fled to the Ottoman Empire and finally arrived in England in 1851. After his arrival, the press characterized the atmosphere of the streets of London as this: “It had seemed like a coronation day of Kings.”[1787] Many leading British politicians tried without success to suppress the so-called “Kossuth mania.” Foreign Secretary Lord Palmerston, a supporter of the revolutions of 1848, intended to receive Kossuth, but it was prevented by a vote in Cabinet. Instead received a delegation of Trade Unionists from Islington and Finsbury and listened sympathetically as they read an address that praised Kossuth and declared the Emperors of Austria and Russia “despots, tyrants and odious assassins.”[1788] That, together with Palmerston’s support of Louis Napoleon, caused the fall of the government of Lord Russell.[1789]

From Britain Kossuth went to the United States of America. Kossuth completed a tour of several Masonic lodges to educate the Masonic hierarchy on how to recruit, organize, and train the youth in revolutionary strategy.[1790] In the same year, Kossuth made contact with Pierce, offering him the propaganda services of Young America to promote his bid for the presidency in return for appoint particular individuals to important posts. Earlier in the year, the *New York Herald* reported that Pierce was a "discreet representative of Young America."[1791] Mazzini confirmed in his diary that Pierce was willing to accept help from Kossuth and his network of Masonic operatives: "Kossuth and I are working with the very numerous Germanic element [Young America] in the United States for his [Pierce's] election, and under certain conditions which he has accepted."[1792] Pierce appointed several Young Americans to the foreign service: George Sanders as Consul to London; Nathaniel Hawthorne as Consul to Liverpool; James Buchanan as Minister to the Court of St. James, Great Britain; Pierre Soulé as Minister to Spain; John L. Sullivan as Minister to Portugal; and Edwin DeLeone as Consul to Egypt. Mazzini wrote, almost all his nominations are such as we desired."[1793]

President Pierce's first appointment was Freemason Caleb Cushing (1800-1879), who as U.S. attorney general became the master-architect of the Civil War. Cushing was connected to English Freemasonry by his affiliation with the Northern Jurisdiction of Freemasonry. His first Masonic assignment was to transfer money from British Masonic banker George Peabody to the Young America abolitionists, who after the elections were calling for the dissolution of the Union.[1794] Peabody, who owned a giant banking firm in England, hired the services of J.P. Morgan, Sr. (1837-1913) to handle the funds as they arrived in the United States. Upon Peabody's death, Morgan took over the firm and later moved it from England to the United States, renaming it Northern Securities. In 1869, Morgan went to London and reached an agreement to act as an agent for the N.M. Rothschild Company in the United States.

The handler of the Peabody funds in London was George Nicholas Sanders. At his home in London on February 21, 1854, Saunders hosted a dinner party with guests of honor being Mazzini,

Blanqui, Kossuth and Alexandre Auguste Ledru-Rollin (1807 – 1874), a French member of Carbonari. It was the speeches of Ledru-Rollin and Louis Blanc at working-men's banquets in Lille, Dijon and Chalons that heralded the revolution of 1848. Also in attendance were General Giuseppe Garibaldi; Felice Orsine, one of Mazzini's contract terrorists and assassins; and Alexander Herzen of Russia, the man who initiated Freemason Mikhail Bakunin into Mazzini's Young Russia; and Arnold Ruge, who with Karl Marx was the editor of a revolutionary magazine for Young Germany.[1795] George Sanders gave the toast: "To do away with the Crowned Heads of Europe."[1796]

Also present at that meeting was President Pierce's US Ambassador to England, Freemason James Buchanan (1791 – 1868), who would soon become the next president of the United States. In 1845, Buchanan had been appointed to serve as President Polk's Secretary of State. Belmont served as campaign manager in New York for James Buchanan, then serving as an American diplomat in Europe, who was running for the Democratic Party's nomination for president in the election of 1852. But when Pierce won the Democratic nomination and was elected President instead, he appointed Buchanan as his Minister to the United Kingdom, and August Belmont made further large contributions to the Democratic cause. In 1853, Pierce appointed Belmont *Chargé d'affaires* to The Hague of the Kingdom of the Netherlands. Belmont had been taken under the wing of his wife's uncle, John Slidell, a staunch defender of slavery as a Representative and Senator, who made Belmont his protégé.[1797] Belmont helped organize the Democratic Vigilant Association, which sought to promote unity by promising Southerners that New York businessmen would protect the rights of the South and keep free-soil members out of office, who were largely focused on the single issue of opposing the expansion of slavery into the western territories of the United States.[1798]

With the support of Sanders, Buchanan was nominated in 1856 as president for the Democratic Party. When he was elected president, the *Encyclopedia Americana* relates, "Buchanan strongly favored the maintenance of slavery; his Cabinet was composed largely of advocates of the system, and he publicly supported

proslavery elements…"[1799] Buchanan was an advocate of states' rights and for minimizing the role of the federal government in the nation's closing era of slavery. He is therefore consistently ranked by historians as one of the least effective presidents in history, for his failure to mitigate the national disunity that led to the American Civil War. In his famous "House Divided" speech of June 1858, Abraham Lincoln charged that Douglas, Buchanan, his predecessor Pierce, and Chief Justice Roger B. Taney were all part of a plot to nationalize slavery, as allegedly proven by the Supreme Court's Dred Scott decision of 1857.[1800] Dred Scott v. Sandford was a landmark decision in which the Supreme Court held that the US Constitution was not meant to include American citizenship for black people, regardless of whether they were enslaved or free, and so the rights and privileges of the Constitution could not apply to them.

As a delegate to the pivotal 1860 Democratic National Convention in Charleston, South Carolina, Belmont supported Douglas, who had triumphed in the famous 1858 Lincoln-Douglas Debates over his long-time political rival, the newly recruited Republican candidate Abraham Lincoln, in their battle for Douglas' Senate seat. Douglas subsequently nominated Belmont as chairman of the Democratic National Committee. Belmont also used his influence with European business and political leaders to support the Union cause in the Civil War, trying to dissuade the Rothschilds and other French bankers from lending funds or credit for military purchases to the Confederacy and meeting personally in London with the British prime minister, Lord Palmerston, and members of Emperor Napoleon III's French Imperial Government in Paris.[1801] The Confederates had offered the states of Louisiana and Texas to Napoleon III if he would send troops against the North.

On November 8, 1861, the Union Navy set off a diplomatic incident known as the Trent Affair, illegally captured Slidell and James Murray Mason. The two were travelling as envoys bound for Britain and France to press the Confederacy's case for diplomatic recognition and to lobby for possible financial and military support. Slidell's daughter married Baron Frederic Emile d'Erlanger, from Erlanger & Cie, the Jewish bankers who headed the most distinguished banking house in France. Erlanger & Cie offered to

float a loan to benefit the Confederacy. Baron d'Erlanger journeyed to Richmond in early 1863, and negotiated with Benjamin acting on behalf of the Confederacy, which he felt would provide the Confederacy with badly needed funds to pay its agents in Europe. [1802] The crisis brought the US and Britain to the brink of war, but was resolved by their release.

Knights of the Golden Circle

Strong evidence also suggests that Albert Pike was the secret brains behind the influence and power of the Masonic-influenced Knights of the Golden Circle, from which emerged the Ku Klux Klan. [1803] Pike, Cushing's nominee, was elected to take his place and became leader of the Southern secessionists.[1804] At the same time, Cushing prepared for the British control of the Southern Jurisdiction of Scottish Rite Freemasonry. In 1853, two weeks after Cushing was appointed attorney general, he sent Pike to Charleston to receive the higher Masonic degrees from Albert Gallatin Mackey. In 1857, Pike received the 33º degree in New Orleans, and in 1859 he was elected Sovereign Grand Commander of the Supreme Council of the Southern Jurisdiction of Scottish Rite Freemasonry. In 1859, Pike was elected Sovereign Grand Commander of the Scottish Rite's Southern Jurisdiction. Pike now became the most powerful Mason in the world, occupying simultaneously the positions of Grand Master of the Central Directory at Washington, D.C., Grand Commander of the Supreme Council at Charleston, South Carolina, and Sovereign Pontiff of Universal Freemasonry.[1805] Pike was regarded as the man most responsible for the growth and success of the Scottish Rite from an obscure Masonic Rite in the mid-nineteenth century to the international fraternity that it became. Pike remained Sovereign Grand Commander for the remainder of his life, devoting a large amount of his time to developing the rituals of the order.

The Northern Jurisdiction was still under the British spy and 33rd-degree Freemason John J.J. Gourgas. The English Masons sent Gourgas to New York to organize clandestine Scottish Rite lodges that would appear to be pro-French but would in fact were pro-English to help Britain in the War of 1812. In the summer of

1813, Emanual de la Motta, one of the founders of the Supreme Council of the Ancient and Accepted Scottish Rite in Charleston, and a congregant of Kahal Kadosh Beth Elohim, the colony's first synagogue, reached a territorial agreement with Gourgas whereby the northern area was under the English Northern Jurisdiction of Scottish Rite Freemasonry and based in Boston, while Charleston became the base for the French Southern Jurisdiction of Scottish Rite Freemasonry. In 1854, Gourgas is said to have helped Killian Van Rensselaer founded a secret society known as the Knights of the Golden Circle (KGC), in Cincinnati, Ohio.[1806] The seal of the KGC featured a Maltese cross used by the old Knights of Malta. The Golden Circle immediately absorbed the Freemasons working within Young America and became the Confederacy's military pre-organization.[1807] The self-styled Kentucky Gen. George W.L. Bickley (1819–1867), a Young American, took control of the KGC which advanced the societies goals of Manifest Destiny.[1808]

As abolitionism in the United States increased after the Dred Scott Decision of 1857, members of the KGC, inspired by the philosophies of Calhoun, proposed a separate confederation of slave states, with U.S. states south of the Mason-Dixon line to secede and to align with other slave states to be formed from the "golden circle." Benson J. Lossing, author of *Civil War in America,* published in 1866, wrote, "It is authoritatively asserted that it was founded by John C. Calhoun and other South Carolina conspirators, in the year 1835."[1809] By the year 1834, in Charleston, New Orleans, and some other Southern cities, there were a few politicians who earnestly desired the re-establishment of the African slave-trade and the acquisition of new slave territory. These men formed themselves into Southern Rights Clubs.[1810] They had certain signs of recognition, by which they made themselves known to each other. Most of the KGC's rituals were borrowed from Freemasonry and later from the Knights of Pythias. Some members were also said to be Rosicrucians.[1811] They supposedly amassed huge wealth for the purpose of restarting the Civil War.[1812] It has been said of the KGC "that they were one of the deadliest, wealthiest, most secretive and

subversive spy and underground organizations in the history of the world."[1813]

Another scheme for an expanded southern empire took place in 1859, when Bickley took control of the KGC for plan to annex a "golden circle" of territories around the Gulf of Mexico, covering Central America, Confederate States of America, and the Caribbean as slave states, to be led by Maximilian I of Mexico. This would have resulted in the addition of 25 new slave states and monopolized the world's sugar, tobacco and slave trades. Havana, Cuba, the geographical center of this vast "golden circle," would become its capital. Bickley was the organization's leading promoter and chief organizer for the KGC lodges, called "Castles," in several states. All the Grand State Castles were represented by delegates in what was named the Grand United States or American Legion.[1814]

One castle was opened by John A. Quitman (1798 –1858) in Jackson, Mississippi, and another by Albert Pike in New Orleans. Bickley claimed more than 100,000 members, mostly from Texas. [1815] Quitman (1798 –1858), a protégé of John C. Calhoun, was the father of Mississippi Freemasonry and leader of the southern secessionists, was the representative from Mississippi in the House of Representatives. He was initiated to the Scottish Rite Masonry till his elevation to the 33rd and highest degree. Quitman was slated to be the next Sovereign Grand Commander of the Southern Jurisdiction of Scottish Rite Freemasonry, but on July 17, 1858, he suddenly died by poisoning, according to Masonic authority.[1816]

From its earliest origins in the Southern Rights Clubs in 1835, the KGC was to become "the most powerful secret and subversive organization in the history of the United States with members in every state and territory before the end of the Civil War."[1817] One of the recruits initiated into the Knights of the Golden Circle was General and Freemason P.T. Beauregard (1818-1893), a West Point graduate of 1838, and brother-in-law of John Slidell. Beauregard is credited with starting the Civil War with his surprise attack on Fort Sumter in 1861. On 12 April 1861 General Beauregard, was ordered to make a surprise attack on US-held Fort Sumter, and thus began the Civil War.[1818]

The South had begun to secede from the Union in January 1861, and in February of that year, seven seceding states ratified the Confederate Constitution and named Freemason Jefferson Davis as provisional president. Davis fought in the Mexican–American War as the colonel of a volunteer regiment. Pierce appointed him as Secretary of War. There are several indications that Davis was active in the network of the Carbonari.[1819] Before the American Civil War, he operated a large cotton plantation in Mississippi, which his brother Joseph gave him, and owned as many as 113 slaves.[1820] Davis married Sarah Knox Taylor, the daughter of General Taylor. Her brother, Richard Taylor (1826 – 1879), a Confederate general, was a member of Skull and Bones, as was Davis's private secretary Burton Norville Harrison (1838 – 1904).[1821]

Many Southerners believed Calhoun's warnings of the planned destruction of the white southern way of life. The climax came a decade after Calhoun's death with the election of Republican Abraham Lincoln in 1860, which led to the secession of South Carolina, followed by six other Southern states. The KGC became the first and most powerful ally of the newly-created Confederate States of America, commonly referred to as the Confederacy and the South.[1822] The Confederacy was originally formed by seven secessionist slave-holding states—South Carolina, Mississippi, Florida, Alabama, Georgia, Louisiana, and Texas—in the Lower South region of the United States, whose economy was heavily dependent upon agriculture, particularly cotton, and a plantation system that relied upon the labor of African-American slaves. They formed the new Confederate States, which, in accordance with Calhoun's theory, did not have any organized political parties.[1823] Each state declared its secession from the United States, which became known as the Union during the ensuing civil war, following the November 1860 election of Republican candidate Abraham Lincoln to the U.S. presidency on a platform which opposed the expansion of slavery into the western territories.

Mystick Krewe of Comus

Mimi L. Eustis published a website in 2005, titled *Mardi Gras Secrets*, to share the deathbed confessions of her father Samuel Todd Churchill, a high-level member of the Mystick Krewe of Comus, a secret society founded in 1856 by Judah P. Benjamin and Albert Pike in order to meet and communicate the plans of the Rothschilds. The Mystick Krewe of Comus, which is named after John Milton's Lord of Misrule in his masque *Comus*, is oldest continuous organization of New Orleans Mardi Gras, a modern adaptation of the Feast of Fools festival. Prior to the advent of Comus, Carnival celebrations in New Orleans were mostly confined to the Roman Catholic Creole community, and parades were irregular and often very informally organized.

The Mardi Gras was originally a Catholic festive season that occurs before the liturgical season of Lent. From Italy, Carnival traditions spread to Spain, Portugal, and France, and from France to New France in North America. From Spain and Portugal, it spread with colonization to the Caribbean and Latin America. Most Louisiana cities which were under French control at one time or another, also hold Carnival celebrations. The most widely known, elaborate, and popular US events are in New Orleans where Carnival season is referred to as Mardi Gras.

Although officially, the Krewe of Comus claims to descend from the Cowbellion de Rakin Society of Mobile, Alabama, Eustis' father claimed the society was founded by Yankee bankers from New England, who used the society as a front for the House of Rothschild, as well as for Skull and Bones, which was a branch of the Bavarian Illuminati. Passage into the secret of the code number 33, the highest stages of membership within the Skull and Bones society, required participation in the ritual "Killing of the King." Eustis says her father emphasized that most Masons below the 3º remained in ignorance, while those to who rose past the 33º did so by participating in the "Killing of the King" ritual.

According to Eustis, William H. Russell, the founder of Skull and Bones, had a key partner by the name of Caleb Cushing, who served as a U.S. Congressman from Massachusetts and Attorney General under President Franklin Pierce. Cushing was involved in the secret "Killing of the King" of Presidents William Henry Harrison

(1773 –1841) in 1841, and Zachary Taylor (1784 – 1850) in 1850, who had both opposed admitting Texas and California as slave states. Cushing dispatched Albert Pike, where his mission was to further the cause of slavery and to foster the Civil War, and to establish a line of communication with other fellow Illuminati. Pike was chosen by Cushing to head an Illuminati branch in New Orleans and to establish a New World order. Pike moved his law office to New Orleans in 1853 and was made Masonic Special Deputy of the Supreme Council of Louisiana on April 25, 1857.

Cushing, recounted Eustis, dispatched Albert Pike to Arkansas and Louisiana. Pike's mission was to further the cause of slavery and to foment a and America civil war, and to establish a line of communication with other fellow Illuminati. Pike was chosen by Cushing to head an Illuminati branch in New Orleans and to establish a New World order. Pike moved his law office to New Orleans in 1853 and was made Masonic Special Deputy of the Supreme Council of Louisiana on April 25, 1857. Eustis further asserts, Pike and Judah P. Benjamin needed a secret society in order to foster a civil war in the United States and to establish the House of Rothschild, for which purpose they founded the Mystick Krewe of Comus in that same year.

The Mystick Krewe of Comus was founded to observe Mardi Gras in a more organized fashion. The second-oldest krewe in the New Orleans Mardi Gras is the Krewe of Momus, Son of Night & Lord of Misrule, which was founded in 1872. The Knights of Momus has operated continuously since its founding, and remains a secret society. The 1877 parade theme, "Hades, A Dream of Momus," caused an uproar when it took aim at the Reconstruction government established in New Orleans after the Civil War. Attempts at retribution by local authorities were largely unsuccessful due to the secrecy of the membership. Momus's 1878 float was inspired by Shakespeare's *A Midsummer Night's Dream*.

The inspiration for the Krewe of Comus came from Rosicrucian author John Milton's Lord of Misrule in his masque *Comus*. The rebellious Thomas Morton declared himself "Lord of Misrule" during the pagan revelry in Merrymount in 1627, and his fellow celebrants were described by Young American Nathaniel Hawthorne (1804 –

1864) in *The May-Pole of Merry Mount* (1837) as a “crew of Comus.” Hawthorne was born in 1804 in Salem, Massachusetts, where his ancestors included John Hathorne, the only judge involved in the Salem witch trials who never repented of his actions. Much of Hawthorne’s fiction, such as *The Scarlet Letter* is set in seventeenth-century Salem. In 1851, Hawthorne published *The House of the Seven Gables*, a Gothic novel whose setting was inspired by the Turner-Ingersoll Mansion, a gabled house in Salem, belonging to Hawthorne’s cousin Susanna Ingersoll, and by his ancestors who had played a part in the Salem Witch Trials of 1692. In *Young Goodman Brown*, the main character is led through a forest at night by the Devil, appearing as man who carries a black serpent-shaped staff. Goodman is led to a coven where the townspeople of Salem are assembled, including those who had a reputation for Christian piety, in-mixed with criminals and others of lesser reputations, as well as Indian priests. Herman Melville said the novel was “as deep as Dante” and Henry James called it a “magnificent little romance.”[1824]

Edgar Allan Poe, a fellow contributor to the *Democratic Review*, referred to Hawthorne’s short stories as “the products of a truly imaginative intellect.”[1825] Poe’s gothic works are replete with occult symbolism. Poe’s *Cask of Amontillado* enacts a Masonic ritual in a way that would be evident only to Masons. The story is set in an unnamed Italian city, told from the perspective of a man named Montresor plots to murder his friend Fortunato during *Carnevale* (Mardi Gras), while the man is drunk and wearing a jester’s motley. who, he believes, has insulted him. According to Robert Con Davis-Undiano, “the plot of story, from Montresor’s initial meeting with Fortunato during Italian *Carnevale*, through Fortunato’s final entombment, itself enacts an initiation rite for Freemasonry.”[1826]

Jewish Confederate

As provisional president in 1861, Davis formed his first cabinet and Judah P. Benjamin of Louisiana became Attorney General. Judah P. Benjamin was a member of the Rex Society, affiliated with the Mistick Krewe of Comus, which provided the King of the Carnival

for the New Orleans Mardi Gras festivities.[1827] Both Sephardi Jews from London, Philip Benjamin (1780 – 1853) and his wife Rebecca de Mendes (d. 1847) came to Charleston around 1821, with their daughter and son Judah, who had been born in St. Croix. Philip Benjamin was a member of the Reformed Society of Israelites, which broke away from the Kahal Kadosh Beth Elohim, to give birth to the American Jewish Reform movement. The Society met in Seyle's Hall, a facility also rented by the Grand Lodge, Ancient Free Masons of South Carolina. Seyle himself was a member of Orange Lodge, No. 14.[1828]

Judah Benjamin entered Yale at age 14 but was expelled from for "ungentlemanly conduct," and rumors that the cause involved gambling, carousing, or kleptomania followed him the rest of his life.[1829] Benjamin moved to New Orleans in 1832, where he became a law partner with an influential Louisiana politician, John Slidell. Early the following year, Benjamin married Natalie St. Martin, who was Catholic and from a wealthy French Creole family. As part of her dowry, she brought with her two female slaves, aged 11 and 16. Even before the marriage, Natalie had scandalized New Orleans society by her conduct.[1830] The marriage was not a success. There were rumors, never substantiated, that Benjamin was impotent and that Natalie was unfaithful. An introduction to a reprinting of Meade's biography of Benjamin, Civil War historian William C. Davis acknowledged "cloaked suggestions that he [Benjamin] was a homosexual."[1831]

In 1848, Benjamin was a Whig member of the Electoral College, where he voted for General Zachary Taylor, who was elected U.S. President. Benjamin and others from Louisiana accompanied Taylor to Washington for his inauguration, and attended a state dinner given by outgoing president James K. Polk. Benjamin was sworn in as senator from Louisiana in 1853, at a brief meeting called just prior to President Pierce's inauguration. His new colleagues included Stephen A. Douglas of Illinois, Robert M. T. Hunter of Virginia, and Sam Houston of Texas. Benjamin was the first Jew to be elected to the United States Senate who did not renounce his religion, and the first of that faith to hold a Cabinet position in North America. The new president, Franklin Pierce, a Democrat, also offered Benjamin a

place on the Supreme Court. After Louisiana seceded in 1861, Benjamin resigned as senator and returned to New Orleans. He soon moved to Richmond after Confederate President Jefferson Davis appointed him as Attorney General. Davis was impressed by his competence and appointed him as Secretary of War.

Some have referred to Benjamin as the “Brains of the Confederacy,” and his biographer Eli Evans wrote that he “achieved greater political power than any other Jew in the nineteenth century—perhaps even in all American history.”[1832] In 1861, Salomon de Rothschild called Benjamin “the greatest mind” in North America.[1833] Salomon’s father was James Mayer de Rothschild, head of the Paris branch of the Rothschild family of bankers. From 1859 to 1861, he traveled extensively in the United States, Canada and Cuba. Salomon was an eyewitness to the events leading up to the American Civil War, and regarded Abraham Lincoln as an extremist and his political sympathies lay with the Confederate cause. Benjamin’s political success was due to his advocacy of states’ rights and slavery alongside his promotion of commercial development and internal improvements.[1834]

Benjamin's view that slavery should continue was based in his belief that citizens had a right to their property as guaranteed by the Constitution. According to the *Jewish Encyclopedia*, “In the Senate Benjamin’s constitutional and legal arguments ever attracted particular attention, and made him the leader *par excellence* in the defense of slavery and, later on, of secession.”[1835] Benjamin joined in a widespread view of white Southerners that the African Americans would not be ready for emancipation for many years, if ever. Benjamin, like Davis, was a supporter of the “King Cotton” theory.[1836] The theory, of which Davis was an enthusiastic subscriber, held that control over cotton exports would make a proposed independent Confederacy economically prosperous, and would force the United Kingdom and perhaps France to support the Confederacy militarily because their industrial economies depended on Southern cotton. In 1855, David Christy published *Cotton Is King: or Slavery in the Light of Political Economy*, which argued that the cotton industry was so important to the industrialized world that cutting it off would be devastating.[1837]

According to Eustis, Pike and Benjamin were joined in the founding of the Mystick Krewe of Comus by Benjamin's mentor, John Slidell. According to Eustis, both Pike and Benjamin were secret Kings of the Mystic Krewe of Comus, and participated directly in the killing of President Abraham Lincoln. Benjamin was often called the "brain of the Confederacy," and he was featured on the Confederate two-dollar bill.[1838] Jefferson Davis appointed Benjamin as Secretary of State on March 17, 1862. Benjamin also supervised the Confederate Secret Service, responsible for covert operations in the North. Benjamin based his main secret service group in Montreal, a safe haven since Canada was then still British territory. It was Benjamin who gave the order for Lincoln's assassination, according to the report of the Judge Advocate assigned to investigate the assassination and report to the Military Commission responsible. [1839]

A testament to the power of the KGC and their conflict with Lincoln was revealed during the Civil War in *The Private Journal and Diary of John H. Surratt, The Conspirator*, written in 1866. In this journal, Surratt details how he was inducted to the KGC in 1860 by fellow Knight, John Wilkes Booth, at a "castle" in Baltimore, Maryland. Surratt describes the elaborate rituals of the ceremony and of cabinet members, congressmen, judges, actors, and other politicians who were in attendance. Surratt details Booth meeting in Montreal where he agreed to kill Lincoln. Booth apparently received approval for the plot from Benjamin, through the KGC.[1840] The KGC and their conspiracy to assassinate Lincoln formed part of the plot of a 2007 film, *National Treasure: Book of Secrets*, starring Nicolas Cage.

Working in Montreal for the operation was George N. Sanders. Jefferson Davis had named Sanders as his Representative as an ex-officio member of the Confederate Micheners in Canada late in the Civil War.[1841] In 1864, a stranger who appeared to be a well-dressed Italian spoke with a Mr. Boteler, a member of Congress from Virginia, who claimed to have been sent on a mission to Richmond. He admitted:

> I belong to the society of the Carbonari! It sympathizes with the Southern Confederacy; and it is the only power in Europe that can compel its recognition, for Napoleon III is secretly a member of the society, and dares not disobey its mandates. More than this, I hold in may hand the life of Abraham Lincoln; the victim who the Carbonari designate cannot elude them.[1842]

Finally, on May 2, 1865, President Johnson issued a $25,000 reward for Sanders' arrest in connection with Lincoln's assassination. The charges were ultimately dropped, but Sanders had probably encouraged John Wilkes Booth, although he was ultimately able to absolve the Confederacy of any blame in the plot.[1843] He had also made several trips to Europe to further the cause of the Southern States. Sanders fled to Canada and Europe. He later returned to the United States soon before he died in 1873 in New York. In *Murdering Mr. Lincoln*, Charles Higham asserts that Sanders was the driving force behind the assassination. Higham alleges that in June 1864, Sanders plotting against Lincoln with the Confederate Secret Service in Montreal. Higham asserts that when Booth arrived in Montreal in October of that year, he fell under the influence of Sanders and arranged Lincoln's assassination there.

To evade certain imprisonment and possible execution, Benjamin escaped from the fallen Confederate capital at Richmond. Benjamin's goal was to go as far away from the United States as he could—if need be, to "the middle of China," he told friends. After his escape to England at the end of the American Civil War, an English barrister.[1844] In 1872 he attained the rank of Queen's Counsel, and came to be recognized as the unquestioned leader of the British bar. A farewell dinner was given in Benjamin's honor by the bench and bar of England in the hall of the Inner Temple, London, in 1883, under the presidency of the attorney-general, Sir Henry James.[1845]

Ku Klux Klan

The original Mistick Krewe of Comus members were mostly Anglo-Protestants, including transplanted Northerners, who had economic interests in the plantation system and fought for the

Confederacy. Jefferson Davis as well was said to be a "frequent visitor."[1846] Only white males who could afford membership in the krewe could participate. Members of Comus also belonged to the White League, a white paramilitary organization affiliated with the Klan.[1847] According to the organization's histories, Albert Pike, who served as a general during the Civil War, was the "chief judicial officer" of the Klan despite the fact that Freemasons choose to insist that there is no documented evidence of his membership.[1848] Pike inherited the white supremacism of the Aryan race theories or "Oriental Kabbalah" of Scottish Rite Freemasonry. According to Pike, the ancient Aryans worshipped the "Morning Star," a reference to Venus, whose original Latin name was Lucifer. In 1872, Pike published *Indo-Aryan Deities and Worship as Contained in the Rig-Veda*, where he explained:

> The Veda is certainly the second oldest book in the world, and it contains the religious hymns of our ancestors; for we, of whatever mixture of European blood, are wholly of the Aryan race. Germans, Gauls, Franks, Latins, Saxons, Kelts, Sclaves, all are of one blood and family; and the English and all other European languages, and the Sanskrit, Zend and Persian are but varieties of one and the same original language, produced by intermixtures with various others. We are by nature Aryan, Indo-European, not Semitic. There is no mixture of Semitic in the European languages. The indigenous peoples whom the Aryans conquered, and with whom they mixed, were of a race or races totally different from the Semites. Our spiritual kith and kin are to be found in India, Persia, Sclavonia, Greece, Italy and Germany; not in Mesopotamia, Egypt or Palestine.[1849]

While Pike nowhere confesses to be part of the organization, in response to the editor of the *New York Tribune*, Pike wrote of the potential for a more "efficient" Klan. Pike wrote:

> The disenfranchised people of the South, robbed of all the guarantees of the Constitution… can find no protection for property, liberty or life, except in secret association. Not in such

> association to commit follies and outrages; but for mutual, peaceful, lawful, self-defence. If it were in our power, it could be effected, we would unite every white man it the South, who is opposed to negro suffrage, into one great Order of Southern Brotherhood, with an organization complete, active, vigorous, in which a few should execute the concentrated will of all, and whose very existence should be concealed from all but its members. That has been the resort of the oppressed in all ages. To resort to it is a right given by God.[1850]

Pike was responsible for writing up the constitution of the new organization at the first convention of Klan leaders in Nashville in 1867.[1851] One of the original founders of the Klan, Captain John C. Lester, wrote about the organization's history, but didn't mention Pike. It was Dr. Walter Fleming, who reprinted the booklet, who added the claim, "General Albert Pike, who stood high in the Masonic order, was the chief judicial officer of the Klan." The claim was repeated in 1924 by Susan L. Davis in *Authentic History of the Ku Klux Klan, 1865-1877*. According to Davis, Pike organized the Klan in Arkansas after Nathan Bedford Forrest appointed him Grand Dragon of that Realm.[1852] Nathan Bedford Forrest, a CSA general in the US Civil War, was initiated into Freemasonry as Angerona Lodge No. 168, in Memphis, Tennessee, where he received the First Degree though he reportedly never advanced further.[1853]

The Ku Klux Klan was inspired by the romantic tales of the Holy Vehme—the Rosicrucian vigilante organization of the Middle Ages, who lynched their victims by hanging them from trees—as described by Sir Walter Scott.[1854] In 1829, Scott published *Anne of Geierstein*, which contains detailed descriptions of the Vehme, describing their tribunals undertaken in underground vaults by masked men dressed in black. Scott drew his inspiration from Goethe's play *Goetz von Berlichingen*. In his introduction to the second edition (1831), he wrote, "the Vehmic tribunals of Westphalia, a name so awful in men's ears during many centuries, and which, through the genius of Goethe, has again been revived in public fancy with a full share of its ancient terrors." *Southern Review* of Charleston, wrote a glowing

review of *Anne of Geierstein*, which “initiates you into all the fearful mysteries and appalling rites of the ‘Secret Tribunal’.”[1855]

According to Mark Twain, in *Life on the Mississippi*, “Sir Walter had so large a hand in making Southern character, as it existed before the war, that he is in great measure responsible for the war.” The particular passage that would have inspired disgruntled Southeners in *Anne of Geierstein*, was as follows:

> Such an institution could only prevail at a time when the ordinary means of justice were excluded by the hand of power, and when, in order to bring the guilty to punishment, it required all the influence and authority of such a confederacy. In no other country than one exposed to every species of feudal tyranny, and deprived of every ordinary mode of obtaining justice or redress, could such a system have taken root and flourished… The Vehmic Tribunals can only be considered as the original jurisdictions… which survived the subjugation of their country. [1856]

As James Taft Hatfield observed in a 1922 article, “Goethe and the Ku-Klux Klan,” the full official title of the Klan, adopted in Nashville, May 1867, “Ku-Klux Klan or Invisible Empire,” is strikingly near the “Invisible Tribunal” in *Anne of Geierstein*. The phrase, “trying the culprit by his peers,” in Scott’s novel, is similar “to protect the people from trial except by their peers” in the Nashville Constitution of the Invisible Empire of 1867. The terrible penalty for revealing secrets, mentioned in *Anne of Geierstein*, is comparable to the oaths of the Klan. The designation “dens” for their lodges corresponds to the subterranean vaults of the tribunal in Scott’s novel.[1857]

Judah P. Benjamin supported the founding of the Ku Klux Klan, which was the original military arm of the Knights of the Golden Circle.[1858] The Knights of the Ku Klux Klan the title was taken from the Greek *kuklos*, or “circle.” The KKK had its origins in the Independent Order of the Sons of Malta, a fraternal order active in the mid-nineteenth century. Its initiation rites parodied more conventional fraternal orders such as the Freemasons. The entry for

the Sons of Malta in the 1899 *Encyclopedia of the History of St. Louis* states that they were, “A mystic society, which came into existence in St. Louis in 1855, and which about the same time seems to have been represented in nearly all the larger, and many of the smaller, cities of the country. The Sons of Malta are said to have originated in Mobile, Alabama, once the queen of mystic society cities, and to have been, in a sense, an outgrowth of Mardi Gras festivities.”[1859]

When the first Ku Klux Klan was founded in Pulaski, Tennessee, sometime between December 1865 and August 1866, it borrowed parts of the initiation ceremony from Sons of Malta, with the same purpose: “ludicrous initiations, the baffling of public curiosity, and the amusement for members were the only objects of the Klan,” according to Albert Stevens in 1907.[1860] Officers included the Grand Cyclops, Grand Magi, Grand Turk and a Grand Exchequer. The Grand Cyclops was the all-seeing-eye of Freemasonry.[1861] Hand signals and sacred oaths were also adapted from Freemasonry. Some Klansmen even boasted of official connections between the Klan and the Masons.[1862] Initiations required them to swear before a skull and crossbones, which they also wore on cardboard hats along with their white robes.[1863] In a 1870 pamphlet, a northern-born Georgia resident argued that “the skull and bones” of the Klan, and not the stars and stripes, represented the dominant power in that region.[1864]

The Klan was founded to combat Reconstruction reforms, and to restore white supremacy through threats and violence, including murder, against black and white Republicans. The Klan spread beyond Tennessee to every state in the South and included mayors, judges, and sheriffs as well as common criminals. Many prominent figures in the Southern States belonged to the early Klan, including professionals and political figures, as well as members of the evangelical Southern Baptist Church.[1865]

The Klan emerged in the era of Jim Crow. After the Civil War, the first legislation providing rights to African-Americans was passed. The 13th, 14th, and 15th Amendments—also known as the Reconstruction Amendments, which were passed between 1865 and

1870—abolished slavery, guaranteed citizenship and protection under the law, and prohibited racial discrimination in voting, respectively. Despite these Reconstruction amendments, blatant discrimination took place through what would come to be known as Jim Crow laws, that enforced racial segregation in the Southern United States. As a result of these laws, African-Americans were required to sit on different park benches, use different drinking fountains, and ride in different railroad cars than their white counterparts.

Prior to assembling the first convention of the Ku Klux Klan in 1867, as the organization was growing, it was decided that General Robert E. Lee should serve as their national leader. Six men were chosen to present Lee the offer, including Bishop Richard Hooker Wilmer (1816 – 1900) as well as Major Felix G. Buchanan, of Lincoln County; Captain John B. Kennedy of the Pulaski Ku Klux Klan, Captain William Richardson of the Athens Ku Klux Klan, and Captain John B. Floyd, of the Alabama Ku Klux Klan. Wilmer, who was educated at Yale, was known as the "Rebel Bishop," was a firm believer in slavery, and was the only bishop to be consecrated by the Episcopal Church in the Confederate States of America.[1866] General Lee noted that he could not take the role, and that he would support the organization, but that he would need to remain invisible. When his message reached the Convention, it led to the christening of the United Ku Klux Klan, the "Invisible Empire," for they deemed General Lee to be their "guiding spirit."[1867]

Also in 1867, Bishop Wilmer went to England where he met with Judah P. Benjamin. Wilmer discussed with him the power the Ku Klux Klan was exerting, and of the necessity for keeping alive the idea that the Negroes might be controlled, and told him of the scarcity of resources available to the organization. Benjamin was moved to secure a loan to purchase horses, saddles, firearms, and other necessities for the Klan, and over the years also supplied funds to assist Jefferson Davis' friends in need.[1868]

Heart of Darkness

Wilmer was a close friend of General John Tyler Morgan (1824 – 1907), the Second Dragon of the Realm of Alabama.[1869] Morgan was a general in the Confederate States Army during the American Civil War, a six-term U.S. senator from the state of Alabama after the war. An ardent racist and ex-slave holder, he was a proponent of Jim Crow laws, states rights and racial segregation through the Reconstruction era. Morgan also staunchly worked for the repeal of the Fifteenth Amendment to the U.S. Constitution, which was intended to prevent the denial of voting rights based on race. He "introduced and championed several bills to legalize the practice of racist vigilante murder [lynching] as a means of preserving white power in the Deep South."[1870] Morgan was an expansionist, arguing for the annexation of Hawaii against the native population's will and for U.S. construction of an inter-oceanic canal in Central America. As a member of the Senate Foreign Relations Committee in 1884, Morgan first began crusading for the voluntary emigration or forced deportation of blacks from the American South. Over the next two decades, he explored various geographical possibilities for their relocation, including the Congo and the Philippines.

Morgan was an important ally of General Henry Shelton Sanford, a wealthy American businessman and aristocrat from Connecticut who served as United States Minister to Belgium from 1861 to 1869. Sanford coordinated northern secret service operations during the Civil War, arranged for the purchase of war materials for the Union, and delivered a message from Secretary of State William H. Steward to Giuseppe Garibaldi, offering the Italian patriot a Union command. He is also known for founding the city of Sanford, Florida, where baseball player Jackie Robinson was forced to leave twice, and where Trayvon Martin was shot in 2012.

In 1876, Sanford was named acting Delegate of the American Geographical Society to a conference called by King Leopold II of Belgium (1835 – 1909) to organize the International African Association (IAA) with the purpose of opening up equatorial Africa to "civilizing" influences. Leopold was the second child of the reigning Belgian monarch, Leopold I (1790 – 1865), and of his second wife, Louise, the daughter of King Louis Philippe of France (1773 – 1850), the son of Louis Philippe II, Duke of Orléans (Philippe Égalité). The

French Revolution of 1848 forced Louis Philippe to flee to the United Kingdom. The British monarch, Queen Victoria, was Leopold II's first cousin, as Leopold's father and Victoria's mother were siblings.

Leopold I was the youngest son of Francis, Duke of Saxe-Coburg-Saalfeld (1750 – 1806). The Saxe-Coburg-Gotha family gained prominence in the nineteenth century through financial links with the Rothschilds.[1871] Leopold I's grandfather was Ernst II of Saxe-Gotha-Altenburg (1745 – 1804), the first cousin of King George III of England and a knight of the Order of the Garter. In 1775, Ernst II was appointed Grand Master of the Landesloge of Germany (Zinnendorf system), one of the founding members of the United Grand Lodges of Germany. In 1787, following the disbanding of the Illuminati, its fugitive founder Adam Weishaupt was granted asylum in Gotha by Ernst II. In 1783, Ernst II became a member of the Illuminati.[1872] Leopold I's brother, Ernest I, Duke of Saxe-Coburg and Gotha (1784 – 1844), was the father of Prince Albert of Saxe-Coburg and Gotha (1819 –1861), a knight of the Order of the Golden Fleece. It was Leopold I who promoted the marriage of Prince Albert to his niece, Queen Victoria.

Leopold I was installed as "King of the Belgians" in 1831, following the Belgian Revolution, a conflict which led to the secession of the southern provinces from the United Kingdom of the Netherlands and the establishment of an independent Kingdom of Belgium. The birth of the Kingdom of Belgium led to the creation of the Grand Orient of Belgium, supported by Leopold I, who had himself been initiated in the *Loge l'Espérance* at Berne in 1813. It was proposed that Leopold I become Serenest Grand Master, but he declined the offer and instead gave the post to baron Goswin de Stassart, one of his closest collaborators. Stassart took as his special representative Théodore Verhaegen, who became Grand Master of the Grand Orient of Belgium from 1854–1862. Like Stassart, Verhaegen was a member of *Les Amis Philantropes* lodge. It was on the initiative of this lodge that a supreme council of Ancient and Accepted Scottish Rite, headquartered in in Charlestown, would be created in Belgium.[1873] Belgian Freemasonry had become explicitly anticlerical. Two months after his death, the Grand Orient of Belgium organized a solemn but controversial mourning ritual (a

“lodge of sorrow”) for Leopold I in a Masonic lodge in Brussels, in front of hundreds of Freemasons, which depicted him as a genuine Freemason and a hero of the values of liberal anticlericalism and masonic spirituality.[1874]

The IAA was supported by the Rothschilds and Viscount Ferdinand de Lesseps, a French diplomat and later developer of the Suez Canal.[1875] The new body was welcomed throughout Europe, and the national committees were to be headed by grand dukes, princes, and other royals, but most of them never got off the ground. The Association was used by King Leopold ostensibly to further his altruistic and humanitarian projects in the area of Central Africa, the area that was to become Leopold’s privately controlled Congo Free State.

By the 1860s, most African coastal regions were claimed as colonies of European powers, but the vast interior of the continent remained unknown to Europeans. To help him lay claim to the Congo, King Leopold used Henry Morton Stanley, journalist and explorer who was famous for his exploration of central Africa and his search for missionary and explorer David Livingstone. Leopold II was fascinated with obtaining a colony and focused upon claiming the interior of Africa—the only unclaimed sizable geographic area. Moving within the European political paradigm existing in the early 1880s, Leopold gained international concessions and recognition for his personal claim as the sole owner of the Congo Free State.

In the spring of 1883, President Chester A. Arthur traveled to Florida as the guest of General Henry Shelton Sanford, still the loyal servant of King Leopold II. Sanford was a longtime supporter of the Republican Party to which Arthur belonged, and Leopold believed that he could use Sanford to convince Arthur to formally recognize his claims to Congolese land. Sanford convinced Morgan that, by recognizing the existence of Leopold II’s Congo landholdings, the U.S. would have a way to establish economic connections between itself and Africa, perhaps opening up a new market for Alabama’s cotton surplus. Morgan introduced a Senate resolution recognizing Leopold’s Congo claims, and in April 1884, the U.S. became the first country to officially recognize King Leopold II’s claim to the Congo.

U.S. recognition of the Congo immediately strengthened Leopold's position in Africa.

When watching a parade in Berlin, Leopold remarked to Kaiser Wilhelm II, "There is really nothing left for us kings except money!" Leopold II privately controlled and owned the Congo Free State from 1885 to 1908. Leopold amassed a huge personal fortune by exploiting the natural resources of the region. Leopold also had many mistresses. In 1899, at the age of sixty-five, Leopold took as a mistress Caroline Lacroix, French prostitute then only sixteen years old, and they remained together for the next decade until his death. Leopold lavished upon her large sums of money, estates, gifts, and a noble title, Baroness Vaughan. Leopold commissioned a great number of buildings, urban projects and public works, largely with the profits generated from exploitation of natural resources and the population of the Congo. These projects earned him the epithet of "Builder King" (*Koning-Bouwheer* in Dutch, *le Roi-Bâtisseur* in French). In addition to his public works, he acquired and built numerous private properties for himself inside and outside Belgium.

Viscount de Lesseps declared Leopold's plans "the greatest humanitarian work of this time."[1876] However, Adam Hochschild's best-seller *King Leopold's Ghost: A Story of Greed, Terror, and Heroism in Colonial Africa*, detailed the atrocities that took place in Leopold's pillage of the Congo. At first, ivory was exported, but when the global demand for rubber exploded, attention shifted to the labor-intensive collection of sap from rubber plants. Leopold used slave-labor—coerced through torture, imprisonment, maiming and terror—to strip the county of vast amounts of wealth, largely in the form of ivory and rubber. Murder was common, and rape and sexual exploitation were rampant. Modern estimates range from one million to fifteen million Congolese people died under his regime, with a consensus growing around ten million.[1877] Christian missionaries and a handful of human rights organizers publicized these atrocities internationally. Slowly, various nations, including Great Britain and the United States of America, began to object to Leopold's tyranny with the result that Leopold II was force to relinquish control of the country's administration to the Belgian government. In 1908, the area was annexed by Belgium as a colony, known as the Belgian

Congo. Little changed inside the country, however, until the ivory and rubber were exhausted.

Leopold's Congo and the atrocities committed there inspired Joseph Conrad when he wrote *Heart of Darkness* (1899), which was also later the basis for Francis Ford Coppola's 1979 film *Apocalypse Now*. The story describes the adventure of Charles Marlow who is hired by an ivory-trading company to sail a steamboat up an unnamed river whose shape on the map resembles "an immense snake uncoiled, with its head in the sea, its body at rest curving afar over a vast country and its tail lost in the depths of the land" Marlow's destination is a post where the company's brilliant agent, Mr. Kurtz, is stationed. From the steamboat, Marlow observes the station in detail and is surprised to see near the station house a row of posts topped with the severed heads of the Africans. The station's manager confesses that Kurtz's methods have become "unsound." Kurtz dies on board as they travel downstream, whispering his final words, "The horror! The horror!"

19. God is Dead

Darwinism

For all the propaganda of the Enlightenment which succeeded in largely discrediting Christianity, and religion in general, no attack has been as devastating as that of Darwinism. However, despite popular misconceptions, Darwinism is still an unproven theory. Rather, Darwinism is fundamentally a religious idea, and an attempt to demonstrate scientifically that the universe conforms to the Lurianic Kabbalah, where man is evolving to become God. According to Rabbi Abraham Isaac Kook (1865 – 1935), the most important exponent of Religious Zionism, evolution "is increasingly conquering the world at this time, and, more so than all other philosophical theories, conforms to the Kabbalistic secrets of the world."[1878]

As in the Kabbalah of Isaac Luria, Hegel and the other Romantic philosophers proposed that history was the unfolding of an idea, as God coming to know himself. To Hegel, it is man who becomes God, as Western civilization overcomes "superstition," that is, man's idea of God as an entity outside of himself. Thus, history was the evolution of human society towards secularism, or at least a rejection of conventional religion. Ultimately, Nietzsche would finally famously pronounce that "God is Dead." Nietzsche inspired the notion of "divine madness." It represents a mind that cracks when it has finally faced the absence of meaning. The experience is aptly portrayed in *The Scream*, painted by Edvard Munch in 1893, which according to Munch's biographer, Sue Prideaux, *The Scream* is "a visualization of Nietzsche's cry, 'God is dead, and we have nothing to replace him'."[1879]

The idea also contributed to the development of Darwin's Theory of Evolution. More devastating still, however, was the cynical conclusions Social Darwinism, that were derived the idea of the "survival of the fittest." Together, these would form the driving concepts behind the rise of fascism. Despite the fact that social

Darwinism bears Darwin's name, it is also linked today with others, notably Herbert Spencer, Thomas Malthus, and Francis Galton. Darwin's grandfather Erasmus Darwin (1731 – 1802) was a Freemason and a member of the Lunar Society with Francis Galton's grandfather, Samuel Galton Jr. (1753 - 1832). The Lunar Society included a number of men linked to Freemasonry. The society, or Lunartiks as they liked to call themselves, as they so named because the society would meet during the full moon, began with a group of friends that included Erasmus Darwin, Matthew Boulton, Benjamin Franklin and Joseph Priestley. The nature of the Lunar Society changed significantly with the move to Birmingham in 1765 of the Scottish physician William Small, who had been Professor of Natural Philosophy at the College of William & Mary in Williamsburg, Virginia, where he had taught and been a major influence over Thomas Jefferson. Small's arrival with a letter of introduction to Matthew Boulton from Benjamin Franklin had a galvanizing effect on the circle, which then actively started to attract new members.[1880]

Eugenics begins with Darwin's cousin Francis Galton (1822 – 1911). The Darwin and Galton families also boasted Fellows of the Royal Society. Galton coined the term eugenics in 1882, to mean "well born." Galton thought that the social positions achieved by Britain's ruling elite were determined by their superior biological disposition.[1881] Thomas Malthus' father was an intimate friend of French philosopher and Freemason, Jean-Jacques Rousseau. Malthus (1766 – 1834), as laid out in his 1798 work, *An Essay on the Principle of Population*, written in response to William Godwin, describes how unchecked population growth is exponential and would therefore eventually outstrip the food supply whose growth was arithmetical.

The "survival of the fittest" is a term coined by sociologist Herbert Spencer (1820 – 1903), derived from his reading of Malthus. However, Spencer's major work, *Progress: Its Law and Cause* (1857) was released two years before the publication of Darwin's *On the Origin of Species*, and *First Principles* was printed in 1860. Spencer supported laissez-faire capitalism on the basis of his belief that struggle for survival spurred self-improvement which could be inherited. In *The Social Organism* (1860), Spencer compares society

to a living organism and argues that, just as biological organisms evolve through natural selection, society evolves and increases in complexity through analogous processes.

The publication of Darwin's *On the Origin of Species* helped to create the false impression of a conflict between science and religion, as it brought on a storm of controversy between the scientific establishment and the Church of England, who recognized evolutionism as an attack on what was perceived as the divinely ordained aristocratic social order. Conversely, Darwin's ideas on evolution were welcomed by liberal theologians and by a new generation of salaried professional scientists, who would later come to form the X Club, who saw his work as a great stride in the struggle for freedom from clerical interference in science.[1882]

This attack was led by Thomas Henry Huxley (1825 – 1895), known as "Darwin's Bulldog," grandfather of Aldous and Julian Huxley. Huxley was a long-standing member of the Royal Society, eventually serving as its president. A noted unbeliever, Thomas Huxley used the term "agnostic" to describe his attitude to theism. Huxley applied Darwin's ideas to humans, using paleontology and comparative anatomy as purported evidence that humans and apes shared a common ancestry. Huxley's legendary retort, that he would rather be descended from an ape than a man who misused his gifts, came to symbolize the supposed triumph of science over religion.[1883]

For about thirty years Huxley was not only evolution's most influential proponent, but has been described as "the premier advocate of science in the nineteenth century [for] the whole English-speaking world."[1884] On November 3, 1864, the day that lobbying accorded Darwin Britain's highest scientific honor, the Royal Society's Copley Medal, Huxley held the first meeting of what became the influential X Club. All nine founding members belonged to the Royal Society, except Herbert Spencer. The X Club were united by a "devotion to science, pure and free, untrammelled by religious dogmas."[1885] According to Ruth Burton, "…they were representatives of expert professional science to the end of the century, becoming leading advisors to government and leading publicists for the benefits of science; they became influential in

scientific politics, forming interlocking directorships on the councils of many scientific societies"[1886]

Revolution Controversy

The Lunar Society gained the support of radical bookseller Joseph Johnson (1738 – 1809). Johnson, who helped shape the thought of his era, held discussions at his famous weekly dinners, whose regular attendees became known as the "Johnson Circle." In the 1770s and 1780s, Johnson published the popular poetry of Erasmus Darwin. He issued the children's book on birds produced by the industrialist Samuel Galton and the Lunar Society's translation of *Linnaeus's System of Vegetables* (1783). In 1780, Johnson also issued the first collected political works of Benjamin Franklin in England. Although Johnson is known for publishing Unitarian works, he also published the works of other Dissenters, Anglicans, and Jews. The common thread uniting his disparate religious publications was religious toleration. Johnson is best known for publishing the works of radical thinkers such as Mary Wollstonecraft, William Godwin, Thomas Malthus, Illuminatus Thomas Paine, as well as religious dissenters such as Joseph Priestley, a member Royal Society and of Lord Shelburne's "Bowood circle," along with Freemason Richard Price, who was a friend of Franklin and a key supporter of the American Revolution.

William Godwin (1756 – 1836), who is regarded as one of the first exponents of utilitarianism, and the first modern proponent of philosophical anarchism. He was married to the philosopher and feminist Mary Wollstonecraft (1759 – 1797), best known for *A Vindication of the Rights of Woman* (1792), one of the earliest works of feminist philosophy. Johnson, who was the main employer of artist William Blake (1757 – 1827), introduced him to the radical circle of Wollstonecraft, Godwin and Thomas Paine.

In the 1790s, Johnson aligned himself with the supporters of the French Revolution, promoting the translation of the works such as Condorcet's *Outlines of an Historical View of the Progress of the Human Mind* (1795). However, many British reformers became disillusioned with the Reign of Terror, and those who those radicals

who still supported the French revolution were viewed with increasing suspicion. Responding in part to a sermon defending the French Revolution given by Price entitled *A Discourse on the Love of Our Country* (1789), Edmund Burke published the counterrevolutionary *Reflections on the Revolution in France*, where he tied natural philosophers, and specifically Priestley, to the French Revolution. Because he had supported the American revolution against Britain, reactions against Burke's views erupted in a pamphlet war, now referred to as the "Revolution Controversy." Radicals such as William Godwin, Thomas Paine and Mary Wollstonecraft argued for republicanism, agrarian socialism and anarchism.

Through Johnson, Wollstonecraft was introduced to the circle of Richard Price. Wollstonecraft had been much inspired by Price's sermons which influence *A Vindication of the Rights of Men*, her response to Burke's denunciation of her mentor. Wollstonecraft left for Paris in December 1792, where she associated with the Girondins. After two failed affairs with artist Henry Fuseli (1741 – 1825) and Gilbert Imlay, Wollstonecraft married the philosopher William Godwin. After Wollstonecraft's death, Godwin published a *Memoir* (1798) of her life, revealing her promiscuous lifestyle, which destroyed her reputation for almost a century. The *Anti-Jacobin Review and Magazine*, a conservative British political periodical, concluded that "the moral sentiments and moral conduct of Mrs. Wollstonecroft [sic], resulting from their principles and theories, exemplify and illustrate JACOBIN MORALITY" and warns parents against rearing their children according to her advice.[1887]

Such accusations, explains Chandos Michael Brown, in a time of widespread suspicion of the subversive activities of the Jacobins, would have regarded Wollstoncroft as a female Illuminati.[1888] Brown refers to the long-standing interest of the Illuminati in creating a Minerval school for girls. In 1782, Illuminatus "Minos" (Baron von Ditfurth), wrote: "Philo (Knigge] and I have long conversed on this subject. We cannot improve the world without improving women, who have such a mighty influence on the men."[1889] Minos added:

> There is no way of influencing men so powerfully as by means of the women. These should therefore be our chief study; we should insinuate ourselves into their good opinion, give them hints of emancipation from the tyranny of public opinion, and of standing up for themselves; it will be an immense relief to their enslaved minds to be freed from any one bond of restraint, and it will fire them the more, and cause them to work for us with zeal, without knowing that they do so. For they will only be indulging their own desire of personal admiration.[1890]

Paine argued in *Rights of Man* that popular political revolution was permissible when a government does not safeguard the natural rights of its people. On January 31, 1791, he gave the manuscript to publisher Johnson, but a visit by government agents dissuaded him from publishing the work. Paine gave the book to publisher J. S. Jordan, then went to Paris, on the advice of William Blake. Paine charged three of his good friends, William Godwin, Thomas Brand Hollis, and Thomas Holcroft, with handling the details of the publication. The book appeared on March 13, 1791, and sold nearly a million copies. It was "eagerly read by reformers, Protestant dissenters, democrats, London craftsmen, and the skilled factory-hands of the new industrial north."[1891]

When a writ for his arrest issued in early 1792, Paine fled to France, where he was quickly elected to the French National Convention. In December 1793, Paine was arrested and was taken to Luxembourg Prison in Paris, and was to be executed by the guillotine, but was released the following year James Monroe, a future President of the United States, exercised his diplomatic connections. It was while in prison that Paine continued to work on *The Age of Reason* (1793 – 1794). More of an influence on Paine than David Hume was Spinoza's *Tractatus Theologico-politicus* (1678). Although Paine promoted natural religion and argues for the existence of a creator-God, he advocated reason in the place of revelation, leading him to reject miracles and to view the Bible as an ordinary piece of literature, rather than a divinely-inspired text. "All national institutions of churches," wrote Paine, "whether Jewish,

Christian or Turkish, appear to me no other than human inventions, set up to terrify and enslave mankind, and monopolize power and profit."[1892] Paine wrote that once one relinquishes the idea that Moses was the author of Genesis, "The story of Eve and the serpent, and of Noah and his ark, drops to a level with the Arabian tales, without the merit of being entertaining."[1893]

The conservative government, headed by William Pitt (1756 – 1806), responded to the increasing radicalization by prosecuting several reformers for seditious libel and treason in the famous 1794 Treason Trials. Following the trials and an attack on George III, conservatives were successful in passing the Seditious Meetings Act and the Treasonable Practices Act in 1795, which permitted indictments against radicals for "libelous and seditious" statements. In 1799, Johnson was indicted for publishing a pamphlet by the Unitarian minister Gilbert Wakefield. After spending six months in prison, Johnson published fewer radical works, though he remained successful by publishing the collected works of authors such as William Shakespeare.

Johnson became friends with Priestley and Wollstoncroft's former lover Henry Fuseli, two relationships that lasted his entire life and enriched his business. In turn, Priestley trusted Johnson to handle his induction into the Royal Society.[1894] Hanging above Johnson's dinner guests, along with a portrait of Priestley, was Henry Fuseli's famous *The Nightmare*, depicting a woman swooning with a demonic incubus crouched on her chest. One of Fuseli's schoolmates with whom he became close friends was Johann Kaspar Lavater, who had challenged Moses Mendelssohn to convert Christianity.[1895]

Fuseli's style had a considerable influence on many younger British artists, including William Blake, who frequented Swedenborg's New Jerusalem Society. Largely unrecognized in his own lifetime, Blake is now considered a seminal figure in the history of the poetry and arts of the Romantic Age, along with William Wordsworth and Samuel Taylor. While there is no record of Blake belonging to Freemasonry, he has been universally regarded in the occult as one of its great sages. However, Blake's biographer Peter Ackroyd noted that according to the lists of grandmasters of the

Druid Order, Blake was a grandmaster from 1799 until 1827. Of druidism Blake believed that, “The Egyptian Hieroglyphs, the Greek and the Roman Mythology, and the Modern Freemasonry being the last remnants of it. The honorable Emanuel Swedenborg is the wonderful Restorer of this long lost Secret.”[1896] One of his most well-recognized paintings is that of the *Ancient of Days* of the Kabbalah, holding the Masonic symbol of a compass over a darker void below.

Frankenstein

William Godwin and Mary Wollstonecraft were the parents of Mary Wollstonecraft Shelley (1797 – 1851), author of *Frankenstein*. Mary’s husband Percy Bysshe Shelley (1792 – 1822) is regarded by critics as amongst the finest lyric poets in the English language. Percy Shelley was expelled from Oxford after he published his *Necessity of Atheism* in 1811. Shelley was inspired by Spinoza to write his essay “The Necessity of Atheism,” which was circulated to all the heads of Oxford colleges at the University, where it caused great controversy. Shelley quotes Spinoza in his note in *Canto VII of Queen Mab*, published two years later and based on the essay. There, Shelley qualifies his definition of atheism in relation to Spinoza’s pantheism:

> There Is No God. This negation must be understood solely to affect a creative Deity. The hypothesis of a pervading Spirit co-eternal with the universe remains unshaken.[1897]

In his authoritative biography on Shelley, James Bieris notes that while Shelley was at Eton Shelley spent much of his leisure time reading on occult science, and spent his money on books on witchcraft and magic and on scientific instruments and materials. Also at Eton, Shelley was reported to have tried to “raise a ghost,” taking a proscribed skull which he drank from three time, fearing that the devil was following him, but no ghost appeared.[1898] In his youth, Shelley had fallen under the influence of Dr. James Lind, a member of the Lunar Society and considered the modern-day Paracelsus. In

fact, among Shelley's favorite topics for research was Paracelsus, in addition to magic and alchemy. Among Percy Shelley's best-known works are *Prometheus Unbound*, and *The Rosicrucian, A Romance*, a Gothic horror novel where the main character Wolfstein, a solitary wanderer, encounters Ginotti, an alchemist of the Rosicrucian or Rose Cross Order who seeks to impart the secret of immortality.

Shelley read the anti-religious works of Lucretius and the Illuminatus Condorcet.[1899] Percy Shelley read Barruel's *Memoirs* "again and again… [being] particularly taken with the conspiratorial account of the Illuminati."[1900] At Oxford, Shelley became friends with Thomas Jefferson Hogg, his future biographer, who reported, "He used to read aloud to me with rapturous enthusiasm the wondrous tales of German Illuminati, and he was disappointed, sometimes even displeased, when I expressed doubt or disbelief."[1901] On March 2, 1811, Shelley, who thought of creating his own "association" along similar lines, sent a letter to the editor of the *Examiner* in which he expressed his desire of "applying the machinery of Illuminism."[1902] Likewise, writes Mary Shelley's biographer, Miranda Seymour, "Sitting on the shores of Lake Lucerne, Mary had been introduced to one of Shelley's favourite books, the Abbé Barruel's *Memoirs*… Here, Barruel traced the birth of 'the monster called Jacobin' to the secret society of the Illuminati at Ingolstadt. Ingolstadt is where Mary decided to send Victor Frankenstein to university; Ingolstadt is where he animates his creature…"[1903]

English Romantic poetry is believed to have reached its zenith in the works of Keats, Shelley and Lord Byron (1788 – 1824).[1904] Mary and Percy Shelley were also closely associated Byron, who is described as the most flamboyant and notorious of the leading Romantics. Byron was celebrated during his lifetime for aristocratic excesses, including huge debts, numerous love affairs with both sexes, rumors of a scandalous incestuous liaison with his half-sister, and self-imposed exile. Byron travelled all over Europe, especially in Italy where he lived for seven years and became a member of the Carbonari. He later joined the Greek War of Independence fighting the Ottoman Empire, for which Greeks revere him as a national hero. [1905]

In 1816, at the Villa Diodati, a house Byron rented by Lake Geneva in Switzerland, Mary, Percy and John Polidori (1795 – 1821) decided to have a competition to see who could write the best horror story, which resulted in Mary's *Frankenstein*. Polidori was an English writer and physician, known for his associations with the Romantic movement and credited by some as the creator of the vampire genre of fantasy fiction. His most successful work was the short story *The Vampyre* (1819), produced by the same writing contest, and the first published modern vampire story.

The fable of the alchemically-created homunculus, which was related to the Jewish legend of the golem, may have been central in Shelley's novel *Frankenstein*. Professor Radu Florescu suggests that Johann Conrad Dippel, an alchemist born in Castle Frankenstein, might have been the inspiration for Victor Frankenstein. Victor Frankenstein, the protagonist of Mary's novel, admits to having been inspired by Agrippa, Paracelsus and Albertus Magnus, all magicians and among the most celebrated figures in Western occult tradition. Victor begins his account by announcing, "I collected the instruments of life around me, that I might infuse a spark of being into the lifeless thing that lay at my feet."

Mary Shelley was inspired by Frankenstein Castle, where two centuries before an alchemist was engaged in experiments. Frankenstein Castle is on a hilltop in the Odenwald overlooking the city of Darmstadt in Germany. The castle gained international attention when the SyFy TV-Show *Ghost Hunters International* produced an entire episode about the castle in 2008, after which the team became convinced that there was some sort of paranormal activity going on. Frankenstein Castle is associated with numerous occult legends, including that of a knight named Lord Georg who saved local villagers from a dragon, and a fountain of youth where in the first full-moon night after Walpurgis Night old women from the nearby villages had to undergo tests of courage. The one who succeeded was returned to the age she had been in the night of her wedding. On Mount Ilbes, in the forest behind Frankenstein Castle, compasses do not work properly due to magnetic stone formations. Legend has it that Mount Ilbes is the second most important meeting place for witches in Germany after Mount Brocken in the Harz. In the

late seventeenth century, Johann Conrad Dippel stayed at Frankenstein, where he was rumored to have practiced alchemical experiments on corpses that he exhumed, and that a local cleric warned his parish that Dippel had created a monster that was brought to life by a bolt of lightning. Local people still claim this to have actually happened and that this tale was related to Shelley's stepmother by the Grimm brothers, the German fairy-tale writers. [1906]

Conflict Thesis

Mary Shelley was on friendly terms with John Howard Payne (1791 – 1852), an American actor and poet who enjoyed nearly two decades of a theatrical career and success in London. Payne is today most remembered as the creator of "Home! Sweet Home!." After his return to the United States in 1832, Payne spent time with the Cherokee Indians in the Southeast and published a theory that suggested their origin as one of the Ten Lost Tribes of Israel. Payne's belief was shared by other figures of the early American period, including Benjamin Franklin.[1907] Payne had become infatuated with Shelley, but lost interest when he realized she hoped only to use him to attract the attention of his friend, American short-story writer Washington Irving (1783 – 1859).[1908] Irving was one of the first American writers to earn fame in Europe, and thus encouraged other American authors such as Nathaniel Hawthorne, Henry Wadsworth Longfellow, Herman Melville and Edgar Allan Poe. He was also admired by number of British writers, including Lord Byron, Thomas Campbell, Charles Dickens, Mary Shelley, Francis Jeffrey and Walter Scott, who became a lifelong personal friend.

Irving is best known for his short stories "Rip Van Winkle" (1819) and "The Legend of Sleepy Hollow" (1820), which was especially during Halloween because of a character known as the Headless Horseman believed to be a Hessian soldier who was decapitated by a cannonball in battle. In 1824, Irving published the collection of essays *Tales of a Traveller*, including the short story "The Devil and Tom Walker," a story very similar to the German legend of Faust. The story first recounts the legend of the pirate William Kidd, who is

rumored to have buried a large treasure in a forest in colonial Massachusetts. Kidd made a deal with the devil, referred to as “Old Scratch” and “the Black Man” in the story, to protect his money.

In 1826, American Minister to Spain Alexander Hill Everett (1792 – 1847), a member of the American Philosophical Society, inviting him to join him in Madrid, where Irving was given full access to the American consul's massive library of Spanish history. As a result, Irving wrote a fictional biography titled *A History of the Life and Voyages of Christopher Columbu*s, published in 1828. During his research, Irving worked closely with Alexander von Humboldt (1769 – 1859), who had been admitted to the intellectual leaders of Weimar Classicism, which included Goethe and Schiller. Humboldt had recently returned from his own trip to South American, and was able to provide advanced knowledge of the geography and science of the continent and together they charted the route and first landing of Columbus in the Americas.[1909]

Irving’s history helped contribute to the Flat Earth Myth. Mistaken by many for a scholarly work, the book produced a fictional account of the meetings of a commission established by the Spanish crown to examine Columbus’ proposals, including the unlikely story that the more ignorant and bigoted members on the commission had raised scriptural objections to Columbus’ assertions that the Earth was spherical. In reality, the earliest documentation of the idea of a spherical Earth comes from the ancient Greece in the fifth century BC, and the belief was widespread after Eratosthenes (c. 276 – c. 195/194 BC) calculated the circumference of Earth around 240 BC. Early Islamic scholars recognized Earth’s sphericity, leading Muslim mathematicians to develop spherical trigonometry, and a belief in a flat Earth among educated Europeans was almost nonexistent from the Late Middle Ages onward. According to Stephen Jay Gould, “there never was a period of 'flat Earth darkness' among scholars, regardless of how the public at large may have conceptualized our planet both then and now. Greek knowledge of sphericity never faded, and all major medieval scholars accepted the Earth’s roundness as an established fact of cosmology.”[1910]

According to Historian Jeffrey Burton Russell, the flat-Earth error flourished most between 1870 and 1920, and had to do with the

ideological setting created by struggles over biological evolution, and ascribes popularization of the myth to histories by Washington Irving, as well as John William Draper (1811 – 1882) and Andrew Dickson White (1832 – 1918), the most influential exponents of the conflict thesis between religion and science. At Yale, White became a member of Skull and Bones, along with his close friend and classmate Daniel Coit Gilman (1831 – 1908), who would later serve as the first president of Johns Hopkins University and founding president of the Carnegie Institution.[1911] Gilman was also co-founder of the Russell Trust Association, which administers the Skull and Bones' business affairs. Gilman was also a member to the American Philosophical Society.[1912]

Draper had been the speaker in the British Association meeting of 1860 which led to the famous confrontation between Bishop Samuel Wilberforce—the son of William Wilberforce—and Thomas Henry Huxley over Darwinism, following which in America "the religious controversy over biological evolution reached its most critical stages in the late 1870s."[1913] Draper wrote a *History of the Conflict between Religion and Science* in 1874, repeating the assertion that the early Church fathers believed the Earth was flat as evidence of the hostility of the Church to the advancement of science. The story was repeated by White in his 1876 *The Warfare of Science* and elaborated twenty years later in his two-volume *History of the Warfare of Science with Theology in Christendom*, which exaggerated the number and significance of believers in the flat Earth during medieval times to support his claim of warfare between theology and scientific progress.

Transcendentalism

The children of Polidori's sister Frances and Gabriele Rossetti (1783 – 1854), an Italian poet and a political exile, included Dante Gabriel Rossetti (1828 – 1882) and William Michael Rossetti (1829 – 1919), who were founding members of the Pre-Raphaelite Brotherhood, a group of English painters, poets, and critics, established in 1848 along with William Holman Hunt, John Everett Millais. The Pre-Raphaelite's intention was to reform art by rejecting

what it considered the mechanistic approach first adopted by Mannerist artists who succeeded Raphael and Michelangelo. Its members believed the Classical poses and elegant compositions of Raphael in particular had been a corrupting influence on the academic teaching of art, hence the name “Pre-Raphaelite.”

The Pre-Raphaelite’s were championed by John Ruskin (1819 – 1900) was the leading English art critic of the Victorian era. From the 1850s, Ruskin championed the Pre-Raphaelites who were influenced by his ideas, and who provided the antecedents for the development of modernism. Ruskin knew and respected Darwin personally, though he also attacked aspects of Darwinian theory. Ruskin’s gravestone at Coniston where he is buried betrays his occult beliefs, featuring Celtic triskele symbols, a swastika within a Maltese Cross, and St. George slaying a dragon.

William Morris and C. R. Ashbee (the Guild of Handicraft) were keen disciples, and through them Ruskin’s legacy can be traced in the arts and crafts movement. Dante had a relationship with the model Jane Morris, who married William Morris, and for both of whom she served as muse. Eliza Doolittle in Bernard Shaw’s play *Pygmalion* (1914) and the later film *My Fair Lady* was based on Jane Morris. Dante’s work also influenced the European Symbolists, a late nineteenth-century art movement of French, Russian and Belgian origin in poetry and other arts. In literature, the style had its beginnings with the publication *Les Fleurs du mal* (“The Flowers of Evil,” 1857) by Charles Baudelaire, which signaled the birth of modernism in literature.[1914]

Dante and his circle were deeply interested in Arthurian legends. In the late 1850’s, Dante painted scenes from Malory’s *Morte D’Arthur* in fresco in the Oxford Union Debating Society hall, and completed three Arthurian illustrations for the Moxon edition of Tennyson. In 1856, William Morris commissioned Dante to paint *The Damsel of the Sanct Grael*, which reinforced the association of the grail with Christ’s blood. In Dante’s painting, the grail maiden holds the devices of the Eucharist in her left hand: the golden chalice brimming with blood and a basket of bread over which a folded white cloth is draped. Her right hand is raised in a gesture of benediction. Over her head hovers the white dove of the Holy Spirit with

outstretched wings and bearing a smoke-emitting censer in its mouth.

In 1868, *Poems of Walt Whitman* was published in England thanks to the influence of William Michael Rossetti. Whitman (1819 – 1892) is considered one of America's most influential poets. Whitman's work was very controversial even in its time, particularly his poetry collection *Leaves of Grass*, which was described as obscene for its overt sexuality. Though biographers continue to debate his sexuality, he is usually described as either homosexual or bisexual in his feelings and attractions. Oscar Wilde met Whitman in America in 1882 and wrote that there was "no doubt" about Whitman's sexual orientation: "I have the kiss of Walt Whitman still on my lips," he boasted.[1915] According to Maurice Bucke, Whitman was among the many sages he believed achieved "cosmic consciousness," in addition to Jesus, Swedenborg and William Blake, but that Whitman was "the climax of religious evolution and the harbinger of humanity's future."[1916]

Whitman is a prominent exponent of the Transcendentalist movement. In 1855, when Whitman sent a copy of *Leaves of Grass* to Ralph Waldo Emerson (1803 – 1882) for his opinion, Emerson's approval helped the first edition generate significant interest.[1917] Influenced by Swedenborg, Blake and the Vedanta, Emerson was the father of American Transcendentalism, a religious and philosophical movement that developed during the late 1820s and 30s as a protest against conventional spirituality and the Unitarian doctrine taught at Harvard Divinity School. Transcendentalism begins with Emerson's 1836 essay *Nature*, which was heavily influenced by Swedenborg's theory of "correspondences" and the idea that all individual souls were part of a world soul.[1918] The movement directly influenced New Thought, a spiritual movement following the teachings of Phineas Quimby (1802 – 1866). During the late nineteenth century Quimby's metaphysical healing practices mingled with the "Mental Science" of Warren Felt Evans, a Swedenborgian minister. Mary Baker Eddy, the founder of Christian Science, has been cited as having used Quimby as inspiration for theology.

Madame Germaine de Staël, a friend of Moses Mendelssohn's daughter Dorothea, wife of Friedrich Schlegel, was frequently quoted by Emerson and she is credited with introducing him to recent German thought. Herman Melville, author of Moby Dick, considered de Staël among the greatest women of the century and Margaret Fuller consciously adopted de Staël as her role model.[1919] In London, de Staël met Lord Byron and William Wilberforce the abolitionist. Byron, at that time in debt, left London and frequently visited de Staël in Coppet in 1815, where she headed the Coppet Circle. For Byron, de Staël was Europe's greatest living writer, but "with her pen behind her ears and her mouth full of ink."[1920]

Emerson was the first person to join the association the Free Religious Association (FRA). The FRA was formed in 1867 in part by American minister and Transcendentalist author influenced by Emerson, David Atwood Wasson, with Lucretia Mott, and Reverend William J. Potter, to be, in Potter's words, a "spiritual anti-slavery society" to "emancipate religion from the dogmatic traditions it had been previously bound to."[1921] The FRA was opposed not only to organized religion, but also to any supernaturalism in an attempt to affirm the supremacy of individual conscience and individual reason. The FRA carried a Masonic message of the perfectibility of humanity, democratic faith in the worth of each individual, the importance of natural rights and the affirmation of the efficacy of reason. The first public assembly was held in 1867 with an audience ranging from Progressive Quakers, liberal Jews, radical Unitarians, Universalists, agnostics, Spiritualists, and scientific theists.

Charles Darwin was a member of the FRA and staunch supporter of his friend Francis Abbot (1836 – 1903), FRA co-founder and editor of its radical weekly journal, *The Index*. In the December 23, 1871, issue Darwin shared a rare glimpse of his unitarian religious beliefs. Responding to Abbot's manifesto *Truths for the Times*, Darwin wrote that he admired Abbot's "truths" "from my inmost heart; and I agree to almost every word," adding, "The points on which I doubtfully differ are unimportant." Abbot had proclaimed religion to be man's effort to perfect himself. He called for the "extinction of faith in the Christian Confession" and its replacement with "Free Religion" which he defined as "faith in Man as a

progressive being." Instead of "the Church," Abbot looked forward to "the coming Republic of the World, or Commonwealth of Man, the universal conscience and reason of mankind being its supreme organic law or constitution."[1922]

The FRA included numerous American Jewish Reform rabbis, including Isaac Meyer Wise, Max Lilienthal the editor of *The Israelite*, Moritz Ellinger, Aaron Guinzburg, Raphael Lasker, S. H. Sonneschein, I. S. Nathans, Henry Gersoni, Judah Wechsler, Felix Adler, Bernhard Felsenthal, Edward Lauterbach, Solomon Schindler, Emil G. Hirsch and eventually the Sabbatean Stephen Samuel Wise (1874 – 1949), founder of the of the national Federation of American Zionists (FAZ), forerunner of the Zionist Organization of America. [1923] The proponents of Reform Judaism had consistently claimed since the early nineteenth-century to aim to reconcile Jewish religion with advancements scientific thought, and the science of evolution was of particular interest. In a series of twelve sermons published as *The Cosmic God* (1876), Rabbi Wise offered an alternative theistic account of Darwinism. Other Reform rabbis who were more sympathetic to Darwinian included Kaufmann Kohler, Emil G. Hirsch, and Joseph Krauskopf. Hirsch, for example, wrote:

> In notes clearer than ever were entoned by human tongue does the philosophy of evolution confirm essential verity of Judaism's insistent protest and proclamation that God is one. This theory reads unity in all that is and has been. Stars and stones, planets and pebbles, sun and sod, rock and river, leaf and lichen are spun of the same thread. Thus the universe is one soul, One spelled large. If throughout all visible form one energy is manifest and in all material shape one substance is apparent, the conclusion is all the better assured which holds this essentially one world of life to be the thought of one all embracing and all underlying creative directive mind... I, for my part, believe to be justified in my assurance that Judaism rightly apprehended posits God not, as often it is said to do, as an absolutely transcendental One. Our God is the soul of the Universe... Spinozism and Judaism are by no means at opposite poles.[1924]

Emerson is also well known as a mentor and friend of fellow Transcendentalist Henry David Thoreau (1817 – 1862). Thoreau and Whitman were also associated with the *Democratic Review*, which was responsible for promoting the concept of Manifest Destiny, and which was dominated by members Young America, who were modelled on Mazzini's Young Italy. Fellow contributor Nathaniel Hawthorne and his wife Sophia, the goddaughter of John L. O'Sullivan, were both associated with the transcendentalist movement. The couple were also close friends with American journalist Margaret Fuller, who was also associated with the *Democratic Review* and influenced by Swedenborg.[1925] Thomas Carlyle and his wife, Jane, had introduced Fuller to Mazzini, with whom she became a close friend.[1926] Emerson was so impressed with Fuller that he invited her to join the Transcendental Club and to edit its literary review, *The Dial*. Fuller was also an inspiration to Whitman.

Go Ask Alice

Ruskin betrayed pedophile tendencies, showing an unusual interest in young girls. In a letter to his physician John Simon in 1886, Ruskin wrote, "I like my girls from ten to sixteen—allowing of 17 or 18 as long as they're not in love with anybody but me.—I've got some darlings of 8—12—14—just now, and my Pigwiggina here —12—who fetches my wood and is learning to play my bells."[1927] Ruskin fell in love with Rose La Touche, the daughter of a wealthy Irish family, when she was only ten and he 39. He proposed to her on her eighteenth birthday, but she ultimately rejected him. When she died at the age of 27, these events plunged Ruskin into despair and led to increasingly severe bouts of mental illness involving a number of breakdowns and delirious visions, a condition that seems to have plagued much of the bohemian generation that succeeded him.

Ruskin was also a close friend of Charles Lutwidge Dodgson (1832 – 1898), better known by his pen name Lewis Carroll, author of *Alice in Wonderland*. Dodgson was ordained by Bishop of Oxford, Samuel Wilberforce, the son of William Wilberforce. Wilberforce is

probably best remembered today for his opposition to Charles Darwin's theory of evolution at a debate in 1860. Around 1863, Carroll also developed a close relationship with Dante Gabriel Rossetti and his family. Carroll was an early member of the Society for Psychical Research, and one of his letters suggests that he accepted as real what was then called "thought reading."[1928]

In 1872, Carroll, together with his friend the Pre-Raphaelite painter and illustrator Arthur Hughes, took "a splendid walk to Fairyland," a haunted woodland area near Guildford in Surrey which was popular with Victorian artists and writers.[1929] In Carroll's library were books from non-scientific and occult subjects, including spiritualism, Christian mysticism, medieval astronomy and even Buddhism. According to Carroll, the human is capable of various physical states, with varying degrees of consciousness. The first is ordinary state, with no consciousness of the presence of fairies. The second is the "eerie" state, in which he is also conscious of the presence of fairies. And last is a form of trance, in which he migrates to the actual Fairyland, and is conscious of the presence of fairies. [1930]

The character of Alice was inspired by one of his many "child-friends," Alice Liddell, daughter of the Dean of Christ Church, Henry Liddell. Several biographers have suggested that Dodgson's interest in children had an erotic element, including Morton N. Cohen in his *Lewis Carroll: A Biography* (1995), Donald Thomas in his *Lewis Carroll: A Portrait with Background* (1995), and Michael Bakewell in his *Lewis Carroll: A Biography* (1996). Rumors of pedophilia long had been attached to Dodgson, who was, as Cohen notes, "the subject of whispers and wagging tongues."[1931] As Carroll's biographer Jenny Woolf writes in a 2010 essay for the Smithsonian, "of the approximately 3,000 photographs Dodgson made in his life, just over half are of children—30 of whom are depicted nude or semi-nude."[1932] After several years of friendship, the Liddells forbade Dodgson to see Alice or her sisters. It is not known why. However, in later years, Alice's sister Lorina informed her that she told a biographer, "I said his manner became too affectionate to you as you grew older. And that mother spoke to him about it, and that offended him. So he ceased coming to visit us again."[1933]

20. Theosophy

Occult Revival

Through the Frankfurt Judenlodge, the Asiatic Brethren became the inspiration for a number of orders who represented the core of Western occultism, beginning with the Hermetic Brotherhood of Luxor, which contributed to the emergence of the Golden Dawn and Aleister Crowley's Ordo Templi Orientis (OTO). These organizations were the product of the Occult Revival of the nineteenth century, whose notion of an "Oriental Kabbalah" eventually gave rise to the New Age, and ultimately spawned the rise of the theories of the Nazis. According to G. van Rijnberk, the Asiatic Brethren adopted a Buddhist doctrine—with Prince Charles of Hesse-Kassel being the first to introduce the idea of reincarnation— and used the swastika as their symbol.[1934] The swastika was not new to Judaism, as it was found alongside the Star of David in the ancient synagogue of Capernaum in Israel, one of the oldest synagogues in the world, as well as on various Jewish tombs of the third century AD in the south of Italy, and also printed in the *Sefer Reziel* a thirteenth century book of practical Kabbalah.

As described by Nevill Drury in *The New Age: Searching for the Spiritual Self*, there are four key precursors of the New Age, who had set the way for many of its widely held precepts.[1935] They were Emanuel Swedenborg, Franz Mesmer (1734 – 1815), Helena P. Blavatsky (1831 – 1891)—one of the founders of the Theosophical Society, which itself combined a number of elements from Eastern religions like Hinduism and Buddhism with Western elements—and George I. Gurdjieff (c. 1866 – 1949).

The Occult Revival was founded on a bourgeoning of interest in communication with the "spirit" world. The foundation of the spiritualist practices of the Occult Revival were set by Swedenborg and his communication with "angels" and "spirits." Another key influence was Franz Anton Mesmer (1734 – 1815), a German

Freemason and physician, who became widely popular for artificially inducing trance-like states, where subjects tended to report time travel and spirit contacts. With an interest in astronomy, Mesmer theorized that there was a natural energetic transference that occurred between all things, which he called “animal magnetism,” a magnetic fluid in the body which was supposed to connect humanity, the earth and the stars. Mesmer’s name is the root of the English verb “mesmerize.”

The Occult Revival represented a reaction to the secularizing trends that preceded it, and was an attempt to reaffirm the “spiritual” aspects of the universe. However, the interests of the Occult Revival confused spiritualism with spiritism. In effect, the Occult Revival introduced the modern misconception of a distinction between spirit and matter. Since God is a conscious non-physical entity, therefore discarnate entities were also considered be of “spirit.” And, since the defining attribute of God is an ability to perform miracles, all phenomena that aren’t explicable through the known laws of physics are then also mistakenly interpreted to be “supernatural.” Thus, the denizens of the Occult Revival were able to present themselves as an enlightened response to the strict secularism of academia, and as courageously probing the limits of known reality.

The common means of communicating with spirits is what is called channeling. Commonly, a state of trance is achieved, during which the entities “possess” the mystic, and communicate through them, either through speech or automatic writing.[1936] Séances then became the vogue in Europe where mediums were in demand to entertain guests with physical and mental phenomena at private parties.

Order of the Swastika

The fad was brought to England by Mrs. Hayden, whose séances were attended by Edward Bulwer-Lytton (1803 – 1873), the pre-eminent personality of the Occult Revival, who was affiliated with the Judenlodge. Bulwer-Lytton served as a Whig MP from 1831 to 1841 and a Conservative MP from 1851 to 1866. He was Secretary of State for the Colonies from June 1858 to June 1859, choosing

Richard Clement Moody as founder of British Columbia, Canada. He declined the Crown of Greece in 1862 after King Otto abdicated. He was created Baron Lytton of Knebworth in 1866. Bulwer-Lytton's works were popular and paid him well. He coined the phrases "the great unwashed," "pursuit of the almighty dollar," "the pen is mightier than the sword," and "dweller on the threshold." He is also known for "It was a dark and stormy night," considered one of the worst opening lines in fiction.[1937] Bulwer-Lytton was a close friend of Benjamin Disraeli and author Charles Dickens, for whom he was the godfather of one of his sons. He convinced Dickens to revise the ending of *Great Expectations* to make it more palatable to the reading public, as in the original version of the novel, Pip and Estella do not get together.[1938]

Bulwer-Lytton was closely acquainted with Eliphas Lévi, who was initiated into the occult by the Frankist Józef Maria Hoene-Wroński. Bulwer-Lytton met Levi during a trip to London in 1853. Through Bulwer-Lytton, Levi met a "certain lady," an initiate of "a most exalted grade," who arranged for him to summon the spirit of Apollonius of Tyanna.[1939] Lévi conceived the idea of writing a treatise on magic with his Bulwer-Lytton, which appeared in 1855 under the title *Dogme et Rituel de la Haute Magie*, which presents his own system of magic, based in part on the grimoire known as the *Greater Key of Solomon*. Levi taught Lytton various magical rituals and procedures that Lytton incorporated into his fictional works, *A Strange Story* (1862) and *The Haunted and the Haunters* (1857), in which Levi served as the model for the magus.[1940]

Bulwer-Lytton was the "Great Patron" of the Masonic research group known as the *Societas Rosicruciana in Anglia* (SRIA), which was restricted to high-ranking Freemasons. Bulwer-Lytton however, publicly disavowed any association with the SRIA. Instead he claimed that, unlike the various pretenders of his time, he possessed the "cipher sign of the 'Initiate'," and declared that the "Rosicrucian Brotherhood" still existed, only not under any name recognizable by the uninitiated.[1941] What he was referring to was the survival of the Asiatic Brethren, many of whom had become initiates of a Jewish Masonic lodge in Germany called *L'Aurore Naissante ("Loge zur aufgehenden Morgenrothe")*, or "the Nascent Dawn," known as the

Judenlodge, founded in Frankfurt-on-Main in 1807.[1942] The lodge was founded by Illuminati member and Rothschild agent Siegmund Geisenheimer, assisted by Asiatic Brethren Daniel Itzig, and headed by Asiatic Brethren Franz Joseph Molitor.[1943] Jacob Katz and Paul Arnsberg have shown its members included all the great families of Frankfurt's Jewish community, including the Goldschmidts and Rothschilds.[1944] In 1817, the Judenlodge obtained a new charter from Illuminatus Prince Charles of Hesse-Kassel, Grand Master of the Asiatic Brethren.[1945] The Asiatic Brethren, or *Fratres Lucis*, were derived from the German Order of the Golden and Rosy Cross (*Gold- und Rosenkreuz*), from which much of the hierarchical structure was used in the SRIA.[1946]

Bulwer-Lytton and an English astrologer, named Richard James Morrison (1895 – 1874), commonly known by his pseudonym Zadkiel, were members of a group known as the Orphic Circle. From the 1830s, the group conducted séances using young adolescents as mediums as well as the invocation of spirits into mirrors and crystals. One of these was Emma Hardinge Britten, who would later become a founding member of the Theosophical Society. According to her, the Orphic Circle was comprised of representatives of many different countries, who claimed an affiliation with societies derived from the ancient mysteries of Egypt, Greece, and Judaea, and whose beliefs and practices were concealed from the non-initiated by Kabbalistic methods. They claimed that alchemy, Rosicrucianism and Freemasonry were offshoots of the original Kabbalah, and to be in touch with many other such organizations in other countries.[1947]

According to Godwin, the Occult Revival begins with the formation of a very small group within the SRIA, who were recognizable by their use of the swastika, which they identified with the red cross of the Rosicrucians. This swastika group of British Masons and their ideas instigated a sequence of developments that ultimately resulted in a wide variety of occult organizations in England, the United States, and many other Western countries over the next thirty years, some of which, such as the Theosophical Society and the Hermetic Order of the Golden Dawn, went on to become incredibly influential in Western religious culture. The group was probably started in 1844 by Morrison, along with mystically-

inclined Freemasons Major Francis George Irwin, (1823 – 98), a veteran of the "Great Game" on the Indian North-West Frontier, and Kenneth R.H. Mackenzie (1822 – 1892), also a founder of the SRIA, best known for his *Royal Masonic Cyclopaedia*. Mackenzie was a cousin of Alexander Mackenzie (1822 – 1892), the second prime minister of Canada, in office from 1873 to 1878, and worked in the publishing office of Benjamin Disraeli. In 1861, Mackenzie traveled to Paris to meet the French occultist Eliphas Lévi.

In 1854, Mackenzie had met the American Rosicrucian Paschal Beverly Randolph (1825 – 1875) who, in Paris in 1861, was newly appointed Supreme Grand Master for the Western World of the *Fraternitas Rosae Crucis*. Randolph was an American mulatto and Rosicrucian sex magician who in the late 1840s travelled through Europe and came into contact with Kenneth Mackenzie, Edward Bulwer-Lytton, Eliphas Lévi, Hargrave Jennings and Francois Dumas (son of author Alexandre Dumas). The German historian, Karl R.H. Frick, suggests that President Lincoln, General A. H. Hitchcock, and other notable Americans were members of the Brotherhood of Eulis, or the Hermetic Brotherhood of Luxor, during the period embracing the Civil war.[1948]

In 1864, when Robert Wentworth Little (1840 – 1878), a clerk and cashier of the secretary's office at the United Grand Lodge of England, found some old Rosicrucian rituals written in German in the storerooms of London's Freemason's Hall, he immediately turned to Mackenzie to help him fashion them into an esoteric order. Assuming that Mackenzie, had as he himself had claimed, been initiated into a German Rosicrucian fraternity when he lived in Vienna, Little believed Mackenzie had the "authority" to found the new, "authentic" esoteric society. Thus, in 1866, with Mackenzie's help, Little founded the SRIA. The main leaders of the new organization were Little, and three fellow Freemasons of the United Grand Lodge of England: William Wynn Westcott (1848 – 1925), William Robert Woodman (1828 – 1891), and Samuel Liddell MacGregor Mathers, who would later go on to found the Hermetic Order of the Golden Dawn. Woodman was Grand Sword Bearer of the United Grand Lodge of England. Woodman is credited with introducing Kabbalistic emphasis to the studies of the SRIA. Under Woodman's leadership, the SRIA

expanded from London to the rest of England and abroad to Australia and America, where it gained acceptance as the premier Rosicrucian society.[1949]

Many years later, in his *Zadkiel's Almanac*, Morrison announced his intention to "resuscitate in England, and spread throughout Europe, India and America—The Most Ancient Order of the Suastica; or, The Brotherhood of the Mystic Cross." The order, he claimed, was first founded in Tibet in 1027 BC, and subsequently spread throughout China and South Asia. This order was related to the "*Fratres Lucis*," the name of an order given to Francis George Irwin, when he was contacted by an entity that called itself "Count Cagliostro." Other names of the order were "Brotherhood of the Cross of Light" and "Order of the [swastika symbol]." This "Cagliostro" told him that the *Fratres Lucis* was originally founded in Florence in 1498, and had included Ficino, Fludd, St. Germain, Pasquales, Swedenborg and Cagliostro himself, who derived from it the knowledge to found his Egyptian Rite Freemasonry.[1950]

Zadkiel's use of the swastika seems to have significantly influenced Irwin and Mackenzie, both of whom put the symbol in various books and manuscripts in the early 1870s. Mackenzie included the swastika when he prepared the rituals for his own occult, Eastern-connected group, the Order of Ishmael. In a 1872 article in the *Freemason*, Mackenzie proposed that there was a group called the Order of Reconciliation, which existed only in Russia originally led by Peter the Great, a non-Mason who ensured the political equality of Muslims living in his land because he was inspired by peace, unity, and justice.[1951] In his *Cyclopaedia*, Mackenzie claims that this order is the Order of Ishmael, and claims that it existed "in Russia, Turkey, Greece, Austria, Italy, Germany, Denmark, Sweden, Norway, France, Spain, Portugal, Africa, and the United Kingdom." [1952]

The library of the United Grand Lodge of England possesses a manuscript from 1907 that claims to have been based off of information received by Mackenzie in 1872 and contains a shortened version of the rites of the Order of Ishmael. The manuscript indicates that one of the jewels of the order is to be in the shape of a left-turning swastika, which is labeled in the manuscript as a "Cross of

Praise."[1953] The swastika would therefore have been the symbol which Mackenzie he referred to when he gave a speech for the SRIA in 1873 entitled "The Hermetic Cross of Praise." The speech, which was reprinted in the *Rosicrucian* and then again in another esoteric journal in 1875, indicates that Mackenzie saw the swastika as representing "Infinite Wisdom and Love of Faith, Hope and Charity, of true Universal and Cosmical Brotherhood."[1954]

In 1873, just prior to receiving information about the Fratres Lucis, Irwin was supposedly translating the ritual for a group said to have been named the Knight of the Hermetic Cross.[1955] Mackenzie appears to have invented another group as well, perhaps after his Order of Reconciliation/Ishmael had failed to take off. First described in the SRIA's Rosicrucian in April 1874 as the Hermetic Order of Egypt, the group then appeared in the *Cyclopaedia* under the name Hermetic Brothers of Egypt, and, while in 1874 Mackenzie said he had met six members, in the *Cylcopaedia* he says he had only met three.[1956] Later, a group calling itself the Hermetic Brotherhood of Light almost certainly based its name partly on Mackenzie's entry for the "Brothers of Light," one of the alternative titles for Irwin's Fratres Lucis, of which Mackenzie was a member.[1957]

In 1887, Woodman, Mathers and Westcott, the Supreme Magus of the SRIA, were the founders of the Hermetic Order of the Golden Dawn, which was governed by the "Secret Chiefs," who were related to both those of the Strict Observance and the "Ascended Masters" Blavatsky. A year earlier, Westcott joined the Quatuor Coronati Lodge, the premier lodge of Masonic Research, and would eventually become its Worshipful Master. Nine Masons, including Charles Warren, William Harry Rylands, Robert Freke Gould, Reverend Adolphus Frederick Alexander Woodford, Walter Besant, John Paul Rylands, Major Sisson Cooper Pratt, William James Hughan, and George William Speth, dissatisfied with the way the history of Freemasonry had been expounded in the past, founded the Quatuor Coronati, obtaining a warrant in 1884, which was formally inaugurated until two years later. The Lodge meets at Freemasons' Hall in London.

In 1863, Woodroof became Grand Chaplain of United Grand Lodge. While still Rector of Swillington, his new masonic duties took

him to the consecration of many new lodges, and saw him deliver the oration at the laying of the foundation stone for the new extension to Freemason's Hall in Great Queen Street, London, the next year. After moving to London, his editorship of *The Freemason* ignited an interest in the study of Masonic history, and led to the establishment of Quatuor Coronati Lodge. In the same period, Woodford started to contribute articles on masonic history, starting with his researches into the old York lodges. He became known to local booksellers as he began to collect old manuscripts.[1958]

Theosophical Society

William Wynn Westcott became an influential member of the Theosophical Society, founded by Russian medium and spy H.P. Blavatsky (1831 – 1891). Blavatsky was born in the Ukraine to Russian nobility. At least twice in her career Blavatsky offered her services as a spy to the Russian and British intelligence agencies respectively.[1959] Endowed with extrasensory abilities, she traveled the world in search of occult teachings and spent many years on the Indian subcontinent. Blavatsky formed the Theosophical Society in 1875, and wrote monumental works such as *Isis Unveiled*, and *The Secret Doctrine*, considered the “bibles” of Freemasonry.[1960] The Theosophical Society quickly gained wide popularity. Civil War general and Grand Master of Scottish Rite Freemasonry Albert Pike was a member for a short time, [1961] as were W.B. Yeats, Wassily Kandinsky, Piet Mondrian, Sir Arthur Conan Doyle and Thomas Edison.

Blavatsky was also a member of the Carbonari, having allied herself with Mazzini around 1856.[1962] After she published *Isis Unveiled*, she was conferred a Masonic initiation in 1878 by John Yarker, another founding member of the SRIA, who was friends with both Blavatsky and Garibaldi. Yarker seems to have had a hand in the founding of the Theosophical Society, whose leading members were also members of Memphis-Misraïm, which was headed by Garibaldi. In 1881, General Giuseppe Garibaldi prepared to fuse the Rites of Misraim and of Memphis, which succeeded the Illuminati front of the Philadelphes, and which came to be known as the

Ancient and Primitive Rite of Memphis-Misraïm.[1963] Yarker eventually became Deputy Grand Master of the Rite of Memphis-Misraim in 1900 and Grand Master in 1902. Yarker formed the Ancient and Primitive Rite with thrity-three degrees by eliminating duplicative degrees from the Rite of Memphis-Misraïm.

Blavatsky claimed to have been in contact with discarnate entities she referred to as Ascended Masters, belonging to the Great White Brotherhood, who were supposedly the original inhabitants of Atlantis, said to now reside in the mysterious realm of Shambhala. From there they have been aiding humanity to evolve into a race of supermen. The idea was pioneered in the late eighteenth century by Karl von Eckartshausen (1752 – 1803), a Bavarian philosopher and member of Weishaupt's Illuminati, in his book *The Cloud upon the Sanctuary*. Eckartshausen also corresponded extensively with Louis Claude de Saint-Martin, who greatly admired him. Eckartshausen was also one of the recommended authors for Illuminati initiates.[1964] Eckartshausen referred to a group of mystics, who remained active after their physical deaths on earth, as the Council of Light.[1965] According to Godwin, Eckartshausen drew partially on Christian ideas such as the Communion of the Saints, and partially on ideas about secret societies of enlightened, mystical adepts typified by the Rosicrucians and the Illuminati.[1966]

Blavatsky's initial fascination with Egypt as the fount of ancient wisdom arose from her reading of Edward Bulwer-Lytton, whose *The Last Days of Pompeii* was a narrative of the impact of the Isis cult in Rome during the first century AD. Blavatsky's recurrent homage to Bulwer-Lytton and the Vril force has exerted a lasting influence on other esoteric authors. Blavatsky endorsed the view of the Vril as a real magical force in her book *Isis Unveiled* (1877) and again in *The Secret Doctrine* (1888). In Blavatsky, Bulwer-Lytton's subterranean race are transformed into benevolent spiritual guides.

Brotherhood of Luxor

In the early 1870s, Blavatsky went to Cairo, where she associated with a group she would later call the Brotherhood of Luxor. Theosophical historian David Board argues from various

allusions to Blavatsky's and Mackenzie's works that the Brotherhood of Luxor was inspired by the Fratres Lucis. The Brotherhood of Luxor's relation, if any, with the Hermetic Brotherhood of Luxor is not clear.[1967] When the HBofL became public, many of its members simultaneously belonged to the Theosophical Society, with the founders claiming it was a continuation of work begun in Egypt in 1870. The HBofL, that was later reborn as the Hermitic Brotherhood of Light, drew on the teachings of Randolph's Brotherhood of Eulis. [1968]

The HBofL, to which belonged Emma Hardinge Britten, became the key organization behind the rise of the Occult Revival, and which, as occult historian Allen Greenfield has demonstrated in *The Roots of Modern Magick*, was chiefly responsible for the transmission of Frankist sex magic to its leading organizations and exponents.[1969] Blavatsky was also instructed in occultism by the supposed leader of the HBofL, who went by the name of Aia Aziz, also known as Max Theon. Theon was born Louis-Maximilian Bimstein, the son of Rabbi Judes Lion Bimstein of Warsaw. Based in North Africa and France, Theon taught a Frankist doctrine of sex magic interpreted through the Hindu and Buddhist tradition of Tantra. [1970] Louis was a friend of Matteo Alfassa, the brother of Mirra Alfassa, who would later associate with Indian yogi Sri Aurobindo and become known as The Mother.

Theon gathered a number of students, including Charles Barlet and a Zionist and Kabbalist named Louis Themanlys and, and they established the "Cosmic Movement," based on material channelled by Theon's wife, which includes an account of creation that incorporates elements of Lurianic Kabbalah.[1971] In 1934, Themanlys published *Les merveilles du Becht* ("Wonders of Becht"), the first book in French about the Baal Shem Tov. Also interested in the cosmic work were Tomáš Masaryk (who became the first President of Czechoslovakia), the poets Helene Vacaresco and Anna de Noailles, Dr. Serge Voronoff, the occultist and friend of Richard Wager, Edouard Schure, the psychologist Albert von Schrenck-Notzing, the Princess of Rohan in Vienna, the Hellenist Mario Meunier, General Zinovy Peshkov, the Marchioness Ali Maccarani of Florence, and others.[1972]

According to a document authored by Peter Davidson, the order was established by Max Theon, who when in England was initiated as a Neophyte by "an adept of the serene, ever-existing and ancient Order of the original HB of L."[1973] Theon recruited Scottish Freemason Peter Davidson, who had been in contact with Francis George Irwin, to join him in administering the HBofL. Together with Thomas H. Burgoyne, Theon and Davidson adapted Randolph's *The Mysteries of Eros and Eulis!*, placing more emphasis on practical sex magic in the brotherhood's curriculum.[1974]

Ascended Masters

According to historian K. Paul Johnson, one of H.P. Blavatsky's "ascended masters," as a purported leader of an order named the Brotherhood of Luxor, would have been Jamal ud Din al Afghani (1838/1839 – 1897), British spy, Sufi mystic and Islamic reformer.[1975] While also acting as Grand Master of the Freemasons of Egypt, Afghani was simultaneously the founder of the fanatical "Salafi" fundamentalist tradition of Islam, of which the Muslim Brotherhood and ISIS—currently ravaging parts of Syria and Iraq—are an outgrowth. Despite the appellation "Afghani," to claim Afghan nationality, scholars generally believe that he was instead an Iranian Shiah. There are some reports that he was a Jew.[1976] More specifically, Afghani was more likely an Ismaili. On his many trips to India, Afghani, under the assumed name of Jamal Effendi, would visit the Agha Khan, hereditary leader of the Ismailis, who was living there at the time. And, despite posing as a Sufi Sheikh of the Mawlavi order, or Mevlevi, who follow the very influential Iranian mystic and poet of the thirteenth century, Jalal ud Din ar Rumi, he was also proselytizing for the Bahai faith, purportedly having been sent on such a mission by Baha Ullah himself.[1977]

Afghani was the Grand Master of Egypt's Star of the East Masonic lodge, and the leader of Egypt's Masons, who included about three hundred members, most of whom were scholars and state officials. Several of those who witnessed Afghani's teachings confirm his deviation from orthodoxy. Among them was Lutfi Juma, who recounted, "his beliefs were not true Islam although he used to

present they were."[1978] In addition, Afghani had acquired considerable knowledge of Islamic philosophy, particularly of the Persians, including Avicenna, an Ismaili scholar named Nasir ud Din Tusi, and others, and of Sufism. Evidence also proves that he possessed such works, but also that he showed interest in occult subjects, such as mystical alphabets, numerical combinations, alchemy and other Kabbalistic subjects.[1979] In Afghani's own words, as cited in Elie Kedourie's *Afghani and Abduh: An Essay on Religious Unbelief and Political Activism in Modern Islam*:

> We do not cut off the head of religion except with the sword of religion. Therefore, if you were to see us now, you would see ascetics and worshipers, kneeling and genuflecting, never disobeying God's commands and doing all that they are ordered to do.[1980]

As demonstrated by K. Paul Johnson in *The Masters Revealed*, Afghani's travels often coincided in time and locale with those of Blavatsky. He was in India in his early twenties when she was there In the early 1980s, he was in Central Asia and the Caucasus when Blavatsky was in Tbilisi. In the late 1960s he was in Afghanistan until he was expelled and returned to India. He went to Istanbul and was again expelled in 1871, when he proceeded to Cairo, where his circle of disciples was similar to Blavatsky's Brotherhood of Luxor. Afghani was forced to leave Egypt and settled in Hyderabad, India, in 1879, the year the Theosophical Society's founders arrived in Bombay. He then left India, and spent a short time in Egypt before arriving in Paris in 1884. The following year he proceeded to London, and then on to Russia where he collaborated with Blavatsky's publisher, Mikhail Katkov.[1981]

One of Afghani's closest associates was James Sanua, an actor born in Cairo to a well-connected Italian Jewish family of Sephardic origin. Sanua's girlfriend Lydia Pashkov, was a woman of Russian origin and correspondent for *Le Figaro* in Paris, a magazine funded by the Okhrana, the Russian secret service.[1982] Sanua and Pashkov, along with Lady Jane Digby, were also friends and traveling companions of Blavatsky.[1983] Jane Digby, or Lady

Ellenborough (1807-1881), was an English aristocrat who lived a scandalous life of romantic adventures, having had four husbands and many lovers, including King Ludwig I of Bavaria—knight of the Order of the Golden Fleece—his son King Otto of Greece, statesman Felix Schwarzenberg, and an Albanian brigand general. She died in Damascus, Syria as the wife of Arab Sheikh Medjuel al Mezrab, who was twenty years younger than her.

Digby was close friends with Wilfred Scawen Blunt, who was Afghani's British handler along with Edward G. Browne.[1984] Edward G. Browne was also one of Britain's leading Orientalists. Blunt's wife was Lady Anne, a grand-daughter of the poet Lord Byron. Blunt and Lady Anne's daughter, Judith Blunt-Lytton, married Neville Bulwer-Lytton, grandson to Edward Bulwer-Lytton, and son of the Earl of Lytton. Blunt had a number of mistresses, including Jane Morris, the muse of Pre-Raphaelite Dante Gabriel Rossetti. Blunt and Lady Jane were close friends with Jane Digby and Sir Richard Burton, the famous British explorer and spy who is best-known for traveling in disguise to Mecca, for his translation of *One Thousand and One Nights*, and for bringing the *Kama Sutra* to publication in English. Burton was also a friend of Blavatsky and a member of the British Theosophical Society.

Agartha

In addition to Theosophy and Salafism, Jamal ud Din al Afghani was also the sources for the occult politics of Synarchism, founded on the myth of Agartha, a legendary city that is said to reside in the earth's core, connected to the legend of Shambhala, developed by prominent occultist Alexandre Saint-Yves d'Alveydre (1842 – 1909). Saint-Yves was Grand Master of the Martinist Order, and close to Victor Hugo and to Edward Bulwer-Lytton's son, the Earl of Lytton, a former Ambassador to France and Viceroy of India. The Earl of Lytton was concerned primarily with India's relations with Afghanistan, even precipitating the Second Afghan War against Russia of 1878-80, due to his concern for an imminent Russian invasion of India.

Edward Bulwer-Lytton penned the Rosicrucian and Martinist-themed novels named *Zanoni* and *The Coming Race* or *Vril: The Power of the Coming Race* (1871), which featured a superhuman civilization living in a hollow earth, influenced the legend of Agartha. Their egalitarian order was founded on the principles of eugenics and controlled with the help of an unexploited force called Vril. As Bulwer-Lytton explained, "I did not mean Vril for mesmerism, but for electricity, developed into uses as yet only dimly guessed, and including whatever there may be genuine in mesmerism, which I hold to be a mere branch current of the one great fluid pervading all nature."[1985] According to historian Joscelyn Godwin, "…as far as esotericism in Victorian Britain is concerned, there is no more important literary work than *Zanoni*, and… no more important figure than Bulwer-Lytton."[1986]

In the late seventeenth century, the British astronomer Sir Edmund Halley, proposed the theory that the earth is hollow. The French novelist Jules Verne popularized the idea in *Voyage to the Center of the Earth* (1864). Bulwer-Lytton penned a Rosicrucian and Martinist-themed novel named *Zanoni*, and *The Coming Race* or *Vril: The Power of the Coming Race* (1871). *The Coming Race* centers on a young man who accidentally finds his way into an underground world occupied by beings who seem to resemble angels and call themselves Vril-ya. The Vril-ya are descendants of a pre-Flood civilization who live in networks of subterranean caverns linked by tunnels. It is a technologically supported Utopia, chief among their tools being the "all-permeating fluid" called "Vril." It is a latent source of energy which its spiritually advanced hosts are able to master through training of their will, to a degree which depends upon their hereditary constitution, giving them access to an extraordinary force that can be controlled at will. In telling that parallels accounts of Gog and Magog, the narrator states that in time the Vril-ya will run out of habitable spaces underground and start claiming the surface of the Earth, destroying mankind in the process if necessary.

Revealing its connection to the age-old veneration for sex associated with the dying-god mysteries, by way of the sex rites of Sabbateanism and Hindu Tantra, Vril has usually been said to be derived from "virility."[1987] "The name vril may be fiction," wrote

Blavatsky, “[but] the force itself is doubted as little in India as the existence itself of their Rishis, since it is mentioned in all the secret works.”[1988] The powers of the Vril are typical of magic, and include telepathy, the ability to heal, change, and destroy beings and things. Its destructive powers are terribly powerful, allowing Vril-ya to wipe out entire cities if necessary. In a similar vein, according to Albert Pike, “There is in nature one most potent force, by means whereof a single man, who could possess himself of it, and should know how to direct it, could revolutionize and change the face of the world.”[1989]

Agartha was first referred to by Ernest Renan in the 1870s. Inspired by Nordic mythology, Renan placed Asgard of the Viking sagas in Central Asia. Prefiguring the eugenic policies of the Nazis, Renan proposed a program of selective breeding, and stated: “A factory of Ases [ancestors of the Scandinavians], an Asgard, might be reconstituted in the center of Asia… It seems that if such a solution should be at all realizable on the planet Earth, it is though Germany that it will come.”[1990]

The myth of Agartha was further developed by another French writer, Louis Jacolliot (1837 – 1890), who was quoted by Blavatsky. In *Les Fils de Dieu* (“The Sons of God”) wrote at the same time about a city of “Asgartha.” Jacolliot explains that the legend was revealed to him by Brahmins in India, who allowed him to read the *Book of Historical Zodiacs* and took him to witness a Shaivite orgy in an underground temple. Jacolliot learned that Asgartha was the “City of the Sun,” the seat of the Brahmatma,” the chief priest of the Brahmins and God’s manifestation on earth. Around 10,000 BC, the Aryans, who were originally a separate caste of the Brahmins, took hold of Asgartha. Only later, around 5000 BC, when the Aryans were finally vanquished, did they return from where they came and continued north and were remembered as “Odin” and “Scandinavia.”

An important contribution to the myth of the arctic home of the Aryans were the books of Bal Gangadhar Tilak (1856–1920), the first popular leader of the Indian Independence Movement. Tilak was born in a family of Marathi Chitpavan Brahmins, a Hindu Maharashtrian Brahmin community inhabiting Konkan, the coastal region of the state of Maharashtra in India. The origin myth of the Chitpavan, as a shipwrecked people, is similar to the mythological

story of the Bene Israel Jews of Raigad district, who claim to be descendants of the Lost Tribes of Israel.[1991] The Bene Israel claim that Chitpavans are also of Jewish origin.[1992]

The British colonial authorities derisively called Tilak "Father of the Indian unrest." He also helped found the All India Home Rule League in 1916–18, with Muhammad Ali Jinnah and Annie Besant. Tilak was an accomplished scholar of ancient Hindu sacred literature. In 1903, he wrote the book *The Arctic Home in the Vedas*, in which he argued that the Vedas could only have been composed in the Arctic, and that Aryan bards had brought them south after the onset of the last ice age.

However, as Joscelyn Godwin described, in *Arktos: The Polar Myth in Science, Symbolism and Nazi Survival*, Saint-Yves d'Alveydre who "took the lid off of Agartha."[1993] It was after 1885 that Saint-Yves began to refer to an Asian origin of synarchy, after he met the mysterious Haji Sharif. Sharif claimed to be the "Guru Pandit of the Great Agarthian School," the residence of the "Master of the Universe" and a far advanced society where synarchy had been realized long ago.[1994] Haji informed Saint-Yves that his school taught the primordial language of Atlanteans called Vattan, or Vattanian, based on a 22-letter alphabet. Although Haji Sharif presented himself as "a high official in the Hindu church," he had a Muslim name, and was familiar with Hebrew and Arabic. In reality, Sharif, who was believed to be an "Afghan prince," was none other than Jamal ud Din al Afghani, who was in France as of 1884. Afghani and Sharif also shared the same birth year, 1838.[1995] A photo of Shariff is clearly Afghani disguised in Indian costume.[1996]

From this studies Haji Sharif, Saint-Yves supposedly mastered the art of astral travel, by which he claims to have travelled to Agartha himself in a state of "waking dream," details of which he reported in *Mission de l'Inde*. Synarchy came to mean "rule by secret societies", serving as a priestly class in direct communication with the "gods," meaning the Ascended Masters of Agartha. Synarchism was a purported response to the ills produced by anarchism and to provide an alternative through the combination of fascism and occultism. In 1877, Saint Yves revealed the synarchist system for the first time in his book *Clefs de l'Orient* and he developed it over the

following years in a series of “Mission” pamphlets: *Mission actuelle des souverains*, *Mission actuelle des ouvriers* (1882) and *Mission des juifs* (1884).

Saint-Yves’s ideas were adapted by Gérard Encausse (1865 – 1916), more popularly know by his alias Papus. Papus joined the French Theosophical Society shortly after it was founded by Blavatsky in 1884–1885, but he resigned soon after joining because he disliked the Society’s emphasis on Eastern occultism. Encausse was also a member of the Hermetic Brotherhood of Light. Papus was the head of the Martinists, who established a number of societies based on synarchist ideas. In 1891, Papus claimed to have come into the possession of the original papers of Martinez de Pasquales, and therefore founded, with the assistance of Stanislas de Guaita (1861 – 1897 and Joséphin Péladan (1858 – 1918), the modern Order of Martinists called *l’Ordre des Supérieurs Inconnus* (Order of the Unknown Superiors).

In 1888, Papus and Saint-Yves d’Alveydre, along with celebrated occultists Stanislas de Guaita and Joséphin Péladan, had founded the Rosicrucian Kabbalistic Order of the Rose-Croix (OKR+C), which came to be regarded as the “inner circle” of the Martinist Order. [1997] Working closely with Papus was Charles Bartlet (a.k.a. Albert Faucheux), who was a member of Max Theon’s Cosmic Movement. Bartlet was one of the first members of the French branch of the Theosophical Society, which he left at the same time as Papus.[1998] Faucheux would become Grand Master of the OKR+C in 1897 at the death of Guaita, and then member of the First Supreme Council of the Martinist Order in March 1891.

Nobles of the Mystic Shrine

Also rooted in the influence of Afghani’s Brotherhood of Luxor is the Ancient Arabic Order of the Nobles of the Mystic Shrine (A.A.O.N.M.S.), known more simply as the Shriners North America, is an appendant body to Freemasonry established in 1870, who trace their lineage to the Bektashi Sufis.[1999] The Shriners describes themselves as a fraternity based on fun, fellowship, and the Masonic principles of brotherly love, relief, and truth. One must first be a

Master Mason who can then join groups like the Scottish Rite, the Knights Templar and the Shriners. According to Susan Nance, “many of the early members of the Mystic Shrine were already initiates of the notorious Sons of Malta [parent organization of the KKK], one of the many ‘Abbeys of Misrule’–type fraternities in the nation rooted in the same traditions as the New Orleans Mardi Gras club, the Mistick Krewe of Comus or the Veiled Prophet Organization of St. Louis.”[2000]

Walter M. Fleming, M.D., and William J. Florence, a world-renowned actor, would build on these performance traditions by founding the Shriners.[2001] While on tour in Marseille, Florence was invited to a party given by an Arabian diplomat, which featured an elaborately staged musical comedy. When it was over, the guests became members of a secret society. When he returned to New York in 1870, after also travelling to Algiers and Cairo, he showed his material to Fleming, who created the ritual, emblem and costumes. Florence and Fleming initiated eleven other men in 1871.

In 1876 or 1877, Albert Leighton Rawson, an associate of H.P. Blavatsky, agreed to help Florence and Fleming redesign their fraternal order.[2002] Blavatsky claimed that Rawson, along with Max Theon and Jamal ud Din al Afghani, was a member of the “Brotherhood of Luxor.” She wrote in Isis Unveiled:

> What will, perhaps, still more astonish American readers, is the fact that, in the United States, a mystical fraternity now exists, which claims an intimate relationship with one of the oldest and most powerful of Eastern Brotherhoods. It is known as the Brotherhood of Luxor, and its faithful members have the custody of very important secrets of [spiritual] science.[2003]

Blavatsky praised Rawson as the only Westerner to have been initiated by the Druze of Syria while developing superior knowledge of secret Middle Eastern sources of information “closed against the ordinary traveler.”[2004] Blavatsky and Rawson travelled to Egypt together, where they sought out Paulos Metamon, Max Theon’s teacher. As Rawson told it, he afterwards traveled extensively in the Middle East, Europe, and the Americas for occult purposes. Rawson

also claimed to have also secretly infiltrated Mecca disguised as a Muslim, one year before Richard Burton did the same.[2005]

Rawson devised a mystical order in England "upon the instructions derived from an Arab in Paris, who was a member of the Occult College of Samarcand." This Arab, he believed, was an Ismaili Muslim and from an elite group called "Guards or Keepers of the Kaaba."[2006] In New York, Rawson created another secret mystery school, the ''Sheikhs of the Desert, Guardians of the Kaaba, Guardians of the Mystic Shrine.'' The well-known English Mason John Yarker later wrote that Rawson had made him a member of this fraternity.[2007]

The Royal Order of Jesters is a male fraternal organization, founded in 1911, allowing only Shriners in good standing to join. The Jesters, whose past members have included movie stars, judges, prominent businessmen, and two presidents, is a tax-exempt organization that admits it is openly dedicated to the pursuit of mirth and merriment.[2008] According to the Jesters official website, "Whereas most Masonic bodies are dedicated to charity, The Royal Order of Jesters is a fun 'degree,' with absolutely no serious intent."[2009] "Jesterdom" focuses on "humor, laughter, and mirth, with particular emphasis on the works of William Shakespeare." Founding members are known as the "original cast."[2010] Like the plays once performed at Gray's Inn, the initiation ritual is a play of a mock trial, in this case, for the murder of Shakespeare. The motto of the Jesters is "Mirth is King," because "all the world's a stage." The King is Momus.[2011] Some say that the Jesters wield undue influence over the Shriners. Also, they have risen through the ranks in every body of Masonry including the Scottish Rite, York Rite, Rosicrucians, Red Cross of Constantine, Eastern Star and the DeMolay organizations. [2012]

Golden Dawn

Just before his death, towards the end of 1887, Waite passed on the so-called "cipher manuscripts" which resulted in the establishment of the Hermetic Order of Golden Dawn. Westcott maintained they were found by chance in a London bookstall, but

scholars believe they were written by Mackenzie. Reading the first folio page of the cipher manuscripts one finds the words *Chevrah Zerach Aur Bequr*, which relates to the Hebrew name of the Judgenlodge, *Chevrah Zerach Bequr Aur*, which translate to "The Society of the Rising Light of Dawn."[2013] Named in reference to the Golden and Rosy Cross and the Nascent Dawn, the order, known simply as the Golden Dawn claimed to be a continuation of the Kabbalistic school of Rabbi Samuel Falk.[2014] "Thus," explains Godwin in *The Theosophical Enlightenment*, "we come back again to that offshoot of the Asiatic Brethren and the *Fratres Lucis* of the early nineteenth century, in which Bulwer-Lytton is said to have been initiated."[2015] The Golden Dawn seems to have been largely based on Mackenzie's research and ideas, many of which were found in his *Cyclopaedia*.[2016]

Written in English using Trithemius cipher, the cipher manuscripts give specific outlines of the Grade Rituals of the Order. The First Order taught esoteric philosophy based on the "Hermetic Qabalah," and personal development through study and awareness of the four Classical Element, as well as astrology, Tarot, and geomancy. The Second or "Inner" Order, the *Rosae Rubeae et Aureae Crucis* (Ruby Rose and Cross of Gold), taught magic, including scrying, astral travel, and alchemy. The Third Order was that of the "Secret Chiefs," who were said to direct the activities of the lower two orders by spirit communication with the Chiefs of the Second Order.

Mathers traced the spiritual ancestry of the order to the Rosicrucians, and from there, through to the Kabbalah and to ancient Egypt where Hermeticism was falsely believed to have originated. Mathers later married Moina Bergson, sister of the famous philosopher, Henri Bergson. The order included, among others, William Butler Yeats, Maude Gonne, Constance Lloyd (the wife of Oscar Wilde, a friend of John Ruskin), Arthur Edward Waite and Bram Stoker, author of *Dracula*. Waite's *Transcendental Magic, it's Doctrine and Ritual* is a translation of Levi's magical treatise *Dogme et Rituel de la Haute Magie*. Other members included the actress Florence Farr, occult novelist Dion Fortune, and writer on magic Israel Regardie.

Stoker's *Dracula* was inspired by the vampire novel *Carmilla* by Joseph Thomas Sheridan Le Fanu (1814 – 1873), an Irish writer of Gothic tales and mystery novels inspired by Swedenborg. Le Fanu was the leading ghost-story writer of the nineteenth century and was central to the development of the genre in the Victorian era. According to one occult historian, the model for le Fanu's *Carmilla* was Barbara of Cilli, who assisted her husband Holy Roman Emperor Sigismund in founding the Order of the Dragon in 1408, was a vampire who was taught by Ibraham Eleazar, the keeper of the *Sacred Magic of Abremalin the Mage*, said to have been discovered by Nicholas Flamel in 1357.[2017] The book of Abremalin, which purported to contain a system of magic taught by an Egyptian mage named Abramelin to Abraham of Worms, a Jewish Kabbalists in the fourteenth century, regained popularity in the nineteenth and twentieth centuries due to the efforts of Golden Dawn founder MacGregor Mathers' translation, and later within the mystical system of Aleister Crowley's Thelema.

Tarot of the Gypsies

It was through the establishment of the Golden Dawn that the occult tarot was to become established as a tool in the English-speaking world. The oldest surviving tarot cards are the Visconti-Sforza tarot decks, commissioned in the fifteenth century by Filippo Maria Visconti, Duke of Milan, and by his successor and son-in-law Francesco Sforza, a member of the Order of the Crescent founded by René of Anjou, purported Grand Master of the Priory of Sion. The Tarot was used by Romani people when telling fortunes, what became a popular stereotype. The Tarot was used by Romani people when telling fortunes, what became a popular stereotype. As reported by Albert Mackey in his *Masonic Encyclopedia*, Cornelius Van Paun, in his *Philosophical Researches on the Egyptians and Chinese* (1774), advanced the theory that Freemasonry originated with the Gypsies.

Sir William Sinclair of Roslin—who was confirmed hereditary patron of Freemasonry by William Schaw—did not agree with the laws against the Gypsies, and defied the ban and allowed their plays

to continue in Roslin Glen, fueling later speculation of the Gypsies' association with the Tarot. As noted by Marsha Keith Schuchard, "It is perhaps relevant that the gypsies were believed to possess the occult secrets of the ancient Egyptians, which they preserved through the Middle Ages."[2018] It is well documented that the Sinclairs allowed gypsies to live on their land in Midlothian at a time when they were outlawed elsewhere in Scotland.[2019] Sinclair was documented to "delivered once ane Egyptian from the gibbet."[2020] Today a permanent exhibition at Rosslyn is devoted to this unusual relationship. In May of each year, until the Protestant Reformation in the mid-sixteenth century, the Sinclairs sponsored an annual festival held in Roslin Glen. A variety of plays, in particular, Robin Hood and Little John, were performed by Gypsies. Rosslyn Castle had two towers, one named Robin Hood and the other Little John. In 1555, the Scottish Parliament passed severe legislation against the gypsies, including a ban on the play Robin Hood and Little John. On Corpus Christi Day in 1584, a number of Gypsies, fleeing persecution, sought refuge with the knights of the Order Santiago, of which Rosslyn Chapel's founder, Sir William St. Clair, was a member. The most famous Black Madonna pilgrimage site today is Saintes-Maries-de-la-Mer, in Provence, where there is a special cult of St. Sara, the patron saint of the Gypsies in southern France. The site also has special connections to Mary Magdalene. Every 24th of May, Gypsies from all over the world converge at Saintes-Maries-de-la-Mer in southern France to honor St. Sara, their patron saint.[2021]

The belief in the divinatory meaning of Tarot cards is closely associated with a belief in their occult properties commonly propagated in the eighteenth century by prominent Protestant clerics and freemasons.[2022] One of them was Protestant pastor Court de Gébelin (1725 –1784), who was initiated into Freemasonry at the lodge *Les Amis Réunis*, in 1771, and moved on to the lodge *Les Neuf Sœurs* with fellow member Benjamin Franklin. He was a supporter of American Independence and contributed to the massive *Affaires de l'Angleterre et de l'Amérique*, of the new theories of economics. In a letter from the Reverend James Madison to James Madison in 1782, he is spoken of with the words, "Mr. Gibelin of Paris, who is said tho' to have a very great Reputation." In 1783, he

was elected a member of the American Philosophical Society in Philadelphia.[2023] A patient of Mesmer, he was found dead in a bath after undergoing Mesmer's magnetic treatment, apparently of an electrically induced heart attack.[2024] Court de Gébelin is famous for his book *Le Monde Primitif*, in which he put forward the notion that the ancient world knew a "primitive science" which has been since lost. In a chapter on the Tarot, he wrote that the first time he saw the Tarot deck, he immediately perceived that it held the secrets of the Egyptians, of deep Kabbalistic significance, and brought to Europe by Gypsies.

Victor Hugo's ideas may have been derived from Court de Gébelin, whose influence might have contributed to the Esmerelda in his 1831 novel *The Hunchback of Notre-Dame*. The link with the the Fool card of the Tarot is hinted at in Hugo's account of a Feast of Fools, celebrated on January 6, 1482, where Quasimodo serves as Pope of Fools. The scene was recreated in Disney's 1996 animated film version of the novel through the song "Topsy Turvy," whose lyrics include, "It's the day the devil in us gets released; It's the day we mock the prig and shock the priest; Ev'rything is topsy turvy at the Feast of Fools!" Hugo cites Jean de Troyes, who in the fifteenth century remarked that, what "excited all the people of Paris" on January 6 was the two age-old celebrations of the Feast of the Epiphany and the Feast of Fools. The day included a bonfire on the Place de Grève, a mystery play at the Palais de Justice, and a maypole at the chapel of Braque.

Hugo was also close to Éliphas Lévi, who accepted Court de Gébelin's claims of the Tarot's Egyptian origin. Lévi called it *The Book of Hermes* and claimed that the tarot existed before Moses, and could unlock Hermetic and Kabbalistic concepts as propounded by the Jesuit Athanasius Kircher. However, it wasn't until the late 1880s when Lévi's notion of the occult tarot truly began to be propounded by various French and English occultist in France, such as the French Theosophical Society and the Kabbalistic Order of the Rose-Cross.

Among Papus' publications are two treatises on the use of tarot cards, like *Le Tarot des Bohémiens* ("The Tarot of the Gypsies"), which attempted to formalize the method of using tarot cards in

ceremonial magic first proposed by Lévi in his *Clef des grands mysteries* (“Key of the Great Mysteries”).[2025] According to Papus:

> The Gypsies possess a Bible by which they earn their living, as it enables them to tell fortunes; this Bible is also a perpetual source of distraction, for it can also be used for games of chance.
>
> Yes, the game of cards called the Tarot in possession of the Gypsies is the Bible of all Bibles. It is the book of Thoth Hermes Trismegistus, it is the book of Adam, it is the book of the primitive Revelation of ancient civilizations.
>
> Whereas the Freemason, an intelligent and virtuous man, has lost this tradition; whereas the priest, although intelligent and virtuous, has lost his esoterism; the Gypsy, even if ignorant and intemperate, has given us the key that will allow us to explain all the symbolism of the ages with no difficulty whatsoever.
>
> How can we fail to admire the wisdom of the Initiates, who made use of this vice to produce results that are more beneficial than those produced by virtue.
>
> This Gypsy card game is a wonderful book, as seen by Court de Gébelin and Vaillant. This game, known as TAROT, THORA, ROTA, later became a foundation, a sum of the teachings of all the ancient peoples.[2026]

In 1886, Waite published *The Mysteries of Magic*, a translation of a selection of Lévi's writings and the first significant treatment of the occult Tarot to be published in England. Two influential tarot decks designed by members of the Golden Dawn included the Rider-Waite-Smith deck and the Thoth deck. The Rider-Waite tarot deck, originally published in 1909, is widely considered the most popular tarot deck for tarot card reading.[2027] The cards were drawn by illustrator Pamela Colman Smith from the instructions from Waite and were originally published by the Rider Company. The symbols and imagery used in the deck were influenced by the 19th-century magician and occultist Eliphas Lévi. The Devil is modelled a drawing

by Levi called the Sabbatic Goat, claimed to have been the Baphomet worshipped by the Templars.

Ordo Templi Orientis

The Thoth deck was first released as part of *The Book of Thoth* by Aleister Crowley, a former member of the Golden Dawn. Crowley would become most famously associated with the Ordo Templi Orientis (OTO), inheritors of the traditions of the Asiatic Brethren, who claimed descent from the so-called "Eastern Mystics" of the legends Scottish Rite Freemasonry, who were supposedly rescued from the Middle East by the Templars and transferred to Scotland. The OTO was founded in Germany or Austria between 1895 and 1906, by Karl Kellner and Theodor Reuss, who would succeed John Yarker as Grand Master Garibaldi's of Memphis-Misraïm. In England in 1885, Reuss became friends with William Wynn Westcott, the Supreme Magus of the SRIA and one of the founders of the Golden Dawn, under whose authority Reuss founded irregular Masonic and Rosicrucian lodges in Germany.[2028] Reuss collaborated with Kellner, a wealthy German mystic who regarded sex magic—inherited from Sabbateanism through Paschal Beverly Randolph and the Hermetic Brotherhood of Light—as "…the key to all the secrets of the Universe and to all the symbolism ever used by secret societies and religions."[2029] As a consequence, in 1895 Kellner began discussing with Reuss the formation of an *Academia Masonica*, which was eventually called *Ordo Templi Orientis*. The occult inner circle of this order (OTO) would be organized parallel to the highest degrees of the Rite of Memphis-Misraim and would teach the esoteric Rosicrucian doctrines of the Hermetic Brotherhood of Light, and Kellner's "key" to Masonic symbolism.

In 1901, Kellner was provided with a charter designating him Special Inspector for the Martinist Order in Germany by Papus, whose real name was Gérard Encausse. A close friend and colleague of Max Theon's disciple Peter Davidson, Papus joined the Hermetic Brotherhood of Luxor (HBofL) and was also a member of the French Theosophical Society and the Golden Dawn. [2030] On June 24, 1908, Reuss attended Papus' "International Masonic and

Spiritualist Conference" in Paris. At this conference, Reuss elevated Papus to the X° of the OTO. Reciprocally, Papus assisted Reuss in the formation of the OTO's Gnostic Catholic Church, based on Aleister Crowley's *Book of the Law*.

Aleister Crowley is the notorious godfather of twentieth century Satanism, once referred to by the British Press as, "the wickedest man in the world." Reuss met Crowley in 1910, who after being initiated into the OTO rose to become the leader of its British branch, called *Mysteria Mystica Maxima*. Crowley, who self-identified as "the Beast" of the *Book of Revelation*, was born to a wealthy family who belonged to the Plymouth Brethren—successors of the Moravian Brethren of Count Zinzendorf.[2031] Ideas about a secret council of sages, under several names, were a widely shared feature of late nineteenth century and early twentieth century esotericism. Arthur Edward Waite, in his 1898 *Book of Black Magic and of Pacts*, hinted at the existence of a secret group of initiates who dispense truth and wisdom to the worthy. A young Crowley, reading this, wrote Waite and was directed to read von Eckartshausen's book. Crowley's search for this secret wisdom eventually led him to become a neophyte in the Hermetic Order of the Golden Dawn, which represented itself to be the visible and earthly outer order of the Great White Brotherhood.

Crowley studied magic with the Golden Dawn, then went on to construct his own occult system using an amalgamation of the ritual working of Abramelin the Mage, the *Goetia*, and the Tantric sexual techniques of the OTO, among other sources. He firmly believed that he was the herald for a new age of strife and destruction that would sweep across the world. He saw himself as an incarnation of John Dee's assistant, Edward Kelley and practiced Enochian magic. Crowley concentrated on Dee's *Apocalypse Working*, although it is not known whether he accessed the elusive occult key necessary to usher in the apocalypse. Nevertheless, Crowley died in 1947, believing he had opened the gate of the apocalypse almost 45 years earlier, in 1904, when he spiritually 'received' *The Book of the Law*. [2032]

Crowley was convinced that he was the reincarnation of Eliphas Lévi, who died the year Crowley was born. It was Lévi who created

the popular depiction of the “Baphomet”, the idol worshipped by the Templars. He described it as “The Sabbatic Goat,” inherited from the versions of the devil said to have been worshipped by medieval witches. He depicted the idol as a winged androgynous figure with parts of a male and female, but with the head of a goat, and a torch on its head between its horns. As Levi confessed:

> Let us declare for the edification of the vulgar… and for the greater glory of the Church which has persecuted the Templars, burned the magicians and excommunicated the Free-Masons, etc., let us say boldly and loudly, that all the initiates of the occult sciences… have adored, do and will always adore that which is signified by this frightful symbol. Yes, in our profound conviction, the Grand Masters of the Order of the Templars adored Baphomet and caused him to be adored by their initiates.[2033]

Levi’s version of the Templars’ Baphomet would become an important figure in Crowley’s cosmology, with Crowley proposing that the idol was derived from “Father Mithras.” Baphomet also features in the Creed of the Gnostic Catholic Church, the ecclesiastical arm of the OTO, recited by the congregation in The Gnostic Mass, in the sentence: “And I believe in the Serpent and the Lion, Mystery of Mystery, in His name BAPHOMET.”[2034] According to Crowley:

> The Devil does not exist. It is a false name invented by the Black Brothers to imply a Unity in their ignorant muddle of dispersions. A devil who had unity would be a God... ‘The Devil’ is, historically, the God of any people that one personally dislikes... This serpent, SATAN, is not the enemy of Man, but He who made Gods of our race, knowing Good and Evil; He bade ‘Know Thyself!’ and taught Initiation. He is ‘The Devil’ of the Book of Thoth, and His emblem is BAPHOMET, the Androgyne who is the hieroglyph of arcane perfection... He is therefore Life, and Love. But moreover his letter is *ayin*, the Eye, so that he is Light; and his Zodiacal image is Capricornus, that leaping goat whose attribute is Liberty.[2035]

The OTO developed a system of nine degrees, the first six of which were more conventional Masonic initiations. The seventh, eight and ninth, however, focused on the theory of sex magic and on the techniques of auto- and hetero-sexual magic. Crowley regarded sex as "the supreme magical power." The XI° consisted of homosexual anal intercourse. In his own words Crowley noted, "Oh, how superior is the Eye of Horus to the Mouth of Isis!"[2036] The Eye of Horus—which Crowley used to refer to the anus—is traditionally equated in Freemasonry with the All-Seeing Eye. Thus, Crowley declared, "That all orthodox religions are rubbish, and that the sole true gods are the sun and his vice-regent, the penis."[2037]

The Book of the Law would come to be the basis of his new philosophy of Thelema. Crowley wrote in *The Antecedents of Thelema* that Rabelais—who was associated by Francois Naudé with the Rosicrucians—not only set forth the law of Thelema in a way similar to how Crowley understood it but predicted and described in *The Book of the Law*. In *The Life of Gargantua and of Pantagruel*, Rabelais wrote of the Abbey of Thélème, built by the giant Gargantua, where the only rule is "*fay çe que vouldras*" ("*Fais ce que tu veux*," or "Do what thou wilt"). Sir Francis Dashwood also employed Rabelais's "Do what thou wilt" as the motto his Hellfire Club. Rabelais' Abbey of Thelema has been referred to by later writers Sir Walter Besant, Annie Besant's brother-in-law, and James Rice, in their novel *The Monks of Thelema* (1878). In the Gnostic Catholic Church, Rabelais is included among its saints, along with others such as Virgil, Catullus, Algernon x, and William Blake.

Crowley was also inspired by Nietzsche. Crowley made Nietzsche a saint in the Gnostic Catholic Church and wrote in *Magick Without Tears* that "Nietzsche may be regarded as one of our prophets..." Crowley also wrote his own "Vindication of Nietzsche." The *Book of the Law* declared that its followers should adhere to the code of "Do what thou wilt" and seek to align themselves with their "True Will" through the practice of magick. Magick, in the context of Crowley's Thelema, is a term used to differentiate the occult from stage magic and is defined as "the Science and Art of causing Change to occur in conformity with Will." Explaining his interpretation of magick, Crowley wrote that "it is theoretically possible to cause in

any object any change of which that object is capable by nature."[2038]

Crowley applies a Nietzschean interpretation to his dictum of "Do What Thou Wilt," where in the Aeon of Horus the strong, who have realized their true will, will rule over the slaves whose weakness has brought about their self-enslavement. In it, we find the seeds of a fascist occult ideology:

> Do what thou wilt shall be the whole of the law… Come forth, o children under the stars and take your fill of love… These are the dead, these fellows; they feel not… the lords of the earth are our kinfolk… We have nothing with the outcast and unfit: let them die in their misery… Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the wrong… lust, enjoy all things of sense and rapture… Pity not the fallen… strike hard and low, and to hell with them… be strong, then canst thou bear more joy. I am a god of War and of Vengeance… smite the peoples and none shall stand before you… Conquer! That is enough… Worship me with fire & blood; worship me with swords & with spears… let blood flow to my name. Trample down the heathen… I will give you of their flesh to eat!… damn them who pity. Kill and torture… I am the warrior Lord… I will bring you to victory and joy… ye shall delight to slay.[2039]

21. Shambhala

The Lost Word

The legend of Agartha was linked to the myth Shambhala. Through the influence Emmanuel Swedenborg, the Left-Hand Tantra taught a repudiation of conventional morality, where the Sabbateans could see a similarity to their own doctrine of the "Holiness of Sin," which contributed to the legend of an "Oriental Kabbalah" into Freemasonry. Swedenborg explains that the Lost Word, an important symbol in Freemasonry, existed in Asia long before the Israelites. Freemasonry attains its climax in the symbolism of the Lost Word, and a quest for its recovery. The mythical history of Freemasonry claims that there once existed a Word of great power, which was known only to a few, but was eventually lost during the building of Solomon's Temple.[2040] According to Swedenborg:

> Respecting this ancient Word, which was in Asia before the Israelitish Word… It is still preserved among the peoples who inhabit Great Tartary. I have conversed with spirits and angels who were in the spiritual world from that country, who said that they possess a Word, and have possessed it from ancient times… Moreover, they related that they do not suffer foreigners to come among them, except the Chinese, with whom they cultivate peace… Inquire for it in China, and perhaps you may find it among the Tartars.[2041]

In the 1880s, the Theosophical Society adopted a swastika as part of its seal, along with an Om, a hexagram or star of David, an Ankh and an Ouroboros. In the Western world, the swastika symbol experienced a resurgence following the archaeological work of Heinrich Schliemann who, during his excavations of the ancient city of Troy between 1871–73 and 1878–79, discovered the symbol in the site and associated it with the ancient migrations of Proto-Indo-Europeans. Schliemann linked his findings to the Sanskrit swastika.

[2042] He connected it with similar shapes found on ancient pots in Germany, and theorized that the swastika was a “significant religious symbol of our remote ancestors,” linking Germanic, Greek and Indo-Iranian cultures. Used by Hindus, Buddhists, and Jains for thousands of years, it became widespread in Tibet as well. The swastika has also appeared in most other ancient cultures of the world. The swastika is also a traditional symbol of the Old Norse God of Thunder and Might. In 1882, Ignatius L. Donnelly published *Atlantis: The Antediluvian World*, according to which a lost landmass had once existed in the Atlantic and was the home of the Aryan race, a theory he supported by reference to the distribution of swastika motifs.

Blavatsky and her followers had moved to India in 1879, and eventually established the International Headquarters at Adyar, in Madras. Once in India, Blavatsky became inspired to see the East rather than Egypt as the fount of the Ancient Wisdom. From 1867 to 1870, she had studied Tibetan Buddhism with Indian masters, purportedly at a monastery in Tibet. Blavatsky encountered Tibetan Buddhism at a time when European scholarship on the subject was still in its infancy, and she did much to awaken interest in it—though, through the confused version of her teachings. According to Blavatsky, Tibetan Buddhism in particular was “incomparably higher, more noble, more philosophical and more scientific than the teaching of any other church or religion.”[2043]

Blavatsky mentioned the mythical lost city of Shambhala in her main work, *The Secret Doctrine*, the teachings for which she said she received telepathically from her teachers in Tibet. There are many legends associated with the location of Shambhala. The Zhang Zhung scriptures of the Bön tradition mention that Shambhala is located in the Sutlej Valley in Punjab, while the Mongolians believe that it is located in a valley in Southern Siberia. Altai folklore has it that the gateway to Shambhala is located on Mount Belukha, and modern Buddhist scholars believe that Shambhala is located in the high reaches of the Himalayas in the Dhauladhar mountains around Mcleodganj from where the current Dalai Lama manage the Tibetan government in exile.[2044] The geographical teachings in the Kalachakra Tantra indicate that Shambhala is located to the north of

India, and according to the measurements provided by these teachings, this pure land is located in a sacred place for Buddhists, Hindus, Bön and Jains, Mount Kailash in southwestern Tibet.

The first to report of the legend of Shambhala in the West, was Sandor Csoma de Körös (1784 – 1842), a Hungarian Orientalist from Transylvania, who had travelled to Kashmir to trace the origin of the Hungarians under British assistance in 1820. De Körös located Shambhala in "the land of the Yugurs (Uighurs)" in Xinjiang, a province of Northwestern China. In a 1825 letter, Csoma de Körös wrote that Shambhala is like a Buddhist Jerusalem, and he believed it would probably be found in Kazakhstan, close to the Gobi Desert—where it would later be situated by H.P. Blavatsky, regarded as the godmother of the New Age movement.[2045]

The notion of an "Oriental Kabbalah," following Swedenborg, was taken up by H.P. Blavatsky, to advance the interest in Eastern mysticism which characterizes the New Age movement. Blavatsky elaborated on the burgeoning race theories by linking the Aryans as the source of the Bön tradition. According to Blavatsky:

> It is in the chief lamaseries of Mongolia and Tibet that it has taken refuge; and there Shamanism, if so we must call it, is practiced to the utmost limits of intercourse allowed between man and "spirit." The religion of the lamas has faithfully preserved the primitive science of *magic,* and produces as great feats now as it did in the days of Kublai-Khan and his barons. [2046]

According to Blavatsky, "no wonder that the Northern seer, Swedenborg, advises people to search for the LOST WORD among the hierophants of Tartary, China and Thibet; for it is there, and only there now, although we find it inscribed on the monuments of the oldest Egyptian dynasties." She further explains:

> The grandiose poetry of the four Vedas; the Books of Hermes; the Chaldean Book of Numbers; the Nazarene Codex; the Kabala of the Tanaim; the Sefer Jazira; the Book of Wisdom, of Schlomah (Solomon); the secret treatise on Muhta and Badha attributed by the Buddhist kabalists to Kapila, the founder of the

> Sankhya system; the Brahmanas; the Stan-your, of the Thibetans; all these volumes have the same ground-work. Varying but in allegories they teach the same secret doctrine which, when once thoroughly eliminated, will prove to be the Ultima Thule of true philosophy, and disclose what is this LOST WORD.[2047]

In *The Secret Doctrine*, published in 1888, Blavatsky described human evolution in terms of root races. First were the Hyperboreans, who according to Greek mythology were a mythical people who lived far to the north of Thrace. According to Blavatsky, the Hyperboreans lived several hundred million years ago at the North Pole, and were formless spiritual essences called “Self-born.” The civilization of the Hyperboreans was destroyed and sank beneath the ocean. The Third race resided in Lemuria. However, because they mated with inferior beings, their civilization was also destroyed, and also sank beneath the ocean eighteen million years ago. They were followed 850,000 years ago by the Atlanteans, a race of giants who were highly developed spiritually, and who built enormous temples and pyramids, but who eventually misused their skills. When Atlantis sank as well, an elite priesthood escaped and fled to the Gobi desert and then into the Himalayas, where they took refuge in the Tibetan kingdom of Shambhala. From there, they passed their wisdom to the new emergent race, the Aryans, who began to spread south and west, producing the Sixth Sub Race of the Anglo-Saxons.

Kundalini

The methods of the Kalachakra Tantra of Tibetan Buddhism are based on practical knowledge of Kundalini yoga. An important source of knowledge about Kundalini experience in the West was derived from the influence of Neo-Vedanta, also called neo-Hinduism. During the nineteenth century, Hinduism developed a large number of new religious movements, partly inspired by the European Romanticism, nationalism, scientific racism and Theosophy. With the rise of Hindu nationalism, several contemporary

Indian movements, strove to introduce revival and reform to Hinduism.

However, the Tantra adopted in the West through the filter of this occult tradition is really the Left-Hand Tantra (*Vamachara*), and is referred to as Neotrantra. In Hindu Tantra, the goal of the practitioner is to "awaken" Shiva, the masculine principle, which lies dormant at the base of the spine. This results in the rise of the latent power called "Kundalini," envisioned as a sleeping, coiled serpent. When the Kundalini serpent rises through the system of chakras, it culminates in a union with the final and seventh crown chakra, *Sahastrara*, or the "thousand-petalled lotus"; located at the top of the head, it represents the feminine energy of the universe. The aspirant then becomes engrossed in deep meditation and infinite bliss.

The Kundalini energy system is often identified with the Caduceus of the Greek god Hermes, which today is depicted even in modern medical iconography as two snakes spiraling a central staff. It has been noted by many, such as in Charles Ponce' *Kabbalah*, that Sahasrara expresses is similar to Kether, the topmost of the Sephirot of the Kabbalistic tree of life, which also rests at the head of the tree, and represents pure consciousness and union with God. The Kundalini process is often identified with the Caduceus of the Greek god Hermes, which today is depicted even in modern medical iconography as two snakes spiraling a central staff.

Neo-Vedanta, which became an important influence on western spirituality, was a modern religious movement inspired by the ecstatic visionary experiences of Sri Ramakrishna (1836 – 1886) and his beloved disciple Swami Vivekananda (1863 – 1902). It was Vivekananda, who Drury listed as the fifth individual who exercised a key influence on the New Age movement, first brought Vedanta and Yoga to the West in the late nineteenth century. It was Vivekananda who coined the term "Hinduism" to describe a faith of diverse and myriad beliefs of Indian tradition. As explained by Hugh Urban in *Tantra Sex, Secrecy, Politics, And Power In The Study Of Religion*, "If Hinduism and the Indian nation were to be defended as strong, autonomous, and independent of Western control, then the profound stench of Tantra would have to be 'deodorized,' as it were—either by rationalization and purification, or by concealment and denial."[2048]

The two most important figures in this process, according to Urban, were Vivekananda and Sir John Woodroffe (1865 – 1936), Supreme Court Judge at Calcutta, who wrote under the pen-name of Arthur Avalon.[2049] Woodroffe's *The Serpent Power – The Secrets of Tantric and Shaktic Yoga* is a source for many modern Western adaptations of Kundalini yoga practice. According to Urban, "Woodroffe was also an apologist, seeming to bend over backward to defend the Tantras against their many critics and to prove that they represent a noble, pure, and ethical philosophical system in basic accord with the Vedas and Vedanta."[2050]

In 1896, Serbian-American inventor Nikola Tesla met Vivekananda, who introduced him to the Vedantic concepts of *prana* and *akasha*. In a posthumously published article called *Man's Greatest Achievement*, which was written in 1907, Tesla wrote:

> Long ago… [mankind] recognized that all perceptible matter comes from a primary substance, or tenuity beyond conception, filling all space, the *Akasha* or luminiferous ether, which is acted upon by the life giving *Prana* or creative force, calling into existence, in never ending cycles all things and phenomena. The primary substance, thrown into infinitesimal whirls of prodigious velocity, becomes gross matter; the force subsiding, the motion ceases and matter disappears, reverting to the primary substance.[2051]

Vivekananda exercised an influence on the famous Harvard psychologist William James (1842 – 1910), labeled the "Father of American psychology." James inherited an interest in religion from his Swedenborgian father.[2052] William and his brother, the famous author Henry James (1843 – 1916), were the sons of Henry James Sr., a theologian and adherent of Swedenborgianism. Henry James Sr. had been introduced to Swedenborg by Ralph Waldo Emerson, who became William's godfather. William James was a protégé of French Jewish philosopher Henri Bergson, whose sister Moina married McGreggor Mathers, a founder of the Golden Dawn. James joined the Theosophical Society in 1882.[2053] He interacted with a wide array of personalities throughout his life, including Bertrand

Russell, John Dewey, Mark Twain, Horatio Alger, Carl Jung and Sigmund Freud. Among his students at Harvard were Theodore Roosevelt, W.E.B. Du Bois, Gertrude Stein, Horace Kallen and Walter Lippmann.

James helped inspire the mystique around the mind-expanding possibilities of psychoactive substances that characterized the widespread experimentation found among bohemians. James' interest in drug-induced religious experiences stemmed from the "laughing gas craze" of the nineteenth century.[2054] With the publication of *The Varieties of Religious Experience*, James introduced the study of "religious experience." James suggested that the intense varieties of experience should be sought by psychologists, because they represent the closest thing to a microscope of the mind. James went so far as to try to induce the equivalent of a "religious" experience by experimenting with chloral hydrate, amyl nitrite, nitrous oxide, and even peyote. James claimed that it was only when he was under the influence of nitrous oxide that he was able to understand Hegel.[2055]

Maitreya

Vivekananda was also an important influence on Blavatsky's successor Annie Besant (1847 – 1933), the sister-in-law of Sir Walter Besant, a founding member of the *Quatuor Coronati* Lodge. In 1893, soon after becoming a member of the Theosophical Society, Besant went to India for the first time. After a dispute, the American section of the Theosophical Society split into an independent organization. The original Society, then led by Henry Steel Olcott and Besant, based in Chennai, India, came to be known as the Theosophical Society Adyar. Besant's partner in running the Theosophical Society was Charles Leadbeater, a known pedophile.[2056]

Leadbeater expanded on her writings about the Spiritual Hierarchy and the Masters. Leadbeater formulated a Christology in which he identified Christ with the Theosophical representation of the Buddhist messiah, Maitreya. Leadbeater believed that Maitreya-as-Christ had manifested on Earth in several occasions, using a specially prepared person as a "vehicle," who assumed the role of

World Teacher of Humankind. Besant had also developed an interest on the advent of the next emissary from the Spiritual Hierarchy. During the decades of the 1890s and 1900s, along with Leadbeater and others, Besant became progressively convinced that this advent would happen sooner than Blavatsky's proposed timetable.

In 1909, Leadbeater claimed to have "discovered" the new Messiah in the person of a handsome young Indian boy named Jiddu Krishnamurti. In April 1911, Besant founded the Order of the Star in the East, named after the Star of Bethlehem, signifying the proclaimed approach of the new manifestation of Christ-Maitreya. Krishnamurti was installed as Head of the Order. Krishnamurti gained international acceptance among followers of Theosophy as the new savior, but the boy's father nearly ruined the scheme when he accused Leadbeater of corrupting his son. Almost two decades later, Krishnamurti also rejected his designated role, and spent the rest of his life travelling the world and becoming in the process widely known as an unaffiliated speaker.

Mahatma

As President of the Theosophical Society, Besant became involved in Indian politics and she and Blavatsky met Gandhi in 1889.[2057] In 1888, Gandhi had travelled to London, England, to study law at University College London, when he met members of the Theosophical Society. They encouraged him to join them in reading the *Bhagavad Gita*. As a result, despite not having shown any interest in religion before that, Gandhi began his serious study of the text, which was to become his acknowledged guide throughout his life. According to Kathryn Tidrick, Gandhi's approach to the *Gita* was theosophical.[2058] Gandhi later credited Theosophy with instilling in him the principle of the equality among religions. As he explained to his biographer, Louis Fischer, "Theosophy… is Hinduism at its best. Theosophy is the brotherhood of man." The organization's motto inspired Gandhi to develop one of his central principles, that "all religions are true."[2059]

Gandhi had met Blavatsky and Besant in 1889.[2060] And when Gandhi set up his office in Johannesburg, among the pictures he

hung on his walls were those of Tolstoy, Jesus Christ and Annie Besant, and in a letter he wrote to her in 1905 he expressed his "reverence" of her.[2061] Besant bestowed on him the title by which he became famous, "Mahatma," a Hindu term for "Great Soul," and the same name by which Theosophy called its own masters.

Despite his popular image as holy man, Joseph Lelyveld's *Great Soul: Mahatma Gandhi And His Struggle With India*, according to his reviewer, reveals Gandhi was a "sexual weirdo, a political incompetent and a fanatical faddist—one who was often downright cruel to those around him. Gandhi was therefore the archetypal 20th-century progressive intellectual, professing his love for mankind as a concept while actually despising people as individuals."[2062] According to Lelyveld, Gandhi also encouraged his seventeen-year-old great-niece to be naked during her "nightly cuddles," and began sleeping with her and other young women. He also engaged in a long-term homosexual affair with German-Jewish architect and bodybuilder Hermann Kallenbach, for whom Gandhi at one point left his wife in 1908.[2063]

Though Gandhi was concerned for the plight of the Indians of South Africa, he shared the racist beliefs of the Theosophists. Of white Afrikaaners and Indians, he wrote: "We believe as much in the purity of races as we think they do." Gandhi lent his support to the Zulu War of 1906, volunteering for military service himself and raising a battalion of stretcher-bearers. Gandhi complained of Indians being marched off to prison where they were placed alongside Blacks, "We could understand not being classed with whites, but to be placed on the same level as the Natives seemed too much to put up with. Kaffirs [Blacks] are as a rule uncivilized—the convicts even more so. They are troublesome, very dirty and live like animals."[2064]

Gandhi and Mussolini became friendly when they met in December 1931, with Gandhi praising the Duce's "service to the poor, his opposition to super-urbanization, his efforts to bring about a coordination between Capital and Labour, his passionate love for his people." He also advised the Czechs and Jews to adopt nonviolence toward the Nazis, saying that "a single Jew standing up and refusing

to bow to Hitler's decrees" might be enough "to melt Hitler's heart."[2065]

William James and Henri Bergson also heavily influenced the thought of Mussolini and the Italian fascists.[2066] James and Bergson were in close contact with Italian protofascists such as Giovanni Papini.[2067] Mussolini himself cited James as an important influence, and central to the fascist vision.[2068] But it was not just the Italian fascists who admired James. He was admired in Germany, in Britain amongst Oswald Mosley's Union of British Fascists, and also among American fascists.

Archived documents have revealed that in 1917, Mussolini was hired by MI% for £100 a week (the equivalent of about £6,000 today), to ensure Italy continued to fight at the side of the allies in World War I, by publishing propaganda in his paper. Mussolini's payments were authorized by Sir Samuel Hoare, an MP and MI5's representative in Rome. After the war, through electoral fraud and the violence of his infamous blackshirts, Mussolini began his rise to power, establishing his fascist dictatorship by the mid-1920s. Mussolini's colonial ambitions in Africa brought him into contact with Hoare, now the British foreign secretary, and signed the Hoare-Laval pact in 1935, that gave Italy control over Abyssinia. The unpopularity of the pact in Britain, however, forced Hoare to resign. Nevertheless, Mussolini built on his new colonial power to ally himself with Hitler. [2069]

---

[1] Yates. *The Occult Philosophy of the Elizabethan Age*, p. 88.

[2] Linda Porter. *Katherine the Queen: The Remarkable Life of Katherine Parr* (London: Pan Books, 2011), p. 25.

[3] Yates. *The Occult Philosophy of the Elizabethan Age*, p. 112.

[4] Ibid., p. 37.

[5] Yates. *The Rosicrucian Enlightenment* (London: Routledge, 1972). p. 3.

[6] From the 1944 Clark lectures by C. S. Lewis; Lewis, *English Literature in the Sixteenth Century* (Oxford, 1954) p. 1.

[7] Yates. *The Occult Philosophy of the Elizabethan Age*, p. 88.

[8] Ibid., p. 131-132.

[9] Ibid., p. 90.

[10] Ibid., p. 112.

[11] J. Keay & J. Keay. *Collins Encyclopaedia of Scotland* (London: HarperCollins, 1994), p. 556; Willson 1963, pp. 103–105.

[12] Daniel Banes. *The Provocative Merchant of Venice* (Silver Springs and Chicago: Malcolm House Publications, 1975); cited in Yates. *The Occult Philosophy of the Elizabethan Age*, p. 151.

[13] Yates. *Rosicrucian Enlightenment*, p. 268.

[14] Amelie Deventer von Kunow. *Francis Bacon, last of the Tudors* (Bacon society of America, 1924).

[15] Yates. *The Rosicrucian Enlightenment*, p. 119; see also John Henry. *The Scientific Revolution and the Origins of Modern Science* (New York: St. Martin's Press, 1997).

[16] Oliver Lawson Dick (ed.) *Aubrey's Brief Lives. Edited from the Original Manuscripts*, 1949, *s.v.* "Francis Bacon, Viscount of St. Albans." p. 11.

[17] *Mundus Foppensis, or The Fop Display'd* (1691).

[18] Rictor Norton. "Sir Francis Bacon." *Gay History and Literature*, updated June 14, 2008. Retrieved from http://rictornorton.co.uk/baconfra.htm

[19] Daphne du Maurier. *Golden Lads: A Study of Anthony Bacon, Francis and Their Friends* (London: Gollancz, 1975).

[20] Rictor Norton. "Sir Francis Bacon."

[21] Cynthia B. Herrup. *A House in Gross Disorder: sex, law, and the 2nd Earl of Castlehaven* (Oxford University Press, 1999).

[22] Gary Lachman. *Politics and the Occult: The Left, the Right, and the Radically Unseen* (Quest Books), Kindle Locations 750-751.

[23] Nicholas Hagger. *The Secret Founding of America: The Real Story of Freemasons, Puritans, & the Battle for The New World* (Watkins, 2009). Kindle Locations 1636-1637.

[24] George V. Tudhope. *Bacon Masonry* (1954). p. 39.

[25] Peter Dawkins. "The Life of Sir Francis Bacon." Francis Bacon Research Trust (n.d.). Retrieved from https://www.fbrt.org.uk/pages/essays/Life_of_Sir_Francis_Bacon.pdf

[26] *Francis Bacon and His Times* (Spedding 1878.) Gray's Inn Revel. Nichol's Progresses of Queen Elizabeth; cited in Martin Pares. "Francis Bacon and the Knights of the Helmet." *American Bar Association Journal*, Vol. 46, No. 4 (APRIL 1960), p. 405.

[27] Ibid.

[28] *Gargantua and Pantagruel*, Book 5, Chapter 8.

[29] Erasmus. *Adagia* 2.10.74 (Orci galea).

[30] Francis Bacon. *Essays Civil and Moral* 21, "Of Delays."

[31] Alfred Dodd. *Francis Bacon's Personal Life Story* (Rider, 1986), p. 131.

[32] Hagger. *The Secret Founding of America*. Kindle Locations 1632-1633.

[33] Alfred Dodd. *Francis Bacon's Personal Life Story* (Rider, 1986), p. 131.

[34] *Francis Bacon and His Times* (Spedding, 1878).

[35] Tucker Brooke (December 1946). "Latin Drama in Renaissance England." *A Journal of English Literary History*. 13 (4): 233–240.

[36] A. Wigfall Green. *The Inns of Court and Early English Drama* (New York: Benjamin Blom, 1931).

[37] Ibid.

[38] Frederick S. Boas. *University Drama in the Tudor Age* (Oxford: Clarendon Press, 1914), p. 25.

[39] Ibid., p. 346.

[40] Henry Glassie. *All Silver and No Brass, An Irish Christmas Mumming* (University of Pennsylvania Press, 1976). p. 224.

[41] Peter Thomas Millington. *The Origins and Development of English Folk Plays, National Centre for English Cultural Tradition* (University of Sheffield, 2002), pp. 22, 139.

[42] "Mommerie." *International Encyclopedia of Dance 1998*, Vol. 4 (Oxford University Press, 1998), pp. 448-9.

[43] Francisco Rodríguez Adrados. *History of the Graeco-latin Fable*, Vol.3, (Leident: Brill NL, 2003), pp.131-3.

[44] Hermotimus or the Rival Philosophies, p. 52.

[45] Richard Henry Popkin. *The Columbia History of Western Philosophy* (Columbia University 2013), pp. 320-1.

[46] "Gray's Inn." Bar Council. Retrieved from http://www.barcouncil.org.uk/about/innsofcourt/graysinn/

[47] William Dugdale & William Herbert. *Antiquities of the Inns of court and chancery: containing historical and descriptive sketches relative to their original foundation, customs, ceremonies, buildings, government, &c., &c., with a concise history of the English law* (London: Vernor and Hood, 1804), p. 191.

[48] Robert Richard Pearce. *History of the Inns of Court and Chancery: With Notices of Their Ancient Discipline, Rules, Orders, and Customs, Readings, Moots, Masques, Revels, and Entertainments* (R. Bentley, 1848). p. 219

[49] Marie Axton. "Robert Dudley and the Inner Temple Revels." *The Historical Journal* (Cambridge University Press, 1970). p. 365.

[50] Ibid., p. 368.

[51] Peter Dawkins. "The Life of Sir Francis Bacon." Francis Bacon Research Trust (n.d.). Retrieved from https://www.fbrt.org.uk/pages/essays/Life_of_Sir_Francis_Bacon.pdf

[52] "Francis Bacon and the Origins of an Ancient Toast at Gray's Inn." *Graya* no. 131, p. 41. Gray's Inn. Retrieved from https://www.graysinn.org.uk/sites/default/files/documents/members/Gray%27s%20Inn%20-%20Graya%20131%20Bacon.pdf

[53] Peter Dawkins. *Twelfth Night: The Wisdom of Shakespeare* (Oxfordshire: The Francis Bacon Research Trust, Feb. 2, 2015).

[54] 3.4.114-16.

[55] Stella P. Revard. *John Milton Complete Shorter Poems* (John Wiley & Sons, May 4, 2012), p. 90 n. 20.

[56] A. Wigfall Green. *The Inns of Court and Early English Drama* (New Haven, CT: Yale University Press, 1931), p. 6-12.

[57] Charles Whitworth. "Introduction." *The Comedy of Errors* (Oxford University Press, 2003).

[58] Yates. *The Occult Philosophy in the Elizabethan Age*, p. 90.

[59] *The Variorum As You Like It*, ed. Horace Howard Furness, vol. 8 (Philadelphia, 1890), pp. 39, 161.

[60] Adolphus William Ward. "Thomas Lodge." In Chisholm, Hugh. *Encyclopædia Britannica*. 16 (11th ed.) (Cambridge University Press, 1911). pp. 860–861., p. 860.

[61] F. J. Furnivall (ed.), *Robert Laneham's Letter: Describing a Part of the Entertainment Unto Queen Elizabeth at the Castle of Kenilworth in 1575* (Chatto and Windus, London, 1907), p.cxxxix.

[62] David Wiles. "The Carnivalesque in A Midsummer Night's Dream." In Harold Bloom & Janyce Marson. *A Midsummer Night's Dream. Bloom's Shakespeare Through the Ages (*New York: Bloom's Literary Criticism, 2008), pp. 208–23.

[63] Walter Kaiser. "Wisdom of the Fool." *New Dictionary of the History of Ideas. Horowitz, Maryanne Cline, 1945-* (New York: Charles Scribner's Sons, 2005). pp. Vol. 4, 515–520.

[64] "Moriae encomium, that is, the praise of folly." *The Praise of Folly* (Princeton University Press, 2015).

[65] Hunt Janin. *The University in Medieval Life, 1179–1499* (McFarland, 2008). p. 160.

[66] Stephen Collett. *Relics of literature* (Ludgate Hill, London: Thomas Boys, 1823).

[67] Peter Dawkins. *Twelfth Night: The Wisdom of Shakespeare* (Oxfordshire: The Francis Bacon Research Trust, Feb. 2, 2015).

[68] Frederick B. Warde. *The Fools of Shakespeare: An Interpretation of Their Wit, Wisdom and Personalities* (McBride, Nast, 1913).

[69] Beatrice K. Otto. *Fools Are Everywhere: The Court Jester Around the World* (Chicago: University of Chicago Press, 2001), p. 189.

[70] Giacomo Oreglia. *The Commedia dell'arte* (New York: Hill and Wang, 1968). pp. 55–70

[71] "The Fool". King Lear. Retrieved from http://www.rsc.org.uk/lear/teachers/fool.html

[72] Yates. *The Occult Philosophy of the Elizabethan Age*, pp. 198-199.

[73] Yates. *Rosicrucian Enlightenment*, p. 93.

[74] Ben Jonson. *The Alchemist*, II.i.89-104, edited by H. C. Hart (London: De La More Press, 1903).

[75] Yates. *Rosicrucian Enlightenment*, p. 68.

[76] Allison P. Coudert. “Kabbalistic Messianism versus Kabbalistic Enlightenment.” in M. Goldish, R.H. Popkin, *Millenarianism and Messianism in Early Modern European Culture: Volume I: Jewish Messianism in the Early Modern World* (Springer Science & Business Media, Mar. 9, 2013), p. 117.

[77] Paracelsus, *De Mineralibus*, ch.1, Vol. II, Opera Opera omnia medico-chemico-chirurgica (Geneva, 1658).

[78] Andreae *Christianopolis* (Strasbourg, 1619). Ed. Richard van Dulmen (Stuttgart: Calw, 1972), 137-38; M.L. Kuntz. *Guillaume Postel: Prophet of the Restitution of All Things His Life and Thought* (Springer-Science+Business Media, 1981), p. 175.

[79] Åkerman. *Rose Cross over the Baltic*, p. 178.

[80] Harkness. *John Dee’s Conversations with Angels*, p. 147.

[81] Ibid., p. 148.

[82] Christopher Macintosh. *The Rosicrucians: The History, Mythology, and Rituals of an Esoteric Order* (Weiser Books, 1998).

[83] George Saliba. “Arabic Science in Sixteenth-Century Europe: Guillaume Postel (1510-1581) and Arabic Astronomy,” in Muzaffar Iqbal, *New Perspectives on the History of Islamic Science*, Volume 3 (London: Routledge, 2016), p. 127.

[84] Hanegraaff, Wouter. *Esotericism and the Academy: Rejected Knowledge in Western Culture* (Cambridge: Cambridge University Press, 2012), p. 38.

[85] C.M. Woodhouse. *George Gemistos Plethon, the Last of the Hellenes* (Oxford: Clarendon Press, 1986), p. 33.

[86] Paul Lejay. “Janus Lascaris,” in Charles Herbermann, (ed.). *Catholic Encyclopedia*, 9 (New York: Robert Appleton Company, 1910).

[87] Ibid.

[88] Ina Baghdianitz McCabe. *Orientalism in early modern France*, p. 25 ff.

[89] Marion Leathers Kuntz. “Guillaume Postel and the Syriac Gospels of Athanasius Kircher.” *Renaissance Quarterly*, vol. 40, no. 3, 1987, pp. 471.

[90] Marvin J Heller (2005). “Earliest Printings of the Talmud: From Bomberg to Schottenstein.” Yeshiva University Museum: 73.

[91] Ibid.

[92] Scholem. *Kabbalah*, p. 199.

[93] M. Goldish. “Patterns in Converso Messianism.” *Millenarianism and Messianism in Early Modern European Culture Volume I* (Springer-Science+Business Media, 1981), p. 57.

[94] Kuntz. *Guillaume Postel*, p. 130.

[95] Ibid., p. 133.

[96] Gyorgy E. Szonyi. *John Dee’s Occultism: Magical Exaltation through Powerful Signs* (Albany: State University of New York Press, 2004), p. 150.

[97] Ibid.

[98] Edgar Leroy. *Nostradamus: Ses origines, sa vie, son oeuvre* (Jeanne Laffitte, 1993), pp. 60–91.

[99] Ron Heisler. “The Forgotten English Roots of Rosicrucianism.” *The Hermetic Journal* (1992)..

[100] Ibid.

[101]· I.D. Macfarlane, *Buchanan*, pp. 255, 259-60; Leon Voet, *The Golden Compasses* (Amsterdam: Vangendt, l969), I, v. 12-31; B. Rekers, *Benito Arias Montano (1527-1598*) (London: Warburg Institute, l972), 70-74, 126.

[102] Schuchard. *Restoring the Temple of Vision*, p. 178-179.

[103] Yates. *The Occult Philosophy of the Elizabethan Age*, p. 37.

[104] Charles Herbermann, (ed.) “Guy Lefevre de la Boderie.” *Catholic Encyclopedia* (New York: Robert Appleton, 1913).

[105] Gyorgy E. Szonyi. *John Dee’s Occultism: Magical Exaltation through Powerful Signs* (Albany: State University of New York Press, 2004), p. 149.

[106] Charles Herbermann, ed. “Guy Lefevre de la Boderie*". Catholic Encyclopedia* (New York: Robert Appleton, 1913).

[107] Albert van der Heide. *Hebraica Verita. Christopher Plantin and the Christian Hebraists* (Antwerp: Plantin-Moretus Museum, 2008, Exhibition catalogue), p. 155.

[108] Schuchard. *Restoring the Temple of Vision*, p. 179.

[109]· Williamson. “British Israel and Roman Britain,” p. 101.

[110] Keith Schuchard. “Judaized Scots, Jacobite Jews, and the Development of Cabalistic Freemasonry.”

[111]· Anthony Grafton, *Joseph Scaliger* (Oxford: Oxford UP, l983), I, 104, 275; Jacob Bernays, *Joseph Justus Scaliger* (1855; rpt. New York: Burt Franklin, l965), p. 139.

[112] Keith Schuchard. “Judaized Scots, Jacobite Jews, and the Development of Cabalistic Freemasonry.”

[113] Peter Dawkins. “Elias the Artist.” Francis Bacon Research Trust.

[114] Åkerman. *Rose Cross over the Baltic*, p. 135.

[115] G. Pico della Mirandola. *Disputationes adversus astrologiam divinatricem*, ed. E. Garin (Florence: Vallechi, 1946-1952), Vol. I, p. 520.

[116] Margaret Aston. “The Fiery Trigon Conjunction: An Elizabethan Astrological Prediction.” *Isis*, Vol. 61, No. 2 (Summer, 1970), p. 162.

[117] Åkerman. *Rose Cross over the Baltic*, p. 74.

[118] Eugenio Garin. *Astrology in the Renaissance: The Zodiac of Life* (Routledge, 1983), p. 47

[119] Margaret Aston. “The Fiery Trigon Conjunction: An Elizabethan Astrological Prediction.” *Isis*, Vol. 61, No. 2 (Summer, 1970), p. 162.

[120] Harkness. *John Dee’s Conversations with Angels*, p. 70.

[121] Aston. “The Fiery Trigon Conjunction,” pp. 164-165.

[122] Cyprian Leowitz. *De coniunctionibus magnis* (1564), sig. L3v; cited in Aston. “The Fiery Trigon Conjunction,” p. 166.

[123] Åkerman. *Rose Cross over the Baltic*, p. 157.

[124] "Thomas Allen." Oliver Lawson Dick (ed.), *Aubrey's Brief Lives*. Edited from the Original Manuscripts, 1949, s.v. p. 5.

[125] Harkness. *John Dee's Conversations with Angels*, p. 120.

[126] Åkerman. *Rose Cross over the Baltic*, p. 157.

[127] John Dee. *Monas Hieroglyphica*. trans. J.W. Hamilton Jones, 1947 (Antwerp: 1564).

[128] Susanna Åkerman. "Three phases of inventing Rosicrucian tradition in the seventeenth century." In *The Invention of Sacred Tradition*, ed. James R. Lewis & Olav Hammer (Cambridge University Press, 2007), p. 167.

[129] Stephen Clucas. *John Dee: Interdisciplinary Studies in English Renaissance Thought* (Springer Science & Business Media, 2006).

[130] Åkerman. *Rose Cross over the Baltic*, p. 43.

[131] Ibid, p. 42.

[132] Cited in Yates. *Rosicrucian Enlightenment*, p. 316.

[133] Life Science Fellowship. "Secret Tradition of Islam." Retrieved from http://www.alpheus.
org/html/articles/esoteric_history/secret_islam.html]

[134] Macintosh. *The Rosicrucians*, p. 25.

[135] Ibid., p. 27.

[136] Donald R. Dickson. "Johann Valentin Andreae's Utopian Brotherhoods." *Renaissance Quarterly*, vol. 49, no. 4, 1996, pp. 769.

[137] Elizabeth A. Spiller. "'To Depart from the Earth with Such Writing": Johannes Kepler's Dream of Reading Knowledge." *Renaissance & Reformation*, XXIII, 2 (1999), p. 11.

[138] "This Month in Physics History: August 1620: Kepler's Mother Imprisoned for Witchcraft."August/September 2015 (Volume 24, Number 8). Retrieved from https://www.aps.org/publications/apsnews/201508/physicshistory.cfm

[139] Åkerman. *Rose Cross over the Baltic*, p. 215.

[140] Ibid, p. 201.

[141] *Kepleri opera amnia*, vol. II, p. 617

[142] Ibid., p. 347.

[143] Åkerman. *Rose Cross over the Baltic*, p. 205.

[144] Ibid., p. 214.

[145] Ibid., p. 75.

[146] As cited in Yates. *Rosicrucian Enlightenment*, p. 318.

[147] Åkerman. *Rose Cross over the Baltic*, p. 74.

[148] Edward M. Pierce. *The Cottage Cyclopedia of History and Biography* (Case, Lockwood, 1868), p. 55.

[149] Wickman Steed. "Jewish Question Rooted Deep in European Political History." *Jewish Daily Bulletin* (April 10, 1934).

[150] Ottfried Neubecker. *A Guide to Heraldry. Maidenhead* (England: McGraw-Hill, 1979), pp.90–91.
[151] David Hughes. *The British Chronicles*, Volume 1 (Heritage Books, 2007), p.379.
[152] "Beatrix van Kleef van Teisterband (c.695 - c.734) - Genealogy". Retrieved from https://www.geni.com/people/Beatrix-van-Kleef-van-Teisterband/6000000002141639343
[153] Jonathan R. Lyon. *Princely Brothers and Sisters: The Sibling Bond in German Politics, 1100-1250* (Cornell Press, 2012), p. 243.
[154] Hugh Chisholm, ed. "Albert." *Encyclopædia Britannica*. 1 (11th ed.). (Cambridge University Press, 1911), p. 497.
[155] Anthony R. Wagner. "IV.—The Swan Badge and the Swan Knight." *Archaeologia, 97* (1959), p. 133.
[156] Martin Brecht. Martin Luther 1521–1532: Shaping and Defining the Reformation, Vol 2 (1994), pp. 260–63, 67.
[157] Heiko Augustinus Oberman & Walliser-Schwarzbart. *Luther: Man Between God and the Devil* (Yale University Press, 2006).
[158] Alanna Ropchock Tierno. "The Lutheran Identity of Josquin's Missa Pange Lingua." *Early Music History*, vol. 36, (October 2017), pp. 234 n. 94.
[159] John Milton Smith. *The stars of the Reformation: being short sketches of eminent Reformers* (S.W. Partridge & Co, 1878), p. 45.
[160] Bridget Heal. "Martin Luther and the German Reformation." *History Today,* Volume 67, Issue 3 (March 2017).
[161] "Legends about Luther: Throwing the Inkwell." Retrieved from https://www.luther.de/en/tintenfass.html
[162] Rienk Vermij. "A Science of Signs. Aristotelian Meteorology in Reformation Germany." *Early Science and Medicine*, 15, 6 (2010), pp. 648–674.
[163] Ibid, p. 656.
[164] Adam Mosley. "Peucer, Caspar," *Biographical Encyclopedia of Astronomers* (New York: Springer, 2014), pp. 1697–1698.
[165] Helmut Nickel. "'The Judgment of Paris' by Lucas Cranach the Elder: Nature, Allegory, and Alchemy." *Metropolitan Museum Journal*, Vol. 16 (1981), pp. 127 n. 21.
[166] Martin Brecht. *Martin Luther*, tr. James L. Schaaf (Philadelphia: Fortress Press, 1985–93), pp. 212.
[167] Martin Luther. *Luther's Works*. 55 Volumes (St. Louis: Concordia Publishing House; Minneapolis: Fortress Press, 1957-1986).
[168] Philip Benedict. *Christ's Churches Purely Reformed: A Social History of Calvinism* (New Haven: Yale University Press, 2002). p. 46.
[169] Christopher Clark. *Iron Kingdom: The Rise and Downfall of Prussia* (United Kingdom: Penguin Group, 2006), p. 8.
[170] Stefanie Kellner. "Die freiheitliche Geisteshaltung der Ernestiner prägte Europa." *Monumente* (February, 2016)). pp. 9–16.

[171] Eugène Defrance. *Catherine de Médicis, ses astrologues et ses magiciens envoûteurs : Documents inédits sur la diplomatie et les sciences occultes du xvie siècle* (Paris, Mercure de France, 1911), p. 311.

[172] Ibid., p. 214.

[173] Donald R. Dickson. "Johann Valentin Andreae's Utopian Brotherhoods." *Renaissance Quarterly*, vol. 49, no. 4, 1996, pp. 762.

[174] Robert Kolb, et al. *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Minneapolis: Fortress Press, 2000), pp. 481-485.

[175] Donald R. Dickson. "Johann Valentin Andreae's Utopian Brotherhoods." *Renaissance Quarterly*, vol. 49, no. 4, 1996, pp. 764.

[176] Philip Ball. *Curiosity: How Science Became Interested in Everything* (University of Chicago Press, 2014), p. 138; McIntosh. *The Rosicrucians*.

[177] "Fürst Ludwig von Anhalt-Köthen (Der Nährende)." Retrieved from http://www.die-fruchtbringende-gesellschaft.de/files/ausgabe2.php

[178] *Neues Conversations-Lexicon oder Encyclopädisches Handwörterbuch für gebildete Stände: F - Gri, Band 5* (Comptoir für Kunst und Literatur, 1825), p. 394; Cited in Miles Mathis, "The Fruitbearing Society and its memorable member emblems."

[179] Vera Keller. *Knowledge and the Public Interest, 1575–1725* (Cambridge University Press, 2015), p. 89.

[180] Leigh T.I. Penman. "Climbing Jacob's Ladder: Crisis, Chiliasm, and Transcendence in the Thought of Paul Nagel (†1624), a Lutheran Dissident during the Time of the Thirty Years' War." *Intellectual History Review*, 20: 2 (2010), pp. 201-226.

[181] Donald R. Dickson. "Johann Valentin Andreae's Utopian Brotherhoods." *Renaissance Quarterly* Vol. 49, No. 4 (Winter, 1996), pp. 760-802.

[182] As cited in Hauck. *The Complete Idiot's Guide to Alchemy*, p. 66.

[183] Yates. *The Rosicrucian Enlightenment*, p. 40.

[184] Ron Heisler. "The Forgotten English Roots of Rosicrucianism." *The Hermetic Journal* (1992).

[185] Michael Maier. *Symbola Aureæ Mensæ*, (Frankfurt, 1617).

[186] Urszula Szulakowska. *The Alchemy of Light: Geometry and Optics in Late Renaissance Alchemical Illustration* (Leiden: E.J. Brill, 2000). p. 168.

[187] Yates. *The Occult Philosophy of the Elizabethan Age*, p. 197.

[188] Yates. *Rosicrucian Enlightenment*, p. 4.

[189] C. Oman. *The Winter Queen* (London: Hodder & Stoughton, 1938), ch. 50; cited in Graham Phillips. *Merlin and the Discovery of Avalon in the New World* (p. 169) (Inner Traditions/Bear & Company). Kindle Edition.

[190] Åkerman. *Rose Cross over the Baltic*, p. 112.

[191] Ibid., p. 121.

[192] Ibid., p. 74.

[193] Ibid., p. 113.

[194] Yates. *Rosicrucian Enlightenment*, p. 25.

[195] Carlos Gilly. *Adam Haslmayr. Der erste Verkünder der Manifeste der Rosenkreuzer.* (Amsterdam: Bibliotheca Philosophica Hermetica, 1994), p. 106; Ole Peter Grell. *Paracelsus* (Leiden: Brill, 1998). p. 163.

[196] Åkerman. *Rose Cross over the Baltic*, p. 118.

[197] Ibid., p. 156.

[198] Ibid., p. 158.

[199] Ibid., p. 157.

[200] Yates. *Rosicrucian Enlightenment*, p. 59.

[201] Kimberly Nichols (July 19, 2013). "The Queen of Hearts and the Rosicrucian Dawn." *Newtopia Magazine*. Retrieved from https://newtopiamagazine.wordpress.com/2013/07/19/the-queen-of-hearts-and-the-rosicrucian-dawn/

[202] Jonathan I. Israel. *The Dutch Republic* (Clarendon Press, Oxford, 1995) Ch. 21, "The Republic under siege, 1521-1528."

[203] C. Oman. *The Winter Queen* (London: Hodder & Stoughton, 1938), ch. 50; cited in Graham Phillips. *Merlin and the Discovery of Avalon in the New World* (p. 169) (Inner Traditions/Bear & Company). Kindle Edition.

[204] Yates. *Giordano Bruno and the Hermetic Tradition*, p. 438.

[205] Ibid., p. 399.

[206] Nicholas Hardy. *Criticism and Confession: The Bible in the Seventeenth Century Republic of Letters* (Oxford University Press, 2017), p. 70.

[207] Stefanie Beth Siegmund. *The Medici State and the Ghetto of Florence: The Construction of an Early Modern Jewish Community* (Stanford University Press, 2006), p. 446 n. 37.

[208] Samuel Guichenon. *Histoire généalogique de la royale Maison de Savoie justifiée par Titres, Fondations de Monastères, Manuscripts, anciens Monuments, Histoires & autres preuves autentiques* (Lyon, Guillaume Barbier, 1660), p. 708. Retrieved from http://cura.free.fr/dico3/1101cn135.html

[209] Diana Zahuranec. "Turin Legends: Royal Alchemy." (August 23, 2015). Retrieved from https://dianazahuranec.com/2015/08/23/turin-legends-royal-alchemy/

[210] Eugène Defrance. *Catherine de Médicis, ses astrologues et ses magiciens envoûteurs : Documents inédits sur la diplomatie et les sciences occultes du xvie siècle* (Paris, Mercure de France, 1911), p. 311.

[211] Michael Heyd. *Be sober and reasonable: the critique of enthusiasm in the Seventeenth and Early Eighteenth Centuries* (Leiden: E. J. Brill, 1995), p. 58.

[212] *Sefer Elim* (Amsterdam, 1629), p. 3.

[213] Franca Trinchieri Camiz. "Music and Painting in Cardinal Del Monte's Household." *Metropolitan Museum Journal*, Vol. 26 (1991), pp. 214.

[214] Mario Biagioli. "Galileo the Emblem Maker." *Isis*, Vol. 81, No. 2 (June 1990), pp. 232.

[215] Noah J. Efron. “Myth 9: That Christianity Gave Birth to Modern Science.” In *Galileo Goes to Jail and Other Myths about Science and Religion*, ed. Ronald L. Numbers (Harvard University Press, 2009), p. 84.

[216] Maurice A. Finocchiaro. *Galileo on the world systems: a new abridged translation and guide* (Berkeley and Los Angeles, CA: University of California Press, 1997), p. 47.

[217] Mario Biagioli. *Galileo, Courtier: The Practice of Science in the Culture of Absolutism* (University of Chicago Press, 1993).

[218] “Paolo Sarpi.” *Encyclopedia Britannica* (Encyclopædia Britannica, inc., August 10, 2018).

[219] Eric Cochrane. *Italy 1530–1630* (Longman, 1988). p. 262.

[220] Yates. *Rosicrucian Enlightenment*, p. 172.

[221] Roland Mousnier. *The Assassination of Henry IV* (Scribner, 1973), p. 181.

[222] A. P. Martinich. *Hobbes: A Biography* (1999), pp. 37-9.

[223] William J. Bouwsma. *Venice and the Defense of Republican Liberty* (University of California Press, 1968), pp. 600-1.

[224] John Martin. “Castelvetro, Giacomo.” *Oxford Dictionary of National Biography* (online ed.). Oxford University Press.

[225] David Wootton. *Paolo Sarpi: Between Renaissance and Enlightenment* (Cambridge University Press, 2002), p. 91.

[226] A. J. Hegarty. “Brent, Sir Nathaniel.” *Oxford Dictionary of National Biography* (online ed.).

[227] Yates. *Rosicrucian Enlightenment*, p. 172.

[228] Ibid, p. 173.

[229] Ibid., p. 148.

[230] Yates. *Rosicrucian Enlightenment*, p. 140.

[231] Åkerman. *Rose Cross over the Baltic*, p. 174.

[232] Yates. *Giordano Bruno and the Hermetic Tradition*, p. 439.

[233] Ibid., p. 88.

[234] “libertinage.” *Dictionnaire mondial des littératures* (Larousse)

[235] Richard Popkin. *The History of Scepticism from Erasmus to Spinoza* (Oxford University Press, 1979), p. 104.

[236] Yates. *Giordano Bruno and the Hermetic Tradition*, p. 432.

[237] Åkerman. “Three phases of inventing Rosicrucian tradition in the seventeenth century,” p. 159.

[238] Mersenne, letter to Peiresc of 1635; cited by R. Lenoble, *Mersenne et la naissance du mecanisme* (Paris, 1943), p. 41.

[239] Yates. *Giordano Bruno and the Hermetic Tradition*, pp. 232-233, 370; Moshe Idel. *Kabbalah in Italy, 1280-1510: A Survey* (New Haven: Yale University Press, 2011).

[240] Corrado Claverini. “Tommaso Campanella e Gioacchino da Fiore. "Riaprire il conflitto" a partire dal pensiero utopico e apocalittico.” *Giornale Critico di Storia delle Idee*, 11, 2014 (in Italian).

[241] Lenoble, op. cit., p. 31. *On Descartes and the Rosicrucians*.

[242] Yates. *Rosicrucian Enlightenment*, 446

[243] Rodolfo Papa. *Caravaggio* (Firenze, Giunti, 2002), p. 130.

[244] Antje Bultmann Lemke. “Gabriel Naude and the Ideal Library” (1991). *The Courier*, p. 40.

[245] Alexandre Du Sommerard & Edmond Du Sommerard. *Les arts au moyen âge: en ce qui concerne principalement le Palais romain de Paris, l'Hôtel de Cluny, issu de ses ruines, et les objets d'art de la collection classée dans cet hôtel* (Paris: Hôtel de Cluny, 1838), pp. 207–214.

[246] Max Gauna. *The Rabelaisian Mythologies*, (Fairleigh Dickinson University Press, 1996) pp. 90-91.

[247] *The Variorum As You Like It*, ed. Horace Howard Furness, vol. 8 (Philadelphia, 1890), pp. 39, 161.

[248] Peter L. Bernstein. *Against the Gods: The Remarkable Story of Risk* (John Wiley & Sons, 1996). p. 59.

[249] Yates. *Giordano Bruno and the Hermetic Tradition*, p. 447

[250] Yates. *Rosicrucian Enlightenemnt*, p. 150.

[251] Leonard C. Bruno. *Math and Mathematicians: The History of Math Discoveries Around the World* (Baker, Lawrence W. Detroit, Mich.: U X L., 2003) p. 100.

[252] Yates. *Rosicrucian Enlightenemnt*, p. 152.

[253] Åkerman. *Rose Cross over the Baltic*, p. 221.

[254] William R. Shae. “Descartes and the Rosicrucian Enlightenment.” In *Metaphysics and Philosophy of Science in the Seventeenth and Eighteenth Centuries: Essays in honour of Gerd Buchdahl*, ed. R.S. Woolhouse (Dordrecht: Kluwer Academic Publishers, 1988), p. 84.

[255] M. G. de l’A (initials of Gilles de l'Aunay). *Nouveaux memoires pour servir a l’histoire du cartesianisme* (No place, 1692),42; cited in William R. Shae. “Descartes and the Rosicrucian Enlightenment.” In *Metaphysics and Philosophy of Science in the Seventeenth and Eighteenth Centuries: Essays in honour of Gerd Buchdahl*, ed. R.S. Woolhouse (Dordrecht: Kluwer Academic Publishers, 1988), p. 80-81.

[256] William R. Shae. “Descartes and the Rosicrucian Enlightenment.” In *Metaphysics and Philosophy of Science in the Seventeenth and Eighteenth Centuries: Essays in honour of Gerd Buchdahl*, ed. R.S. Woolhouse (Dordrecht: Kluwer Academic Publishers, 1988), p. 80-81.

[257] Letter to Mersenne, April 1634 ([14]1, 286).

[258] *Cogitationesprivatae* ([14]10, 213; [13]1, 2).

[259] Yates. *Rosicrucian Enlightenment*, p. 155.

[260] Tom Sorell. “Hobbes, Thomas (1588–1679).” *Routledge Encyclopedia of Philosophy* (2002).

[261] Ian Donaldson (ed.), *Ben Jonson: A Critical Edition of the Major Works* (1985), p. xiv.

[262] Ibid.

[263] Gregorio Baldin. “Hobbes, Sarpi and the Interdict of Venice.” *Storia del pensiero politico*, 2/2016, May-August.

[264] Su le immunità della chese, SG, p. 293; cited in William J Bouwsma. *Venice and the Defense of Republican Liberty: Renaissance Values in the Age of the Counter Reformation* (University of California Press, 1968), p. 518.

[265] *Leviathan*. 1, XV.

[266] Daniel Riches. “Gustavus Adolphus.” *Dictionary of Luther and the Lutheran Traditions* (Grand Rapids, MI: Baker Publishing Group, 2017).

[267] Åkerman. *Rose Cross over the Baltic*, p. 125.

[268] Ibid., p. 112.

[269] Cited in Yates. *Rosicrucian Enlightenment*, p. 317.

[270] Yates. *Rosicrucian Enlightenment*, p. 221.

[271] H. R. Trevor-Roper. *Religion, the Reformation, and Social Change* (London, 1967), p. 256; as cited in Yates. *Rosicrucian Enlightenment*, p. 226.

[272] Lisa Shapiro. “Elisabeth, Princess of Bohemia.” *The Stanford Encyclopedia of Philosophy* (Winter 2014 Edition), Edward N. Zalta (ed.), Retrieved from https://plato.stanford.edu/archives/win2014/entries/elisabeth-bohemia

[273] Lloyd Strickland (ed. and transl.). *Leibniz and the Two Sophies: The Philosophical Correspondence*, (Toronto: Centre for Reformation and Renaissance Studies, 2011).

[274] H. R. Trevor-Roper. *Religion, the Reformation, and Social Change* (London, 1967), p. 256; as cited in Yates. *Rosicrucian Enlightenment*, p. 226.

[275] Samuel Butler. *Hudibras*, op. cit., Butler’s note to pt. 1, canto I, 527-544.

[276] Paul Benbridge, “The Rosicrucian Resurgence at the Court of Cromwell,” in *The Rosicrucian Enlightenment Revisited*, p. 225.

[277] Frances Yates. “Science, Salvation, and the Cabala” *New York Review of Books* (May 27, 1976 issue); Hugh Trevor-Roper. *The Crisis of the Seventeenth Century* (Indianapolis: Liberty Fund, 1967).

[278] Ibid., p. 232.

[279] Yates. *Rosicrucian Enlightenment*, p. 193.

[280] Hugh Trevor-Roper. *The Crisis of the Seventeenth Century* (Indianapolis: Liberty Fund, 1967), p. 232.

[281] Ibid., p. 233.

[282] Ibid., p. 249.

[283] Yates. *The Occult Philosophy of the Elizabethan Age*, p. 208.

[284] Chris Mathews. *Modern Satanism: Anatomy of a Radical Subculture* (Wesport: Praeger, 2009) p. 54.

[285] Denis Saurat. *Milton: Man and Thinker* (London, 1944); cited in Frances Yates. *The Occult Philosophy in the Elizabethan Age* (New York & London: Routledge,

1979). p. 208.

[286] R.J. Zwi Werblowsky, “Milton and the Conjectura Cabbalistica,” *Journal of the Warburg Courtauld Institutes*, XVIII (1955), p. 110. etc.; cited in Frances Yates. *The Occult Philosophy in the Elizabethan Age* (New York & London: Routledge, 1979). p. 208.

[287] Trevor-Roper. *The Crisis of the Seventeenth Century*, p. 233.

[288] Ibid., p. 234.

[289] Allison Coudert. *The Impact of the Kabbalah in the Seventeenth Century: The Life and Thought of Francis Mercury Van Helmont* (1614-1698) (Leiden: E.J. Brill, 1999), p. 28.

[290] Trevor-Roper. *The Crisis of the Seventeenth Century*, p. 234.

[291] Gary Lachman. *The Secret Teachers of the Western World* (Penguin, 2015), p. 299.

[292] Trevor-Roper. *The Crisis of the Seventeenth Century*, p. 235.

[293] Hugh Chisholm, ed. “Sigismund.” *Encyclopædia Britannica*, 11th ed. (Cambridge University Press, 1911).

[294] Yates. *Rosicrucian Enlightenment*, p. 203.

[295] Ibid.

[296] Clare Goodrick-Clarke, “The Rosicrucian Afterglow.” *The Rosicrucian Enlightenment Revisited*, (Hudson, NY: Lindisfarne Press, 1999) p. 209.

[297] Trevor-Roper. *The Crisis of the Seventeenth Century*, p. 235.

[298] Paul Heidebrecht and The Editors. “Meeting of the Minds.” *Christian History*. Retrieved from https://www.christianitytoday.com/history/issues/issue-13/meeting-of-minds.html

[299] Ruth Stephan. “Christina, Queen of Sweden.” *Encyclopedia Britannica*.

[300] See Penman, “A Second Christian Rosencreuz?” p. 163.

[301] Åkerman. *Rose Cross over the Baltic*, p. 159.

[302] Ibid. p. 28.

[303] Edward Irving Carlyle (1898), “Spens, James,” in Lee, Sidney, *Dictionary of National Biography*, 53, (London: Smith, Elder & Co), p. 392.

[304] Ibid., p. 391.

[305] Åkerman. *Rose Cross over the Baltic*, p. 139-140.

[306] Ibid., p. 127.

[307] Ibid., p. 126-127.

[308] Åkerman. “Three phases of inventing Rosicrucian tradition in the seventeenth century,” p. 167.

[309] Åkerman. *Rose Cross over the Baltic*, p. 48.

[310] Håkan Håkansson. “Alchemy of the Ancient Goths: Johannes Bureus’ Search for the Lost Wisdom of Scandinavia.” *Early Science and Medicine* 17 (2012), p. 500.

[311] Åkerman. *Rose Cross over the Baltic*, p. 44; N24, 47r–48r, quoting and glossing Reuchlin, *De arte cabalistica* (Hagenau, 1517), 52r, 21v; cited in Håkan Håkansson.

"Alchemy of the Ancient Goths: Johannes Bureus' Search for the Lost Wisdom of Scandinavia." *Early Science and Medicine* 17 (2012), p. 506.

[312] Håkan Håkansson. "Alchemy of the Ancient Goths: Johannes Bureus' Search for the Lost Wisdom of Scandinavia." *Early Science and Medicine* 17 (2012), p. 502.

[313] Åkerman. *Rose Cross over the Baltic*, p. 203.

[314] Håkansson. "Alchemy of the Ancient Goths," p. 502.

[315] Congeries Dorn, pp. 154-155, as cited in Håkan Håkansson. "Alchemy of the Ancient Goths: Johannes Bureus' Search for the Lost Wisdom of Scandinavia." *Early Science and Medicine* 17 (2012), p. 508.

[316] Håkansson. "Alchemy of the Ancient Goths," p. 509.

[317] Ibid., p. 505.

[318] Ibid., p. 507.

[319] N24, 47r–48r, quoting and glossing Reuchlin, *De arte cabalistica* (Hagenau, 1517), 52r, 21v; cited in Håkansson. "Alchemy of the Ancient Goths," p. 506.

[320] Håkansson. "Alchemy of the Ancient Goths," p. 510.

[321] *Refutation of All Heresies*, Book I, chap. XXII.

[322] N24, 99v–100r , 138r, 185r; as cited in Håkansson. "Alchemy of the Ancient Goths," p. 511.

[323] N24, 71r, 101r, 132r–v, 159v; as cited in Håkansson. "Alchemy of the Ancient Goths," p. 511.

[324] Bureus' MS. F.a.3. f. 156v, 145, 41, Kungliga Biblioteket, Stockholm; as cited in Susana Åkerman. *Rose Cross over the Baltic*, p. 30.

[325] Veronica Buckley. *Christina, Queen of Sweden: The Restless Life of a European Eccentric* (HarperCollins, 2004).

[326] Ibid.

[327] Susanna Ákerman. "Sendivogius in Sweden: Elias Artista and the Fratres roris cocti." *Aries - Journal for the Study of Western Esotericism*, 14 (2014), p. 62.

[328] Ibid., p. 71.

[329] Åkerman. "Hermeticism in Sweden," in *Western Esotericism in Scandinavia* (BRILL, Mar. 31, 2016).

[330] Tore Ahlbäck & Björn Dahla. *Western Esotericism: Based on Papers Read at the Symposium on Western Esotericism*, Held at Åbo, Finland on 15-17 August 2007 (Donner Institute, 2008), p. 21.

[331] Susanna Åkerman. "Queen Christina's Esoteric Interests as a Background to Her Platonic Academies." *Western Esotericism*. Vol 20 (2008).

[332] Yates. *Rosicrucian Enlightenemnt*, p. 155.

[333] Åkerman. "Queen Christina's Esoteric Interests as a Background to Her Platonic Academies."

[334] Ibid., p. 22.

[335] Yates. *Rosicrucian Enlightenment*, p. 289.

[336] Susanna Åkerman. "Queen Christina's Esoteric Interests as a Background to Her Platonic Academies." *Western Esotericism*. Vol 20 (2008), p. 22.

[337] John Edward Fletcher. *A Study of the Life and Works of Athanasius Kircher, 'Germanus Incredibilis': With a Selection of His Unpublished Correspondence and an Annotated Translation of His Autobiography* (Leiden: Brill, 2011).

[338] op. cit., I I I , p. 568; cited in Yates. *Giordano Bruno and the Hermetic Tradition*, p. 418.

[339] Ibid.

[340] Leopold von Ranke. *History of the popes; their church and state* (Volume III) (The Colonial Press, 1901).

[341] Torgil Magnuson. *Rome in the Age of Bernini*, volume 1, (Stockholm, 1982), p. 239.

[342] Hamilton Vreeland. *Hugo Grotius: The Father of the Modern Science of International Law* (New York: Oxford University Press, 1917), Chapter 1.

[343] John Milton & Henry John Todd. *The Poetical Works of John Milton: With Notes of Various Authors; and with Some Account of the Life and Writings of Milton, Derived Principally from Original Documents in Her Majesty's State-paper Office*, Volume 4 (Rivingtons, Longman and Company, 1852), p. 420.

[344] Charles Symmons. *The Life of John Milton* (London: G. and W. B. Whittaker, 1822), p. 292.

[345] Emanuel Buttigieg. "Knights, Jesuits, Carnival and the Inquisition in Seventeenth-Century Malta." *The Historial Journal*, 55(3), September 2012, p. 580.

[346] Ibid., p. 573.

[347] Ibid., p. 580.

[348] Dr. Mark A Waddell. *Jesuit Science and the End of Nature's Secrets* (Surrey: Ashgate, 2015), p. 183.

[349] Ibid..

[350] Buttigieg. "Knights, Jesuits, Carnival and the Inquisition in Seventeenth-Century Malta," p. 573.

[351] John Edward Fletcher. *A Study of the Life and Works of Athanasius Kircher, 'Germanus Incredibilis': With a Selection of his Unpublished Correspondence and an Annotated Translation of his Autobiography* (Leiden: Brill, 2011), p. 46.

[352] Susanna Åkerman. "Queen Christina's Esoteric Interests as a Background to Her Platonic Academies." *Western Esotericism*. Vol 20 (2008), p. 22.

[353] Ibid., p. 22.

[354] Ibid., p. 23.

[355] Ivan Lindsay. *The History of Loot and Stolen Art: from Antiquity until the Present Day* (Andrews UK Limited, 2014).

[356] "Wasa, Kristina - Internet Encyclopedia of Philosophy." www.iep.utm.edu. Retrieved 10 July 2017.

[357] Åkerman. "Queen Christina's Esoteric Interests as a Background to Her Platonic Academies." p. 166.

[358] Daniel Garber & Michael Ayers. *Cambridge History of Seventeenth-Century Philosophy*, Volume 2 (Cambridge University Press, 2003), p. 407.

[359] Stephen Sharot. *Comparative Perspectives on Judaismsand Jewish Identities* (Detroit: Wayne State University Press, 2011), p. 110.

[360] Gershom Scholem. *The Messianic Idea in Judaism*, p. 204.

[361] Kaufmann Kohler & Henry Malter. "Shabbethai Zebi B. Mordecai." *Jewish Encyclopedia* (1906).

[362] Albert Montefiore Hyamson. *A History of the Jews in England* (1908), p. 182.

[363] Roy A. Rosenberg. "The 'Star of the Messiah' Reconsidered." *Biblica*, Vol. 53, No. 1 (1972), pp. 105.

[364] Ibid.

[365] Eric Lawee. "The Messianism oflsaac Abarbanel, 'Father of the [Jewish] Messianic Movements of the Sixteenth and Seventeenth Centuries'." in Richard H. Popkin. *Millenarianism and Messianism in English Literature and Thought 1650-1800: Clark Library Lectures 1981-1982*, Volume I (Brill Academic Publishers, 1997), p. 8.

[366] Cited in Lawee. "The Messianism oflsaac Abarbanel," p. 8.

[367] M. Gaster. "Abravanel's Literary Work," in *Isaac Abravanel: Six Lectures*, ed. J.B. Trend and H. Loewe (Cambridge: Cambridge University Press, 1937), pp. 69-70.

[368] Ernestine G.E. van der Wall. "Petrus Serrarius and Menasseh ben Israel," p. 164.

[369] Åkerman. *Rose Cross over the Baltic*, p. 45.

[370] Ibid., p. 44.

[371] Ibid., p. 63.

[372] Abraham von Franckenberg. "Gründlicher und warhafter Bericht von dem Leben und Abschied des in Gott selig-ruhenden Jacob Böhmens [c.1651]" in *Jakob Böhme, Sämtliche Schriften. Faksimile-Neudruck der Ausgabe von 1730* (Stuttgart: Friedrich Frommanns Verlag, 1961) vol. 10, § 18, p. 15.

[373] Paul Nagel. "Tabula Aurea M. Pauli Nagelii Lips." Mathematici, Darinnen Er den Andern Theil seiner Philosophiae Novae proponiren vnd fürstellenthut (n.p., 1624)., sig. D1v.

[374] Penman. "Climbing Jacob's Ladder," pp. 201-226.

[375] Samuel Butler, *Hudibras*.

[376] Paul Benbridge, "The Rosicrucian Resurgence at the Court of Cromwell." *The Rosicrucian Enlightenment Revisited*, (Hudson, NY: Lindisfarne Press, 1999) p. 225.

[377] Trevor-Roper. *The Crisis of the Seventeenth Century*, p. 261.

[378] Ibid., p. 234.

[379] J.C. Laursen & R.H. Popkin. "Introduction." In *Millenarianism and Messianism in Early Modern European Culture*, Volume IV, ed. J.C. Laursen & R.H. Popkin (Springer Science+Business Media, 2001), p. xvii.

[380] Ernestine G.E. van der Wall. "Petrus Serrarius and Menasseh ben Israel: Christian Millenarianism and Jewish Messianism in Seventeenth-Century

Amsterdam." in Yosef Kaplan, Henry Mechoulan and Richard H. Popkin, *Menasseh ben Israel and His World* (Leiden: E.J. Brill, 1989), p. 173.

[381] Richard H. Popkin (ed.) *Millenarianism and Messianism in English Literature and Thought, 1650-1800* (Leiden: E.J. Brill, 1988) p 6.

[382] Ibid., p. 29.

[383] Christopher Hill. "Till the Conversion of the Jews." Millenarianism and Messianism in English Literature and Thought, 1650-1800, p. 13.

[384] Ernestine G.E. van der Wall. "Petrus Serrarius and Menasseh ben Israel: Christian Millenarianism and Jewish Messianism in Seventeenth-Century Amsterdam." in Yosef Kaplan, Henry Mechoulan and Richard H. Popkin, *Menasseh ben Israel and His World* (Leiden: E.J. Brill, 1989), p. 173.

[385] Yirmiyahu Yovel. *The Other Within: The Marranos: Split Identity and Emerging Modernity* (Princeton University Press, 2009), p. 219.

[386] John Reville. "Antonio Vieira." *The Catholic Encyclopedia*. Vol. 15 (New York: Robert Appleton Company, 1912). Retrieved from http://www.newadvent.org/cathen/15415d.htm

[387] Edward Gelles. *The Jewish Journey: A Passage through European History* (The Radcliffe Press, 2016), p. 154.

[388] A. J. Saraiva. "ANTONIO VIEIRA MENASSEH BEN ISRAEL ET LE CINQUIEME EMPIRE." *Studia Rosenthaliana* 6, no. 1 (1972), p. 25.

[389] Cited in Adama Muhana. "António Vieira: A Jesuit Missionary to the Portuguese Jews of Amsterdam." *Journal of Jesuit Studies*, 8, 2 (2021), pp. 233-240.

[390] Adama Muhana. "António Vieira: A Jesuit Missionary to the Portuguese Jews of Amsterdam." *Journal of Jesuit Studies*, 8, 2 (2021), pp. 233-249.

[391] Richard Henry Popkin. *Isaac La Peyrère (1596-1676): His Life, Work, and Influence*, (Leiden: E.J. Brill, 1987), p. 97.

[392] Koenraad Wolter Swart. *The miracle of the Dutch Republic as seen in the seventeenth century* (London: H.K.Lewis & Co Ltd., 1969).

[393] Isaac Broydé & Richard Gottheil. "Kalonymus ben Todros." *Jewish Encyclopedia*.

[394] Norman A. Stillman. *Sephardi Religious Responses to Modernity* (London, Routledge, 1995), p. 104.

[395] Graetz. *History of the Jews* (Eng. trans.), vol. iv. chs. xvi.- xvii.; *Jewish Encyclopedia,* ix. *172.* (I. A.)

[396] Edward Kritzler. *Jewish Pirates of the Caribbean* (Anchor, 2009). p. 81.

[397] Ibid. p. 81.

[398] Ibid., p. 86.

[399] C. Oman. *The Winter Queen* (London: Hodder & Stoughton, 1938), ch. 50; cited in Graham Phillips. *Merlin and the Discovery of Avalon in the New World* (p. 169) (Inner Traditions/Bear & Company). Kindle Edition.

[400] Kritzler. *Jewish Pirates of the Caribbean*, p. 10.

[401] Ibid., p. 87.

[402] "William Craven, earl of Craven." *Encyclopedia Britannica*. Retrieved from https://www.britannica.com/biography/William-Craven-Earl-of-Craven

[403] Kritzler. Jewish Pirates of the Caribbean, p. 88-91.

[404] Popkin. *Millenarianism and Messianism in English Literature and Thought, 1650-1800*, p. 29.

[405] Natalie Zemon Davis. "Regaining Jerusalem: Eschatology and Slavery in Jewish Colonization in Seventeeth-Century Suriname." *The Cambridge Journal of Postcolonial Literary Inquiry*, 3,*1* (January 2016), p. 15.

[406] Steven Nadler. *Menasseh ben Israel: Rabbi of Amsterdam* (Yale University Press, 2018), p. 120.

[407] Zemon Davis. "Regaining Jerusalem."

[408] Herbert I. Bloom. *The Economic Activities of Jews of Amsterdam in the Seventeenth and Eighteenth Centuries* (The Bayard Press, Williamsport, Pennsylvania, 1937), pp 38-39.

[409] Cecil Roth. *A Life of Manasseh Ben Israel, Rabbi, Printer, and Diplomat* (Philadelphia: The Jewish Publication Society of America, 1934); Gershom Scholem. *Sabbatai Sevi: The Mystical Messiah: 1626-1676* (London: Routledge Kegan Paul: 1973; American Edition: Princeton: Princeton University Press: 1973), p. 893; see also p. 755.

[410] Zemon Davis. "Regaining Jerusalem."

[411] Daniel Garber & Michael Ayers. *Cambridge History of Seventeenth-Century Philosophy*, Volume 2 (Cambridge University Press, 2003), p. 407.

[412] Ibid.

[413] Ernestine G. E. Van Der Wall. "AN AWAKENING WARNING TO THE WOFULL WORLD (1662): Millenarianism and Astrology in Petrus Serrarius." *Nederlands Archief Voor Kerkgeschiedenis / Dutch Review of Church History*, 64, no. 2 (1984), p. 200.

[414] "Manasseh ben Israel." *Jewish Encyclopedia*; Moses Rosen. "The Recipe" (published as epilogue to *The Face of Survival*, 1987); Nathan Ausubel. *Pictorial History of the Jewish People*, (Crown, 1953).

[415] Steven Nadler. *Menasseh ben Israel: Rabbi of Amsterdam* (Yale University Press, 2018), p. 130.

[416] Menasseh to Dury, 23 December 1649, in Wolf, *Menasseh ben Israel's Mission*, p. lxxviii.

[417] Ibid., p. 262; Kaufmann Kohler & Henry Malter. "Shabbethai Zebi B. Mordecai," *Jewish Encyclopedia* (refers to Grätz, "Gesch." x., note 3, pp. xxix. et seq.

[418] Lord Alfred Douglas. *Plain English*, North British Publishing Co. (Sept. 3rd 1921).

[419] Cengiz Sisman. The Burden of Silence: Sabbatai Sevi and the Evolution of the Ottoman-Turkish Dönmes (Oxford University Press, 2015) p. 74.

[420] Pawel Maciejko. *The mixed multitude: Jacob Frank and the Frankist movement*, (University of Pennsylvania Press, 2011), p. 45.

[421] Robert Luehrs, Gerry R.Cox, Ronald J. Fundis & Russell, Jeffrey Burton. “Devils, Witches, Pagans and Vampires: Studies in theMagical World View (Dr. Caligari’s Carnival of Shadows Halloween Festival Fort Hays State University).” Fort Hays Studies Series, 29 (1985), p. 16.

[422] Elliot R. Wolfson, “The Engenderment of Messianic Politics,” in *Towards the Millennium*, 218; cited in Deborah Pardo-Kaplan. “Tracing The Antinomian Trajectory Within Sabbatean Messianism.” *Kesher A Journal of Messianic Judaism* (Issue 18 - Winter 2005).

[423] Pardo-Kaplan. “Tracing The Antinomian Trajectory Within Sabbatean Messianism.”

[424] Mor Altshuler. “Sabbatean Subversion.” Review of “The Sabbatean Prophets” by Matt Goldish, (Harvard University Press 2004).

[425] Gershom Scholem. The Messianic Idea in Judaism, p. 221.

[426] Mor Altshuler. “Sabbatean Subversion.” Review of “The Sabbatean Prophets” by Matt Goldish, (Harvard University Press 2004)..

[427] Dennis Abrams. *Nicolas Sarkozy* (Modern World Leaders), Chelsea House Publishers, 2009, p. 26, Library Binding edition.

[428] Deborah Pardo-Kaplan. “Tracing The Antinomian Trajectory Within Sabbatean Messianism.”

[429] Marc Saperstein. *Essential Papers on Messianic Movements and Personalities in Jewish History* (New York: NYU Press, 1992), p. 521; cited in Deborah Pardo-Kaplan. “Tracing The Antinomian Trajectory Within Sabbatean Messianism.”

[430] Mor Altshuler. “Sabbatean Subversion.”

[431] Gershom Scholem. The Messianic Idea in Judaism, p. 240.

[432] Ibid.

[433] Harry Charles Lukach. The City of Dancing Dervishes and Other Sketches and Studies from the Near East (London: Macmillan and Company, 1914). pp. 189–190.

[434]. Millenarianism and Messianism in English Literature and Thought 1650-1800, p. 93.

[435] Meyer Kayserling. *Biblioteca Española-Portugueza-Judaica* (Dictionnaire Bibliographique, Strasbourg, 1890), p. 87.

[436] Gershom Scholem. *Sabbatai Sevi: The Mystical Messiah: 1626-1676* (London: Routledge Kegan Paul: 1973), p. 893.

[437] Meyer Kayserling. “AGUILAR (AGUYLAR), MOSES RAPHAELDE.” *Jewish Encyclopedia*.

[438] Van Der Wall. “AN AWAKENING WARNING TO THE WOFULL WORLD,” p. 76.

[439] Popkin. *Millenarianism and Messianism in English Literature and Thought 1650-1800*, p. 92.

[440] Daniel Frank. *History of Jewish Philosophy* (London: Routledge, 1997) p. 607.

[441] Richard H. Popkin. “Three English Tellings of the Sabbatai Zevi Story.” *Jewish History*, Vol. 8, No. 1/2, The Robert Cohen Memorial Volume (1994), p. 43.

[442] Mark Greengrass, Michael Leslie & Timothy Raylor, editors. *Samuel Hartlib and Universal Reformation: Studies in Intellectual Communication (*Cambridge:

Cambridge University Press, 1994) p. 134.

[443] Popkin. *Millenarianism and Messianism in English Literature and Thought 1650-1800*, p. 92.

[444] Ibid.

[445] M. Avrum Ehrlich. “Sabbatean Messianism as Proto Secularism.” *Jewish Encounters* (Haarlem, 2001).

[446] Maciejko. *The Mixed Multitude*, p. 13.

[447] “Pseudo-Messiahs.” *Jewish Encyclopedia*.

[448] Scholem. *The Messianic Idea in Judaism*, p. 258.

[449] M. Avrum Ehrlich. “Sabbatean Messianism as Proto Secularism.” *Jewish Encounters*, (Haarlem, 2001)..

[450] H. Brailsford. *Macedonia: Its Races and Their Future* (Methuen & Co., London, 1906) p. 244.

[451] David Katz. *The Jews in the History of England* (Oxford: Oxford UP, 1994), p. 143.

[452] Michael Hunter. *Establishing the New Science: the Experience of the Early Royal Society* (Woodbridge: Boydell, l989), 17-21, 42, 115, 233.

[453] *The Way of Light*, trans. Campagnac, p. 3.

[454] Allison P. Coudert. “Kabbalistic Messianism versus Kabbalistic Enlightenment.” in M. Goldish, R.H. Popkin, *Millenarianism and Messianism in Early Modern European Culture: Volume I: Jewish Messianism in the Early Modern World* (Springer Science & Business Media, Mar. 9, 2013), p. 117.

[455] Herbert Breger. “Elias artista - a Precursor of the Messiah in Natural Science.” in *Nineteen Eighty-Four: Science between Utopia and Dystopia*, ed. Everett Mendelsohn and Helga Nowotny, Sociology of the Sciences, vol. 8 (New York: D. Reidel Publishing Company, 1984), p. 49.

[456] Helene H. Armstrong*, Francis Bacon - The Spear Shaker*, (San Francisco, California: Golden Gate Press, 1985).

[457] Alfred Dodd. *Francis Bacon’s Personal Life Story*, *Volume 2 - The Age of James* (England: Rider & Co., 1949, 1986). pp. 157 - 158, 425, 502 - 503, 518 – 532.

[458] *Journal of the Bacon Society*, Volume 2 (George Redway, 1891), p. 176.

[459] John Henry. *The Scientific Revolution and the Origins of Modern Science* (New York: St. Martin’s Press,
1997), p. 42.

[460] R.H Syfret (1948). “The Origins of the Royal Society.” *Notes and Records of the Royal Society of London*. The Royal Society. 5 (2), p. 75.

[461] Yates. *Rosicrucian Enlightenment*, pp. 67-68.

[462] Frances Yates. “Science, Salvation, and the Cabala” *New York Review of Books* (May 27, 1976 issue).

[463] Eugenius Philalethes. *Introitus apertus ad occlusum Regis Palatium* (‘Entrance opened to the Closed Palace of the King’).

[464] Francis Bacon. *Valerius Terminus*, I, 580-581. Also: Bacon, *De dignitate et augmentis scientiarum*, IV, 1 (1623): *Ego enim buccinator tantum, pugnam non ineo*

("for I am but a trumpeter, not a combatant").

[465] Francis Bacon. *Novum Organum*, I.xciii.

[466] Åkerman. *Rose Cross over the Baltic*, p. 203.

[467] Francis Bacon. *Valerio Terminus Interpretation of Nature: with the annotations of Hermes Stella* (1603), Ch. i.; cited in Åkerman. *Rose Cross over the Baltic*, p. 185.

[468] Åkerman. *Rose Cross over the Baltic*, p. 185.

[469] Quoted by G. Rees, "Quantitative reasoning in Francis Bacon's Natural Philosophy" (Nouvelks de la Republique de httres, 1985), pp. 38-39.

[470] Cited in Paolo Rossi. *Francis Bacon: From Magic to Science* (Oxon: Routledge, 2009), p. 22.

[471] Francis Bacon. *Advancement of Learning* (New York: P.F. Collier and Son, 1901), p. 169.

[472] Agassi, J (2012). "The missing link between bacon and the Royal Society." *The Very Idea of Modern Science*, BSPS, 298, 157–166.

[473] Michael A. Peters & Tina Besley (2018). "The Royal Society, the making of 'science' and the social history of truth." *Educational Philosophy and Theory*. p. 3.

[474] Keith Schuchard. "Judaized Scots, Jacobite Jews, and the Development of Cabalistic Freemasonry."

[475] Vaughan Hart. *Art and Magic in the Court of the Stuarts* (London: Routledge, 1994); Marsha Keith Schuchard. "Dr. Samuel Jacob Falk," p. 207.

[476] James Thompson & Saul Padover. *Secret Diplmacy: Espionage and Cryptography* (New York: Frederick Ungar, l963), p. 261.

[477] John Thorpe, "Old Masonic Manuscript. A Fragment," *Lodge of Research, No. 2429 Leicester. Transactions for the Year 1926-27*, 40-48; Wallace McLeod. "Additions to the List of Old Charges," *Ars Quatuor Coronatorum*, 96 (l983), pp. 98-99.

[478] D. Stevenson, *Origins of Freemasonry*, p. 163.

[479] Schuchard. "Judaized Scots, Jacobite Jews, and the Development of Cabalistic Freemasonry."

[480] Samuel Guichenon. *Histoire généalogique de la royale Maison de Savoie justifiée par Titres, Fondations de Monastères, Manuscripts, anciens Monuments, Histoires & autres preuves autentiques* (Lyon, Guillaume Barbier, 1660), p. 708. Retrieved from http://cura.free.fr/dico3/1101cn135.html

[481] Diana Zahuranec. "Turin Legends: Royal Alchemy." (August 23, 2015). Retrieved from https://dianazahuranec.com/2015/08/23/turin-legends-royal-alchemy/

[482] C. V. Wedgwood. *The King's War: 1641–1647* (London: Fontana, 1970), pp. 78–9.

[483] Penman. "A Second Christian Rosencreuz?" p. 162.

[484] George Edmundson. "Frederick Henry, Prince of Orange." *The English Historical Review* 5, no. 17 (1890): 41-64.

[485] James Picciotto. *Sketches of Anglo-Jewish History*, ed. Israel Finestine (1875; rev. ed. Soncino Press, l956), 41; Cecil Roth. "The Middle Period of Anglo-Jewish

History (1290-1655) Reconsidered," *Transactions of the Jewish Historical Society of England*, 19 (1955-59), p. 11.

[486] A. L. Shane. "Rabbi Jacob Judah Leon (Templo) of Amsterdam (1603—1675) and his connections with England." Transactions & Miscellanies (Jewish Historical Society of England) , 1973-1975, Vol. 25 (1973-1975), pp. 120-123.

[487] Ibid.

[488] Gotthard Deutsch & Meyer Kayserling. "Leon (Leao)." *Jewish Encyclopedia*.

[489] Arthur Shane, "Jacob Judah Leon of Amsterdam (1602-1675) and his Models of the Temple of Solomon and the Tabernacle," *Ars Quatuor Coronatorum*, 96 (1983), pp. 146-69.

[490] Geoffrey F. Nuttall. "Early Quakerism in the Netherlands: Its Wider Context." *Bulletin of Friends Historical Association*, Vol. 44, No. 1 (Spring 1955), p. 5.

[491] J.T. Young. Faith. *Alchemy and Natural Philosophy: Johann Moriaen, Reformed Intelligencer, and the Hartlib Circle* (1998), p.47.

[492] Jonathan Israel. *The Dutch Republic* (1995), pp. 587-591.

[493] Mark Greengrass, Michael Leslie & Timothy Raylor, editors. *Samuel Hartlib and Universal Reformation: Studies in Intellectual Communication (*Cambridge: Cambridge University Press, 1994) p. 134.

[494] A. L. Shane. "Rabbi Jacob Judah Leon (Templo) of Amsterdam (1603—1675) and his connections with England." Transactions & Miscellanies (Jewish Historical Society of England) , 1973-1975, Vol. 25 (1973-1975), pp. 120-123.

[495] Faith. *Alchemy and Natural Philosophy*, p.47.

[496] Marsha Keith Schuchard. "Dr. Samuel Jacob Falk: A Sabbatian Adventurer in the Masonic Underground." *Millenarianism and Messianism in Early Modern European Culture, Volume I*, p. 208.

[497] Lisa Shapiro. "Elisabeth, Princess of Bohemia." *The Stanford Encyclopedia of Philosophy* (Winter 2014 Edition), Edward N. Zalta (ed.), Retrieved from https://plato.stanford.edu/archives/win2014/entries/elisabeth-bohemia

[498] Keith Schuchard. "Dr. Samuel Jacob Falk: A Sabbatian Adventurer in the Masonic Underground."

[499] Vera Keller. *Knowledge and the Public Interest, 1575–1725* (Cambridge University Press, 2015), p. 89.

[500] Ibid.

[501] J. Howell, *History*, Epistle Dedicatory.

[502] J. Milton, *Works of John Milton*, V, 68.

[503] Sir Edward Spencer. *A Breife Epistle to the Learned Menasseh ben Israel, in Answere to his, dedicated to the Parliament* (London, 1650), p. 248.

[504] Edward Nicholas. *The Nicholas Papers*, ed. George Warner (London: Camden Society, 1892), III, p. 51.

[505] C.H. Firth, *Scotland and the Protectorate* (Edinburgh: Edinburgh UP, 1899), pp. 342-43.

[506] Wilfrid Samuel. "Sir William Davidson, Royalist, and the Jews," *Transactions of the Jewish Historical Society of England*, 14 (l940), pp. 39-79.

[507] Schuchard. *Restoring the Temple of Vision*, p. 550.

[508] Derek Taylor. “British Chief Rabbis 1664-2006,” p 15.

[509] Judah Halevi. *Cuzary*, trans. from Hebrew to Spanish by Jacob Abendana (Amsterdam, 1663).

[510] Eliott Wolfson. *Through a Speculum that Shines: Vision and Imagination in Medieval Jewish Mysticism* (Princeton: Princeton UP, l994), pp. 50-167.

[511] Judah Halevi. *The Kuzari* (ed.) Henry Slonimsky (New York, l964), 228.

[512] Wilfrid Samuel. “Sir William Davidson, Royalist, and the Jews,” *Transactions of the Jewish Historical Society of England,* 14 (l940), pp. 40-41, 65-66.

[513] ibid., 40-41.

[514]· Robert Kirk. *The Secret Commonwealth (1691)*, ed. S. Sanderson (London, l976), 88-89; D. Stevenson, *Origins of Freemasonry*, pp. 133-34.

[515]· David Katz. *The Jews in the History of England* (Oxford: Oxford UP, 1994), pp. 161-62, cited in Marsha Keith Schuchard. “Judaized Scots, Jacobite Jews, and the Development of Cabalistic Freemasonry”; Louis Ginzberg. “Ayllon, Solomon ben Jacob.” *Jewish Encyclopedia*.

[516]· Kirk. *The Secret Commonwealth*, pp. 88-89.

[517] Rabbi Antelman. *To Eliminate the Opiate*. Volume 2 (Jerusalem: Zionist Book Club, 2002). p. 102.

[518] Louis Ginzberg. “Ayllon, Solomon ben Jacob.” *Jewish Encyclopedia*.

[519] Rabbi Yosef Prager. “The Early Years of London’s Ashkenazi Community.” Yerushaseinu, Fifth Yearbook; Rabbi Yosef Prager. *The Early Years of London’s Ashkenazi Community. Yerushaseinu, Fifth Yearbook; See Evelyne Oliel-Grausz*, “A study in intercommunal relations in the Sephardi Diaspora: London and Amsterdam in the eighteenth century”, in *Dutch Jews as perceived by themselves and by others: proceedings of the eighth international symposium on the history of the Jews in the Netherlands* (Leiden, 2001), p. 4; Solomon B. Freehof, “David Nieto and Pantheism”, in *A Treasury of Responsa* (Philadelphia, 1963), pp. 176-181.

[520] Solomons. *David Nieto and Some of his Contemporaries* (1931); A.M. Hyamson. *Sephardim of England* (1950), index; J.J. Petuchowski. *Theology of Haham David Nieto* (1954); D. Nieto. *Ha-Kuzari ha-Sheni* (1958), introd. by J.L. Maimon, 5–20, biography by C. Roth, pp. 261–75.

[521] Joseph Jacobs & Edgar Mels. “Bevis Marks Synagogue (known officially as the Synagogue Saar ha-Samayim)” *Jewish Encyclopedia*.

[522] On Moray’s collaboration with Davidson, see NLS: Kincardine MS. 5049, ff.3, 28; MS. 5050, ff.49, 55. On the Jewish initiations, see Samuel Oppenheim, “The Jews and Masonry in the United States before 1810," *Publications of the American Jewish Historical Society*, 19 (1910), pp. 9-17; David Katz, *Sabbath and Sectarianism in Seventeenth-Century England* (Leiden: Brill, l988), pp. 155-64.

[523] Alexander Robertson. *The Life of Sir Robert Moray* (London: Longman's Green, l922); David Stevenson, “Masonry, Symbolism, and Ethics in the Life of Sir Robert Moray,” *Proceedings of the Society of Antiquaries of Scotland*, 114 (l984), pp. 405-31.

[524] NLS: Kincardine MS. 5049, ff. 117, 151; MS. 5050, f. 28.

[525] Schuchard. *Restoring the Temple of Vision*, p. 178-179.

[526] Anthony Grafton. *Joseph Scaliger* (Oxford: Clarendon, l983), I, p. 226, II, pp. 183, 299-324.

[527] Johannes Drusius. *Ad Minerval Serarrii Rsponsio*, 19; published in *Elohim sive de nomine Dei* (Frankerae, 1604). Joseph Scaliger, *Elenchus Tri haeressii Nicolaus Serrarius*, 30; published in Sixtini Amama's edition of Drusius' *De Tribus Sectis Judaeorum* (1619).

[528] Cited in William Francis C. Wigston. *Francis Bacon, Poet, Prophet, Philosopher, Versus Phantom Captain Shakespeare, the Rosicrucian Mask* (London: Kegan Paul, Trench, Trübner & Co, 1891), p. 205.

[529] Yates. *The Rosicrucian Enlightenment*, pp. 175-6.

[530] Hagger. *The Secret Founding of America*, p. 122-4.

[531] Marsha Keith Schuchard. *Emanuel Swedenborg, Secret Agent on Earth and in Heaven* (Leiden: Brill, 2011) p. 65.

[532] Ibid.

[533] John Wilkins. *Mathematicall Magick, or, The Wonders that may be Performed by Mechanicall Geometry* (London, 1648), pp. 256–7.

[534] Thomas Sprat. *History of the Royal Society* (London, 1667), pp. 53 ff.

[535] J.C. Laursen & R.H. Popkin. “Introduction.” In *Millenarianism and Messianism in Early Modern European Culture*, Volume IV, ed. J.C. Laursen & R.H. Popkin (Springer Science+Business Media, 2001), p. xvii.

[536] Margery Purver. *The Royal Society: Concept and Creation* (1967), Part II Chapter 3, “The Invisible College.”

[537] Richard Popkin. “Chapter 14: The Religious Background of Seventeenth Century Philosophy.” In Daniel Garber & Michael Ayers, (eds.). *The Cambridge History of Seventeenth-century Philosophy*, Volume 1. (Cambridge University Press, 1999).

[538] Yates. *Giordano Bruno and the Hermetic Tradition*, pp. 426–8.

[539] C. H. Josten, (ed.). Elias Ashmole (1617–1692). His Autobiographical and Historical Notes, his Correspondence, and Other Contemporary Sources Relating to his Life and Work (Oxford: Clarendon Press, 1996), vol. II, pp. 395–396.

[540] D. Stevenson. *Origins*, 219-20; C.H. Josten. *Elias Ashmole* (Oxford: Clarendon, l966), I, 92; II, 395-96, 609. On seventeenth-century ambulatory military lodges, see John Herron Lepper, “‘The Poor Common Soldier,’ a Study of Irish Ambulatory Warrants,” *Ars Quatuor Coronatorum*, 38 (l925), 149-55.

[541] Edward Bernard. *Catalogus Librorum Manuscritorum Angliae et Hiberniae* (Oxford: Sheldonian Theatre, 1697), I, “Ashmole’s MSS.," p. 351.

[542] Solomon Franco.*Truth Springing Out of the Earth* (London, 1668).

[543] Thomas De Quincey. *Historico-Critical Inquiry into the Origin of the Rosicrucians and the Freemasons* (London: Walter Scott, 1886), p. 207.

[544] Vittoria Feola (2005). “Elias Ashmole and the Uses of Antiquity,” Index to Theses, Expert Information Ltd.

[545] Tobias Churton. *Magus: The Invisible Life of Elias Ashmole* (Lichfield: Signal Publishing, 2004).

[546] Nova: *Newton's Dark Secrets*. USA: PBS. 2005. Retrieved from https://www.pbs.org/wgbh/nova/newton/

[547] Matt Goldish. "Maimonides, Stonehenge, and Newton's Obsessions." *Jewish Review of Books*, Volume 9, Number 2 (Summer 2018), p. 12.

[548] G. Cantor Quakers. "Quakers in The Royal Society, 1660–1750." *The Royal Society*, 51, 2 (July 22, 1997).

[549] William Sewel. *The history of the rise, increase, and progress of the Christian people called Quakers*, Third Edition (Philadelphia: Samuel Keimer, 1728), p. 16

[550] John Henry Blunt. *Dictionary of Sects, Heresies, Ecclesiastical Parties, and Schools of Religious Thought* (Rivingtons, 1874), p 110.

[551] Andrew Cooper Fix. *Prophecy and Reason: The Dutch Collegiants in the Early Enlightenment* (Princeton: Princeton University Press, 1991), p. 87.

[552] Ibid., p. 45.

[553] Quoted in Beck. *Early German Philosophy*, p. 149; cited in Magee. *Hegel and the Hermetic Tradition*, p. 34.

[554] Magee. *Hegel and the Hermetic Tradition*, pp. 34-35.

[555] Nuttall. "Early Quakerism in the Netherlands," p. 6.

[556] Brian J. Gibbons. *Gender in Mystical and Occult Thought: Behmenism and Its Development in England* (Cambridge University Press, 1996), p. 127.

[557] Ibid.

[558] John Marshall. *John Locke, Toleration and Early Enlightenment Culture: Religious Intolerance and Arguments for Religious Toleration in Early Modern and 'early Enlightenment' Europe* (Cambridge University Press, 2006). p. 494.

[559] Elaine Pryce. "'A New Order of Things': Benjamin Furly, Quakers and Quietism in the Seventeenth Century." *Quaker Studies*, vol. 23/2 (2018); Marion Balderston. "The Mystery of William Penn, The Royal Society, and the First Map of Pennsylvania." *Quaker History* Vol. 55, No. 2 (Autumn 1966), p. 79.

[560] *Quaker History*, Volumes 58-59 (Friends Historical Association, 1969), p. 29 n. 20.

[561] Victor Nuovo. Christianity, Antiquity, and Enlightenment: Interpretations of Locke (Springer, 2001) p. 130

[562] Allison P. Coudert. "Kabbalistic Messianism versus Kabbalistic Enlightenment." in M. Goldish, R.H. Popkin, *Millenarianism and Messianism in Early Modern European Culture: Volume I: Jewish Messianism in the Early Modern World* (Springer Science & Business Media, Mar. 9, 2013), p. 117.

[563] Herbert Breger. "Elias Artista: A Precursor of the Messiah in Natural Science." In edited by E. Mendelsohn, H. Nowotny. *Nineteen Eighty-Four: Science Between Utopia and Dystopia* (Springer Science & Business Media, 2012), p. 62.

[564] Jonathan Israel. *The Dutch Republic: Its Rise, Greatness, and Fall 1477–1806* (Oxford University Press, 1995). p. 589.

[565] J.H (Yossi) Chajes, “Kabbalah and the Diagramatic Phase of the Scientific Revolution.” Richard I. Cohen, Natalie B. Dorhmann, Adam Shear and Elchanan Reiner (eds.), *Jewish Culture in Early Modern Europe* (Cincinnati: Hebrew Union College Press) p. 110.

[566] Allison Coudert. “A Cambridge Platonist’s Kabbalist Nightmare,” *Journal of the History of Ideas*, Vol. 36, No. 4 (Oct. - Dec., 1975), p. 635.

[567] Ibid., p. 636.

[568] Ibid.

[569] Allison Coudert. *Leibniz and the Kabbalah* (Springer, 1995). p. 6.

[570] R. Ariew. “G.W. Leibniz, life and works.” in *The Cambridge Companion to Leibniz*, ed. by N. Jolley, (Cambridge University Press, 1994), p. 21.

[571] George M. Ross. “Leibniz and the Nuremberg Alchemical Society,” *Studia Leibnitiana*, VI (1974), 222–42.

[572] W. Totok & C. Haase, (eds.) *Leibniz* (Hanover, 1966), 46; Leibniz, SS, s. I, vol. 11, pp. 647–49.

[573] Totok & Haase, *Leibniz*, 46; Leibniz, SS, s.1, vol. 11, 647–49; Henry Oldenburg, *Correspondence of Henry Oldenburg*, eds., A.R. and M.B. Hall (Madison: Wisconsin UP, 1973, I, xxxix, 358; II, 481, 511, 527, 531, 539.

[574] Marsha Keith Schuchard. *Emanuel Swedenborg, Secret Agent on Earth and in Heaven* (Leiden: Brill, 2011) p. 22.

[575] Allison Coudert. *Leibniz and the Kabbalah* (Springer, 1995). p. 36.

[576] John Milton Mackie & Gottschalk Eduard Guhrauer. *Life of Godfrey William von Leibnitz* (Gould, Kendall and Lincoln, 1845), pp. 117–118.

[577] Alexander Campbell Fraser. *Philosophy of Theism* (William Blackwood and Sons, 1895), p. 163; J. Allanson Picton. *Pantheism: Its Story and Significance* (1905).

[578] Steven M. Nadler. *Spinoza’s Heresy: Immortality and the Jewish Mind* (New York: Oxford University Press, 2001), p. 120.

[579] Yirmiyahu Yovel. *Spinoza and Other Heretics: The Marrano of Reason* (Princeton University Press, 1992).

[580] Jacob Adler. “The Zionists and Spinoza.” *Israel Studies Forum*, Vol. 24, No. 1 (Spring 2009), pp. 25-38.

[581] Spinoza 1998: 47

[582] Jakub Dziadkowiec & Lukasz Lamza. *Beyond Whitehead: Recent Advances in Process Thought* (Lanham, MA: Lexington Books, p. 32.

[583] Gary L. Stewart. “Rosicrucian Library.” Confraternity of the Rose Cross. Retrieved from https://www.crcsite.org/rosicrucian-library/contemporary-writings/benedict-spinoza/

[584] Herbert Breger. “Elias Artista: A Precursor of the Messiah in Natural Science.” In edited by E. Mendelsohn, H. Nowotny, *Nineteen Eighty-Four: Science Between Utopia and Dystopia* (Springer Science & Business Media, 2012), p. 62-63.

[585] Gary L. Stewart. “Rosicrucian Library.” Confraternity of the Rose Cross. Retrieved from https://www.crcsite.org/rosicrucian-library/contemporary-

writings/benedict-spinoza/

[586] Daniel Kolak & Garrett Thompson. *The Longman Standard History of Philosophy* (Pearson Longman 2006), p. 423.

[587] Matt Goldish. *The Sabbatean Prophets* (Cambridge, Mass: Harvard University Press), p. 112.

[588] Stephen Sharot. *Comparative 'Perspectives on Judaismsand Jewish Identities* (Detroit: Wayne State University Press, 2011), p. 116.

[589] Goldish. *The Sabbatean Prophets*, p. 111.

[590] Ibid., p. 112.

[591] Ernestine G.E. van der Wall. "Petrus Serrarius and Menasseh ben Israel: Christian Millenarianism and Jewish Messianism in Seventeenth-Century Amsterdam." in Yosef Kaplan, Henry Mechoulan and Richard H. Popkin, *Menasseh ben Israel and His World* (Leiden: E.J. Brill, 1989), p. 173.

[592] P. G. Lucas. "Some Speculative and Critical Philosophers," in I. Levine (ed.), *Philosophy* (London: Odhams, 1960).

[593] Richard H. Popkin. "Benedict de Spinoza." *Encyclopædia Britannica* (Encyclopædia Britannica, inc. May 12, 2019). Retrieved from https://www.britannica.com/biography/Benedict-de-Spinoza

[594] Gershom Scholem & Jozeph Michman. "Zacuto, Moses ben Mordecai." *Jewish Encyclopedia*.

[595] Gershom Scholem. *Sabbatai Sevi: The Mystical Messiah*, pp. 543-44.

[596] Kaufmann Kohler & Henry Malter. "Shabbethai Zebi B. Mordecai," *Jewish Encyclopedia*.

[597] Richard H. Popkin. "Spinoza de Spinoza." *The Columbia History of Western Philosophy* (Columbia University Press, 1999), p. 381.

[598] Kohler & Malter. "Shabbethai Zebi B. Mordecai,"

[599] Yovel. *The Other Within*, p. 351.

[600] Richard Henry Popkin. *Isaac La Peyrère (1596-1676): His Life, Work, and Influence* (Leiden: E.J. Brill, 1987), p. 45.

[601] Jeffrey L. Morrow. "The Acid of History. La Peyrere, Hobbes, Spinoza, and the Separation of Faith and Reason in Modern Biblical Studies." *The Heythrop Journal*. LVII (2017), p. 169.

[602] William Sacksteder. "How Much of Hobbes Might Spinoza Have Read." he Southwestern Journal of Philosophy, Vol. 11, No. 2 (SUMMER, 1980), p. 25.

[603] Human Nature I.XI.5.

[604] Michael Zuckert. *The Natural Rights Republic* (Notre Dame University Press, 1996), pp. 73–85; *The Freemason's Monthly Magazine*, Volume 2 (Boston: Tuttle & Dennett, 1843), p. 10.

[605] Stathis Psillos & Martin Curd. *The Routledge companion to philosophy of science* (1. publ. in paperback ed.) (London: Routledge, 2010). pp. 129–38.

[606] Matt Goldish. "Maimonides, Stonehenge, and Newton's Obsessions." *Jewish Review of Books*, Volume 9, Number 2 (Summer 2018), p. 12.

[607] M. Knights. “Masham, Sir Francis, 3rd Bt. (c. 1646–1723), of Otes, High Laver, Essex,” in D. Hayton, E. Cruickshanks and S. Handley (eds), *The History of Parliament: the House of Commons, 1690–1715* (Boydell & Brewer, Woodbridge, 2002).

[608] Cornel West. “The spirit of Spinoza.” *Boston Globe* (28 July 2006).

[609] Rebecca Newberger Goldstein. *Betraying Spinoza: The Renegade Jew Who Gave Us Modernity* (New York: Schocken Books, 2006), pp. 260–61

[610] Michael Hunter. *John Aubrey and the Realm of Learning* (London, 1975), p. 140.

[611] John Locke’s transcription of Garden’s letter; in Bodleian: MS. Locke, C.31, f.122. See also M. Hunter, *Occult Laboratory*, 42-43, 151

[612] Anthony à Wood, *Athenae Oxonienses*, 3rd rev. ed., ed. Philip Bliss (London, 1813), I, lii-liii.

[613] Hunter. *John Aubrey and the Realm of Learning*, p. 205.

[614] Marsha Keith Schuchard. *Masonic Rivalries and Literary Politics: From Jonathan Swift to Henry Fielding* (CreateSpace, 2018).

[615] Ibid.

[616] Nancy J. Hirschmann. *Gender, Class, and Freedom in Modern Political Theory* (Princeton University Press, Princeton, 200), p. 79.

[617] Eric Schliesser. “Hume’s Newtonianism and Anti-Newtonianism.” *The Stanford Encyclopedia of Philosophy* (Winter 2008 Edition), Edward N. Zalta (ed.). Retrieved from http://plato.stanford.edu/archives/win2008/entries/hume-newton

[618] Edward Gaylord Bourne. “The Naming of America.” *The American Historical Review*, Vol. 10, No. 1 (October, 1904), p. 50.

[619] Patricia U. Bonomi. *Under the Cope of Heaven: Religion, Society, and Politics in Colonial America* (Oxford University Press, 1988).

[620] Manly P. Hall. *The Secret Destiny of America* (Los Angeles: Philosophical Research Society, 1944).

[621] Albert Pike. *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry* (Charleston: Southern Jurisdiction of Scottish Rite Freemasonry, 1871).

[622] Israel Regardieo. *A Garden of Pomegranates: Skrying on the Tree of Life* (St. Paul, Minnesota: Llewellyn Publications, 2004) p. 489.

[623] Aleister Crowley. *Magick Without Tears*, “Letter C.” (New Falcon Publications, 1991)

[624] Éliphas Lévi. *Transcendental Magic: its Doctrine and Ritual*. Arthur Edward Waite (trans.) ([Rev. ed.] ed.) (London: Rider, 1968).

[625] Manly P. Hall. *The Lost Keys to Freemasonry*, (Macoy Publishing and Masonic Supply Company, Inc., Richmond, Virginia, 1976), p.48.

[626] Albert Gallatin Mackey. *An encyclopædia of freemasonry and its kindred sciences* (Philadelphia: Moss & Company, 1879), p. 804.

[627] Arthur Edward Waite. A New Encyclopædia of Freemasonry (ars Magna Latomorum) and of Cognate Instituted Mysteries: Their Rites, Literature and History,

Volume 2 (W. Rider and Son, 1921), p. 487.

[628] Ibid.

[629] Ibid.

[630] *Scottish Rite Journal* (September, 1990).

[631] Frederick A. Ober. *Amerigo Vespuci* (New York: Harper Brothers, 1907), p. 28.

[632] Frederick J. Pohl. *Amerigo Vespucci: Pilot Major* (New York: Columbia University Press, 1944).

[633] Felipe Fernández-Armesto. *Amerigo: The Man Who Gave His Name to America* (New York: Random House, 2007).

[634] Stefanie Beth Siegmund. *The Medici State and the Ghetto of Florence: The Construction of an Early Modern Jewish Community* (Stanford University Press, 2006), p. 446 n. 37.

[635] Ibid., pp. 47–57.

[636] Napier. *A to Z of the Knights Templar*.

[637] Amerigo Vespucci. *Mundus Novus, Letter to Lorenzo di Pierfrancesco de' Medici* (1502/1503); Wolfgang Haase, Meyer Reinhold (eds.), *The Classical Tradition and the Americas* (Walter de Gruyter, 1994), p. 54.

[638] Davide Baldi. “Ringmann, Waldseemüller and the Philological Cosmography of the New World.” In Cattaneo, Angelo (ed.). *Shores of Vespucci* (Peter Lang, 2018), p. 101.

[639] Felipe Fernández-Armesto. *Amerigo: The Man Who Gave His Name to America* (New York: Random House, 2007).

[640] Åkerman. *Rose Cross over the Baltic*, p. 17.

[641] Ibid., p. 17.

[642] “The Fortunate Isles.” *Mapping the Fantastic* (n.d.). Retrieved from http://www.beccajjones.com/the-fortunate-isles/

[643] G. H. Turnbull. “Samuel Hartlib’s Influence on the Early History of the Royal Society.” *Notes and Records of the Royal Society of London*, Vol. 10, No. 2 (Apr., 1953), pp. 103.

[644] Dickson. The Tessera of Antilia, p. 118.

[645] Paul Toscanelli’s 1474 letter to the Spanish Court, RA Skelton, “Explorers’ Maps: Chapters in the Cartographic Record of Geographical Discovery.”

[646] Peter Martyr d’Anghiera. *De Orbe Novo*, 1511–1125 https://www.gutenberg.org/etext/12425

[647] Chloë Houston. *The Renaissance Utopia: Dialogue, Travel and the Ideal Society* (New York: Routledge, 2014), p. 138.

[648] Yates. *Rosicrucian Enlightenment*, p. 169.

[649] Patrick Collinson. “Truth, lies and fiction in sixteenth-century Protestant historiography.” *The Historical Imagination in Early Modern Britain: History, Rhetoric, and Fiction, 1500-1800*. ed. Donald R. Kelley, David Harris Sacks (Cambridge University Press, 1991).

[650] Ibid.

[651] Charles Bowie Millican. *Spenser and the Table Round*, (New York: Octagon, 1932).

[652] Yates. *The Occult Philosophy in the Elizabethan Age*, p. 90.

[653] "The Enochian Apocalypse," in Richard Metzger. *Book of Lies: The Disinformation Guide to Magick and the Occult* (second ed.) (Newburyport, Massachusetts: Red Wheel/Weiser/Conari, 2008),

[654] Virginia Hewitt, "Britannia" (fl. 1st–21st cent.)', *Oxford Dictionary of National Biography*, (Oxford University Press, Sept 2004).

[655] Michael Howard. "The British Occult Secret Service." *New Dawn*, (May 10, 2008).

[656] Ibid.

[657] Leon M. Zeldis. "An Episode of Piracy" (1962).

[658] *The History of the World* (New YorK: B. Franklin, 1829) Chap. XI, p. 385.

[659] Cited in Manly P. Hall. *America's Assignment with Destiny* (The Philosophical Research Society, 1951), p. 69– 70.

[660] Nicholas Hagger. *The Secret Founding of America*.

[661] *La vie d'un exploer* (Paris: Laperouse, 1625) cited in Graham Philips, *Merlin and the Discovery of Avalon in the New World* (Rochester, Vermont: Bear & Company, 2011).

[662] C. Oman. *The Winter Queen* (London: Hodder & Stoughton, 1938), ch. 50; cited in Graham Phillips. *Merlin and the Discovery of Avalon in the New World* (p. 169) (Inner Traditions/Bear & Company). Kindle Edition.

[663] Du Gua's autobiography survives in two volumes in *La vie d'un exploer* (Paris: Lapérouse, 1626). Cited in Graham Phillips. *Merlin and the Discovery of Avalon in the New World* (Inner Traditions/Bear & Company. Kindle Edition).

[664] Frederick Samuel Boas. *Christopher Marlowe: a biographical and critical study* (Oxford: Clarendon Press, 1940).

[665] D. Simmons. *Henri of Naverre* (London: Blakewell, 1941), p. 67–78.

[666] Ibid., p. 103.

[667] Julius Friedrich Sachse. *The German Pietists of Provincial Pennsylvania* (Philadelphia, 1895; New York, 1970 [reprint]), p. 258.

[668] '*doctissimus Astrologus, Magus et Cabbalista*', cited in Levente Juhász, "Johannes Kelpius (1673–1708): Mystic on the Wissahickon," in M. Caricchio, G. Tarantino, eds., Cromohs Virtual Seminars. *Recent historiographical trends of the British Studies (17th-18th Centuries)*, 2006-2007: 1-9.

[669] "What Roles did Francis Bacon and Other Notable Rosicrucians Play in American Colonial Activity and the Establishment of a Democratic Republic?" *Group Pictorial Presentation at The Queen Mary* (Long Beach, Cambridge Analytica, 1984).

[670] Linda S. Schrigner, et al. Bacon's "Secret Society" – The Ephrata Connection: Rosicrucianism in Early America (1983)

[671] Yates. *The Rosicrucian Enlightenment*, p. 226.

[672] Ibid.

[673] J.C. Laursen & R.H. Popkin. “Introduction.” In *Millenarianism and Messianism in Early Modern European Culture,* Volume IV, ed. J.C. Laursen & R.H. Popkin (Springer Science+Business Media, 2001), p. xvii.

[674] J.K. Laughton. “Gorges, Sir Ferdinando.” In Stephen, Leslie; Lee, Sidney (eds.). *Dictionary of National Biography*. 22 (New York: Macmillan and Co. 1890), p. 241; Miller Christy. “Attempts toward Colonization: The Council for New England and the Merchant Venturers of Bristol, 1621-1623.” *American Historical Review*. 4 (4): 1899, p. 683.

[675] Peter Mancall. “The two men who almost derailed New England’s first colonies.” The Conversation (November 21, 2016). Retrieved from http://theconversation.com/the-two-men-who-almost-derailed-new-englands-first-colonies-68213

[676] “The Maypole That Infuriated the Puritans.” *New England Historical Society* (n.d.). Retrieved from http://www.newenglandhistoricalsociety.com/maypole-infuriated-puritans/

[677] Thomas Morton. *New English Canaan*. ed. Jack Dempsey (Stoneham, MA: Jack Dempsey, 2000), p. 134, n. 446.

[678] “The Maypole That Infuriated the Puritans.”

[679] Peter Mancall. “The two men who almost derailed New England’s first colonies.”

[680] David A. Lupher “Thomas Morton of Ma-re Mount: The ‘Lady of Learning’ versus ‘Elephants of Wit’.” *Greeks, Romans, and Pilgrims* (Leiden: Brill, 2017), p. 82.

[681] Gary C. Grassl. “Joachim Ganz of Prague: The First Jew in English America.” *American Jewish Historical Society Quarterly Publication*, Vol. 86, No. 2.

[682] Lewis S. Feuer, (1982). “Francis Bacon and the Jews: Who was the Jew in the ‘New Atlantis’?” *Jewish Historical Studies*. 29: 1–25.

[683]· D. Stevenson, *Origins*, 219-20; C.H. Josten. *Elias Ashmole* (Oxford: Clarendon, l966), I, 92; II, 395-96, 609. On seventeenth-century ambulatory military lodges, see John Herron Lepper, “`The Poor Common Soldier,’ a Study of Irish Ambulatory Warrants,” *Ars Quatuor Coronatorum*, 38 (l925), 149-55.

[684] “Edward Gibbons.” *The Great Allotment: Pullen Point’s First Land Owners*. Retrieved from https://winthropmemorials.org/great-allotment/pages/edward-gibbons.html

[685] Solomon Franco. *Truth springing out of the earth* (London: John Williams, 1670).

[686] Samuel Oppenheim. “The Jews and Masonry in the United States Before 1810.” *American Jewish Historical Quarterly*, Vol 19 (1910).

[687] Ibid.

[688] Eli Faber. *Jews, Slaves, and the Slave Trade: Setting the Record Straight* (New York University, 1998), p. 16.

[689] “The Number of Jews in Dutch Brazil.” *Jewish Social Studies*, 16 (1954), p. 107-114.

[690] Gil Stern Zohar. “Jewish pirates of the Caribbean.” *Jerusalem Post* (April 9, 2016); Meyer Kayserling. “AGUILAR (AGUYLAR), MOSES RAPHAELDE.” *Jewish Encyclopedia*.

[691] Leo Hershkowitz. “By Chance or Choice: Jews in New Amsterdam 1654.” *American Jewish Archives*, 57 (2005), p. 1–13.

[692] Matthew Frye Jacobson. *Whiteness of a Different Color: European Immigrants and the Alchemy of Race* (Harvard University Press, 1999), p.17.

[693] Faber. *Jews, Slaves, and the Slave Trade*.

[694] Marcus Arkin. *Aspects of Jewish Economic History* (Philadelphia: Jewish Publication Society of America, 1975), pp. 353

[695] Stanley Feldstein. *The Land That I Show You* (New York: Anchor Press/ Doubleday, 1978), p. 13.

[696] Cyrus Adler & Herbert Friedenwald. “Curacao.” *Jewish Encyclopedia*.

[697] Seymour B. Liebman. *New World Jewry, 1493–1825: Requiem for the Forgotten* (New York: KTAV, 1982), p. 179.

[698] Ariel Scheib. “Curaçao.” *Jewish Virtual Library*.

[699] Cyrus Adler & Herbert Friedenwald. “Curacao.” *Jewish Encyclopedia*.

[700] Isaac S. & Susan A. Emmanuel. *History of the Jews of the Netherland Antilles* (Cincinnati: American Jewish Archives, 1973), p. 75; Johan Hartog. *Curaqao From Colonial Dependence to Autonomy* (Aruba, Netherland Antilles, 1968), pp. 101-2.

[701] Marc Lee Raphael. *Jews and Judaism in the United States: a Documentary History* (New York: Behrman House, Inc., 1983), p. 24.

[702] Cyrus Adler & A. W. Brunner. “America.” *Jewish Encyclopedia*.

[703] Nell Porter Brown. “A ‘portion of the People’.” *Harvard Magazine*, (January–February 2003).

[704] William Pencak. “Jews and Anti-Semitism in Early Pennsylvania” *The Pennsylvania Magazine of History and Biography*, Vol. 126, No. 3 (July, 2002), p. 370.

[705] Faber. *Jews, Slaves, and the Slave Trade*.

[706] Jesus College Cambridge Legacy of Slavery Working Party (November 25, 2019). Jesus College Legacy of Slavery Working Party Interim Report (July-October 2019) (Report). pp. 9–10.

[707] B.H. Levy & Rabbi Arnold Mark Belzer. “Savannah, Georgia.” *Virtual Jewish World*.

[708] George Washington to Savannah, Georgia, Hebrew Congregation, May, 1790, George Washington Papers at The Library of Congress.

[709] Michael Noel. “The Twenty Most Influential Businessmen of all Time.” *Forbes* (July 29, 2005).

[710] Novak. *Jacob Frank*.

[711] Jacob Emden. *Mémoires de Jacob Emden, ou, L’anti-Sabbataï Zewi* (Editions du Cerf, 1992), p. 370.

[712] Elisheva Carlebach. *The Pursuit of Heresy: Rabbi Moses Hagiz and the Sabbatian Controversies* (Columbia University Press, 1990), p. 15.

[713] Jehiel Heilprin. *Seder ha-Dorot* (Warsaw 1878 ed.). p. 252.

[714] Rabbi Antelman. *To Eliminate the Opiate*. Volume 2 (Jerusalem: Zionist Book Club, 2002). p. 102.

[715] Martin Goodman. *A History of Judaism* (Princeton University Press, 2018), p. 413.

[716] Harvey Falk. "Rabbi Jacob Emden's Views on Christianity." *Journal of ecumenical studies*, Volume 19, no. 1 (Winter 1982), pp. 105–11.

[717] Keith Schuchard. *Restoring the Temple of Vision*, p. 178-179.

[718] Anthony Grafton & Joanna Weinberg. *I Have Always Loved the Holy Tongue: Isaac Casaubon, the Jews, and a Forgotten Chapter in Renaissance Scholarship* (Harvard University Press, 2011), p. 289.

[719] G. Vermes. "Essenes and Therapeutia." *Revue de Qumrân*, Vol. 3, No. 4 (12) (October 1962), p. 500.

[720] Joseph J. Scaliger (1605) *Elenchus Trihaeresii Nicolai Serarii*; cited in Francis Schmidt. "The Hasideans and the Ancient Jewish 'Sects': A Seventeenth-Century Controversy." in Sacha Stern, *Sects and Sectarianism in Jewish History* (Leiden: Brill, 2011), p. 196.

[721] Alexander Lawrie. *The History of Free Masonry* (Edinburgh: Grand Lodge of Scotland, 1804), p. 38.

[722] Howard Schwartz. *Lilith's Cave: Jewish tales of the supernatural* (San Francisco: Harper & Row, 1988), p. 15.

[723] Ibid., p. 16.

[724] *Shivhei HaBesht*. Translated and edited by Dan Ben-Amos and Jerome R. Mintz (Rowman & Littlefield, 2004). pp. 13–18.

[725] Dan Cohn-Sherbok. *A Dictionary of Kabbalah and Kabbalists* (Aelurus Publishing, 2020).

[726] Scholem. *Kabbalah*, p. 453.

[727] Immanuel Etkes. *Rabbi Shneur Zalman of Liady: The Origins of Chabad Hasidis* (Brandeis University Press, 2015), p. 149.

[728] Ibid.

[729] Gershon David Hundert. *Essential Papers on Hasidism* (New York University Press, 1991), p. 78.

[730] Shaul Magid. *Hasidism on the Margin: Reconciliation, Antinomianism, and Messianism* (Madison: University of Wisconsin Press, 2003), p. xi.

[731] Gershom Scholem. *Major Trends in Jewish Mysticism* (New York 1995), pp. 320-325.

[732] Ibid.

[733] Yoram Jacobson. *Hasidic Thought* (MOD Press, 1998).

[734] Yeshayahu Balog & Matthias Morgenstern. "Hasidism: A Mystical Movement Within Eastern European Judaism." *European History Online* (EGO), (Mainz: Institute of European History (IEG), December 3, 2010).

[735] George Robinson. "Hasidic Mysticism." *MyJewishLearning.com* (accessed April 28, 2018).

[736] Kaufmann Kohler & Louis Ginzberg. “Baer (Dov) of Meseritz.” *Jewish Encyclopedia*.

[737] Immanuel Etkes. *Rabbi Shneur Zalman of Liady: The Origins of Chabad Hasidis* (Brandeis University Press, 2015), p. 185.

[738] *Hayom Yom*, introduction.

[739] Shaul Magid. “Jacob Frank and the Heresy We Forgot.” *Forward* (June 1, 2011).

[740] Liebes, “Ha-tikkun ha-kelali shel R’ Nahman mi-Breslav ve-yahaso le-Shabbeta’ut,” in *Shod ha-emunah ha-Shabbeta’it*, pp. 238–61, esp. pp. 251–52; as cited in Maciejko. *The Mixed Multitude: Jacob Frank and the Frankist Movement, 1755-1816* (Jewish Culture and Contexts), p. 267). University of Pennsylvania Press. Kindle Edition.

[741] Charles Novak. *Jacob Frank, Le Faux Messie: Déviance de la kabbale ou théorie du complot* (Paris: L’Harmattan, 2012), p. 47.

[742] Abba Eban. *My People: Abba Eban’s History of the Jews*. Volume II (New York, Behrman House, 1979), p. 29.

[743] Scholem. *Kabbalah*, p. 272-74.

[744] Jay Michaelson. “Why I Study Sabbateanism.” *ZEEK: A Jewish Journal of Thought and Culture*, (June 2007)

[745] Dov Baer ben Samuel. *In Praise of the Baal Shem Tov*, trans. and ed. Ben-Amos and Mintz, p. 59; as cited in Maciejko. *The Mixed Multitude*, p. 267.

[746] Cited in Maciejko. *The Mixed Multitude*, p. 2.

[747] Zohar, III: 69a. Cited in Schwartz. *Lilith’s Cave*, p. 19 n. 12.

[748] Maciejko. *The Mixed Multitude*, p. 176.

[749] Jacob Frank. *Zbiór Słów Pańskich* (“The collection of the words of the Lord”), no. 597; cited in Pawel Maciejko. *The Mixed Multitude*, p. 177.

[750] Mikołaj Gliński. “Does Jacob Frank Hold the Key to Polish Culture?” Culture.Pl (Apr 16 2015). Retrieved from https://culture.pl/en/article/does-jacob-frank-hold-a-key-to-polish-culture-0

[751] Ben Zion Wacholder, “Jacob Frank and the Frankists Hebrew Zoharic Letters.” *Hebrew Union College Annual*, Vol. LIII (1982).

[752] Lothar R. Braun. “1788: Ein Messias im Isenburger Schloss - die ‘Frankisten’.” *Offenbach*, (www.offenbach.de).

[753] “Album Musical de Maria Szymanowska (review).” *Journal of Music and Letters* (2002).

[754] “Między dwiema trumnami.” *Rzeczpospolita* (January 9, 1999).

[755] Биографический очерк_ Борис Клейн, РОДОСЛОВНАЯ ШОПЕНА, Не только версия.

[756] Catholic Jew. “Frankists and the Catholic Church.” alternativegenhist.blogspot.ca (April 15, 2014).

[757] Ibid.

[758] Ibid.

[759] Ibid.

[760] "Hugh Cullen, of Prospect." *Geni*. Retrieved from https://www.geni.com/people/Hugh-Cullen-of-Prospect/6000000025571185805

[761] James Buckley, Frederick Christian Bauerschmidt, & Trent Pomplun. *The Blackwell Companion to Catholicism* (John Wiley & Sons. 2010). p. 223.

[762] Webster. *Secret Societies and Subversive Movements; Schuchard. Emanuel Swedenborg*, pp. 436, 445.

[763] Albert G. Mackey. *The Symbolism of Freemasonry* (1882); George Mather, Larry A. Nichols. *Masonic Lodge* (Zondervan Academic, 2016).

[764] Swedenborg. *Apocalypse Revealed* (British & Foreign Swedenborg Society, 1876), p. 31.

[765] Karl-Erich Grözinger & Joseph Dan. *Mysticism, Magic and Kabbalah in Ashkenazi Judaism* (Berlin: Walter de Gruyter, 1991).

[766] Ch. Wirzubski. "The Sabbatian Kabbalist R. Moshe David of Podhajce" [Hebrew], Zion 7 (1942), II, 83; cited in Marsha Keith Schuchard. "Dr. Samuel Jacob Falk: A Sabbatian Adventurer in the Masonic Underground." *Millenarianism and Messianism in Early Modern European Culture*, Volume I, p. 215.

[767] Keith Schuchard, "Why Mrs. Blake Cried."

[768] Marsha Keith Schuchard. "Falk, Samuel Jacob." In Wouter J. Hanegraaff ed. *Dictionary of Gnosis & Western Esotericism* (Leiden: Brill, 2006). p. 357.

[769] Webster. *Secret Societies and Subversive Movements*; Schuchard. *Emanuel Swedenborg*, pp. 436, 445.

[770] Gary Lachman. *A Dark Muse: A History of the Occult* (New York: Thunder's Mouth Press, 2003), p. 19.

[771] Michal Oren. *Samuel Falk, The Baal shem of London* (Bialik Institute, 2002).

[772] Rev. Dr. H. Adler, Chief Rabbi, "The Ba'al Shem of London," Transactions of the Jewish Historical Society, Vol. V. p. 162.

[773] Schuchard. *Emanuel Swedenborg*, p. 15.

[774] Ibid., p. 21.

[775] Ibid., p. 15.

[776] Ibid., p. 30.

[777] Susanna Åkerman, "Three Phases of Inventing Rosicrucian Tradition in the Seventeenth Century," in James Lewis and Olav Hammer, eds., The Invention of Sacred Tradition (Cambridge: Cambridge UP, 2007), 160–64.

[778] Ibid.

[779] Ibid., p. 34.

[780] Schuchard. *Emanuel Swedenborg*, p. 65.

[781] Ibid.

[782] Ibid., p. 58.

[783] Ibid., p. 89.

[784] Hugh Chisholm, ed. "Sigismund." *Encyclopædia Britannica*, 11th ed. (Cambridge University Press, 1911).

[785] Marsha Keith Schuchard. Why Mrs Blake Cried: William Blake and the Sexual Basis of Spiritual Vision (Vintage, 2013).

[786] Ibid.

[787] Dickson. *The Tessera of Antilia*, p. 19; R.H. Popkin, John Christian Laursen, James E. Force. *Millenarianism and Messianism in Early Modern European Culture*, Volume IV (Springer Science & Business Media, 2001) p. 108.

[788] Matt Goldish. *The Sabbatean Prophets* (Cambridge, Mass: Harvard University Press), p. 17.

[789] Suzanna van Dijk & Jo Nesbitt. I Have Heard about You: Foreign Women's Writing Crossing the Dutch Border : from Sappho to Selma Lagerlöf (Uitgeverij Verloren, 2004), p. 121.

[790] Jane Donawerth. *Rhetorical Theory by Women Before 1900: An Anthology* (Rowman & Littlefield, 2002). p. 74.

[791] Beate Köster (1992). “Labadie, Jean de.” In Traugott Bautz, *Biographisch-Bibliographisches Kirchenlexikon* (BBKL) (in German). 4. Herzberg: Bautz. cols. 905–907.

[792] Arthur E. Waite. *A New Encyclopedia of Freemasonry* (London: William Ryder, l921), 194.

[793] Christoph Gottlieb von Murr. *Uber den wahren Rosenkreutzer und des Freymaurerordens* (Sulzbach: J. E. Semler, 1803), p. 81.

[794] Rimius, *Supplement*, p. xlix; Sachse, *German Sectarians*, I, 465.

[795] Schuchard. “Why Mrs Blake Cried.”

[796] Andrew Cooper Fix. *Prophecy and Reason: The Dutch Collegiants in the Early Enlightenment* (Princeton: Princeton University Press, 1991), p. 45.

[797] “Schwenckfelder Church.” *New Catholic Encyclopedia* (The Gale Group, 2003).

[798] John Telford. *The Life of John Wesley* (London: The Epworth Press, 1947). p. 394.

[799] Peter Ackroyd. *London: The Biography* (London: Chatto & Windus, 2000), p. 230; cited in Keith Schuchard. “Why Mrs Blake Cried.”

[800] Henry Rimius. *A Candid Narrative of the Rise and Progress of the Herrnhutters* (London: A. Linde, 1753), I, 9-10; II, 3, 19-22, 36, 77, 80.

[801] Glenn Dynner. *Holy Dissent: Jewish and Christian Mystics in Eastern Europe* (Wayne State University Press, 2011).

[802] Erich Beyreuther. “Zinzendorf und das Judentum,” *Judaica*, l9 (l963), pp. l93-246; Markus Schoop. “Zum Gespräch Zinzendorfs mit Israel,” *Reformatio*, 16 (l967), p. 240; Cited in Keith Schuschard, “Why Mrs Blake Cried.”

[803] Raphael Patai. *The Hebrew Goddess* (New York: Ktav, l967), pp. 101-03, 120-22.

[804] “Sexuality and Spirituality in the Kabbalah,” in David Biale. *Eros and the Jews* (New York: Basic Books, l992), pp. 101-20.

[805] 19 Daniel Benham. *Memoirs of James Hutton* (London: Hamilton, Adams, and Co., l856), p. 118. On Zinzendorf's “règle du secret, disciplini arcani,” see Pierre

Deghaye. *La Doctrine Esotérique de Zinzendorf* (1700-1760) (Paris: Klincksieck, l969); cited in Keith-Schuchard. “Why Ms. Blake Cried.”

[806] Jim Keith. *Secret and Suppressed*, p. 105.

[807] Rimius. *A Candid Narrative of the Rise and Progress of the Herrnhutters*, pp. 3, 60, 64.

[808] Keith-Schuchard. “Why Ms. Blake Cried.”

[809] “Frankists and the Catholic Church.” Zoharist Stories. Retrieved from https://zohariststories.blogspot.com/2019/09/frankists-and-catholic-church.html

[810] Ean Begg. *The Cult of the Black Virgin* (London: Arkana, Penguin Books, 1985).

[811] Frederick Holweck. “The Five Sacred Wounds.” *The Catholic Encyclopedia*. Vol. 15 (New York: Robert Appleton Company, 1912).

[812] Ibid., p. 107.

[813] Lars Bergquist. *Swedenborg’s Secret* (London: Swedenborg Society, 2005), p. 204

[814] Ibid., p. 204

[815] Schuchard. “Why Mrs. Blake Cried: Swedenborg.”

[816] Christopher Mcintosh. *The Rosicrucians: The History, Mythology and Rituals of an Occult Order*, 2nd rev. edn (Wellingborough: Crucible, 1987), pp. 80–1.

[817] A. E Waite. *Brotherhood of the Rosy Cross* (New York: Barnes & Noble, 1993), p. 324.

[818] Ibid., p. 375.

[819] Cited in Jeff Bach. *Voices in the Wilderness: The Sacred World of Ephrata* (University Park: Pennsylvania State UP, 2003), p. 188.

[820] Christopher Mcintosh. *Rose Cross and the Age of Reason* (SUNY Press, 2012), p. 30.

[821] Keith Schuchard. “Why Mrs. Blake Cried.”

[822] Fr L. “Esotericism and Espionage: the Golden Age, 1800 – 1950.” *Journal of the Western Mystery Tradition*, No. 16, Vol. 2. Vernal Equinox 2009.

[823] Ruan. *Sex in China* (New York: Plenum, l991) 60-68.

[824] Ibid.

[825] Anders Hallengren, “The Secret of Great Tartary.” Arcana, I (l994), 35-54.

[826] Schuchard. “Why Mrs Blake Cried.”

[827] Cited in Schuchard. “Why Mrs Blake Cried.”

[828] Schuchard. “Why Mrs. Blake Cried.” See A.M. Ramsay. *The Philosophical Principles of Natural and Revealed Religion* (Glasgow: Robert Foulis, l748-49), II, pp. 173-85, 304, 356, 537-38.

[829] Daniel Garber & Michael Ayers. *Cambridge History of Seventeenth-Century Philosophy*, Volume 2 (Cambridge University Press, 2003), p. 407.

[830] Nancy Mitford. *The Sun King* (Penguin Publishing, London, 1966), p 55.

[831] Samuel Guichenon. *Histoire généalogique de la royale Maison de Savoie justifiée par Titres, Fondations de Monastères, Manuscripts, anciens Monuments,*

Histoires & autres preuves autentiques (Lyon, Guillaume Barbier, 1660), p. 708. Retrieved from http://cura.free.fr/dico3/1101cn135.html

[832] Diana Zahuranec. “Turin Legends: Royal Alchemy.” (August 23, 2015). Retrieved from https://dianazahuranec.com/2015/08/23/turin-legends-royal-alchemy/

[833] James Picciotto. *Sketches of Anglo-Jewish History*, ed. Israel Finestine (1875; rev. ed. Soncino Press, l956), 41; Cecil Roth. “The Middle Period of Anglo-Jewish History (1290-1655) Reconsidered,” *Transactions of the Jewish Historical Society of England*, 19 (1955-59), p. 11.

[834] Louis Crompton. *Homosexuality & Civilization* (Harvard University Press, 2006), p 342.

[835] Ibid., p 341.

[836] Philippe Erlanger. *Louis XIV*, translated from the French by Stephen Cox, (Praeger Publishers, New York, 1970, p. 75 (footnote); Claude Dufresne. *Les Orléans* (Paris: Criterion, 1991, p. 33.

[837] Dirk Van der Cruysse. *Madame Palatine, princesse européenne*. (Fayard, 1988), p. 165.

[838] Joscelyn Godwin. *The Theosophical Enlightenment*, (State University of New York Press, 1994), p. 101.

[839] Ibid.

[840] Eleanor Herman. *Sex with kings: 500 years of adultery, power, rivalry, and revenge* (New York: Morrow, 2004), pp. 113.

[841] Montague Summers. *Geography of Witchcraft* (1927; reprint Kessinger Publishing, 2003).

[842]. Marsha Keith Schuchard. “Judaized Scots, Jacobite Jews, and the Development of Cabalistic Freemasonry.” Revision of Paper Presented at Symposium on “Western Esotericism and Jewish Mysticism,” 18th International Congress of International Association for History of Religions (Durban, South Africa, August 2000).

[843] Edward Gelles. *The Jewish Journey: A Passage through European History* (The Radcliffe Press, 2016), p. 154.

[844]. Henry Fielding, *The Jacobites’ Journal and Related Writings*, ed. W.B. Coley (Wesleyan UP, l975), pp. 282, 285. For his linking of Jacobites, Freemasons, and Cabalists, see pp. 95-98, 103, 109.

[845]. D. Katz. *Jews in History*, pp. 146-52.

[846] Richard Lodge. *The History of England – From the Restoration to the Death of William III 1660–1702* (1910), p. 268.

[847] William Thomas Walsh. *Philip II* (New York, Sheed & Ward, Inc., 1937).

[848] Lloyd Strickland (ed. and transl.). *Leibniz and the Two Sophies: The Philosophical Correspondence*, (Toronto: Centre for Reformation and Renaissance Studies, 2011).

[849] Hugh Chisholm, ed. “Albert.” *Encyclopædia Britannica*. 1 (11th ed.). (Cambridge University Press, 1911), p. 497.

[850] Anthony R. Wagner. “IV.—The Swan Badge and the Swan Knight.” *Archaeologia, 97* (1959), p. 133.

[851] D. B. Horn. “The Youth of Frederick the Great 1712–30.” In *Frederick the Great and the Rise of Prussia*, 9–10. 3rd ed. (London: English Universities Press, 1964).

[852] Guichenon. *Histoire généalogique*, p. 708.

[853] Stefanie Beth Siegmund. *The Medici State and the Ghetto of Florence: The Construction of an Early Modern Jewish Community* (Stanford University Press, 2006), p. 446 n. 37.

[854] Diana Zahuranec. “Turin Legends: Royal Alchemy.” (August 23, 2015). Retrieved from https://dianazahuranec.com/2015/08/23/turin-legends-royal-alchemy/

[855] Catholic Jew. “Frankists and the Catholic Church.” alternativegenhist.blogspot.ca (April 15, 2014).

[856] Ibid.

[857] Edward Gelles. *The Jewish Journey: A Passage through European History* (The Radcliffe Press, 2016), p. 151.

[858] Arthur Edward Waite. *New Encyclopedia of Freemasonry* (1921).

[859] Frater Alamantra. “Looking into the Word,” *Ashé Journal*, Vol 3, Issue 1, Spring 2004. p. 49.

[860] Ibid., p. 48.

[861] Ibid., p. 62.

[862] Daniel P. Mannix. *The Hellfire Club* (eNet Press, 2015), p. 107.

[863] Ibid., p. 24.

[864] Ibid., p. 43.

[865] Geoffrey Ashe. *The Hell-Fire Clubs: A History of Anti-Morality* (Great Britain: Sutton Publishing, 2005), p. 114.

[866] Ibid., p. 133.

[867] Mannix. *The Hellfire Club*, p. 38.

[868] Ibid., p. 33.

[869] Ibid., p. 31.

[870] James Shelby Downard. “Sorcery, Sex, Assassination and the Science of Symbolism,” in *Secret and Suppressed: Banned Ideas and Hidden History*, ed. Jim Keith (Feral House, l993), p. 59.

[871] “Chudleigh, Elizabeth (1720–1788).” Women in World History: A Biographical Encyclopedia.

[872] William Hunt. “Chudleigh, Elizabeth.” *Dictionary of National Biography*, 1885-1900, Volume 10.

[873] James Shelby Downard. “Sorcery, Sex, Assassination and the Science of Symbolism,” in *Secret and Suppressed: Banned Ideas and Hidden History*, ed. Jim Keith (Feral House, l993), pp. 62-63.

[874] George William Speth. *Royal Freemasons* (Masonic Publishing Company, 1885), p. 3.

[875] Aubrey Newman. “Jews in English Freemasonry.” Transcript of a lecture delivered by Professor Aubrey Newman, Emeritus Professor of History at Leicester University, England, to the Israel Branch of the Jewish Historical Society of England in Jerusalem, Israel, on 14 April 2015.

[876]. Marcus Lipton. “Francis Francia--the Jacobite Jew,” *Transactions of Jewish Historical Society of England*, 11 (l911), pp. 190-205.

[877]. John Shaftesley. “Jews in English Regular Freemasonry, 1717-1860.” *Transactions of Jewish Historical Society of England*, 25 (l977), p. 159.

[878]. J. Toland, *Reasons*, 37.

[879]. Marsha Keith Schuchard. “Judaized Scots, Jacobite Jews, and the Development of Cabalistic Freemasonry.”

[880]. Ibid.

[881]. Wallace McLeod. “The Hudibrastick Poem of 1723,” *Ars Quatuor Coronatorum*, 107 (1994), pp. 15, 20.

[882] Leon Zeldis. “Some Sephardic Jews in Freemasonry.” Masonic Papers. Pietre-Stones Review of Freemasonry. Retrieved from http://www.freemasons-freemasonry.com/zeldis14.html

[883] “The Families of Mendes and da Costa.” *The Gentleman's Magazine*, Vol. 82, Part 1 (January 1812), p.23.

[884] Marsha Keith Schuchard. *Emanuel Swedenborg, Secret Agent on Earth and in Heaven: Jacobites, Jews and Freemasons in Early Modern Sweden* (2011).

[885]. Schuchard. “Judaized Scots, Jacobite Jews, and the Development of Cabalistic Freemasonry.”

[886] John F. Shaftesley, “Jews in English Freemasonry in the 18th and 19th Centuries.” *Ars Quatuor Coronatorum* (AQC), Vol. 92 (1979), pp.25-63.

[887] Jonathan Israel. *The Dutch Republic* (1995), pp. 587-591.

[888] Leon Zeldis. “Some Sephardic Jews in Freemasonry.” Masonic Papers. *Pietre-Stones Review of Freemasonry*. Retrieved from http://www.freemasons-freemasonry.com/zeldis14.html

[889] Schuchard. “Judaized Scots, Jacobite Jews, and the Development of Cabalistic Freemasonry.”

[890] Michael Howard. *Secret Societies: Their Influence and Power from Antiquity to the Present Day* (Simon and Schuster, 2007), p.48.

[891] Edward Corp. *The Stuart Court in Rome: A Legacy of Exile* (Ashgate, 2003.).

[892] Keith Schuchard. *Restoring the Temple of Vision*, p 767.

[893] “The History Of The Order of the Temple in Scotland. The Autonomous Grand Priory of Scotland.” Retrieved from http://www.skt.org.uk/Our%20History%202/our_history_page_2.html

[894] Henrik Bogdan. “An Introduction to the High Degrees of Freemasonry.” *Heredom*, Volume 14, 2006), p. 2.

[895] Darryl Lundy (2010-02-05). *thePeerage.com*, Retrieved from http://www.thepeerage.com/p10843.htm#i108424

[896] R.F. Gould, *History of Freemasonry*. III, p. 138.

[897] Facsimile of the ms Minutes, *Renaissance Traditionnelle*, 114 (April 1998):110-111; cited in *Ramsay's Life, The Beginnings of French Freemasonry*, The Two Main Versions of the Discours by W.Bro.Alain Bernheim, PS Review of Freemasonry. Retrieved from http://www.freemasons-freemasonry.com/bernheim_ramsay01.html

[898] Henrik Bogdan. *Western Esotericism and Rituals of Initiation* (SUNY Press, 2012),. p. 96.

[899] E. J. Castle. *Proceedings against the Templars*, A.Q.C., Vol. XX. Part III.

[900] Clavel. Histoire pittoresque de la Franc-Maçonnerie, p. 166.

[901] Supreme Council, 33 ° U.S.A. Condensed History of the Ancient and Accepted Scottish Rite Masonry from Its Introduction Into the United States (Drummond & Neu, 1887), p. 5.

[902] Richard Popkin. "Chapter 14: The Religious Background of Seventeenth Century Philosophy." In Daniel Garber & Michael Ayers, (eds.). *The Cambridge History of Seventeenth-century Philosophy*, Volume 1. (Cambridge University Press, 1999).

[903] Henry Wilson Coil. *Coil's Masonic Encyclopedia* (Richmond, Virginia: Macoy Publishing Co., 1961).

[904] *Dictionnaire de biographie française*, eds. vol. 8 (Prevost & d'Amat, Paris: Letouzey, 1959), p. 1491.

[905] J. G. Findel. *History of Freemasonry* (London: Asher & Co, 1866), p. 226.

[906] Henry W. Coil. "Clermont, Chapter of." *Coil's Masonic Encyclopedia* (Richmond, Va: Macoy Publ. Co. Inc., 1996), p. 135.

[907] J. G. Findel. *History of Freemasonry* (London: Asher & Co, 1866), p. 227.

[908] Albert G. Mackey. "Stuart Masonry." *Encyclopedia of Freemasonry* (Chicago, IL: Masonic History Co., 1909), pp. 981–982.

[909] "Perfection, Rite Of." *Masonic Encyclopedia*. Retrieved from https://masonicshop.com/encyclopedia/

[910] Albert C. Mackey. *The History of Freemasonry*. Vol. 7 (New York: The Masonic History Company).

[911] Albert C. Mackey. "Knight of the East." *Encyclopedia of Freemasonry and Its Kindred Sciences*.

[912] Albert C. Mackey. "Knight of the East and West." *Encyclopedia of Freemasonry and Its Kindred Sciences*; see also Baron de Tschoudy. *L'Étoile Flamboyante*, I. 20 (1766), pp. 24-9.

[913] Arthur Edward Waite. "The Templar Orders in Freemasonry" (1927).

[914] Albert C. Mackey. *The History of Freemasonry*. Vol. 7 (New York: The Masonic History Company).

[915] Gould. *History of Freemasonry,* III. pp. 101,110.

[916] Webster. *Secret Societies and Subversive Movements*.

[917] Lynn Picknett & Clive Prince. *The Sion Revelation: The Truth About the Guardians of Christ's Sacred Bloodline* (Simon and Schuster, 2006), p. 319.

[918] Christopher Hodapp & Alice Von Kannon. *The Templar Code for Dummies* (For Dummies, 2007), p. 176.

[919] "The Rite of Strict Observance." Grand Lodge of British Columbia and Yukon. Retrieved from http://freemasonry.bcy.ca/texts/strict_observance.html

[920] "Johann August, Freiherr von Starck (1741-1816)." *The Bloomsbury Dictionary of Eighteenth-Century German Philosophers*, ed. Heiner F. Klemme & Manfred Kuehn (Bloomsbury, 2010).

[921] Howard. *Secret Societies*, p. 69.

[922] "Johann August, Freiherr von Starck (1741-1816)." *The Bloomsbury Dictionary of Eighteenth-Century German Philosophers*, ed. Heiner F. Klemme & Manfred Kuehn (Bloomsbury, 2010).

[923] Ibid.

[924] Nesta Webster. *Secret Societies and Subversive Movements*.

[925] Reprinted in Isaac Kramnick. *The Portable Enlightenment Reader*. (Penguin Books, 1995).

[926] Giles MacDonogh. *Frederick the Great: A Life in Deed and Letters* (2001) p. 341

[927] Reinhard Alings. "Don't ask – don't tell: War Friedrich schwul?" In *Friederisiko: Friedrich der Große: Die Ausstellung* (Munich: Hirmer, 2012), pp. 238–247.

[928] Margaret Goldsmith. *Frederick the Great*. (Van Rees Press, 1929). pp. 50–53, 57–67.

[929] Nancy Mitford. *Frederick the Great* (New York: nyrb, 1970), p. 34.

[930] Bernd Krysmanski. *Das einzig authentische Porträt des Alten Fritz? Is the only true likeness of Frederick the Great to be found in Hogarth's 'Marriage A-la-Mode'?* (Dinslaken, Germany: Krysman Press, 2015).

[931] Tim Blanning. *Frederick the Great: King of Prussia* (New York: Random House, 2016), p. 230.

[932] J.D. Steakley (1988). "Sodomy in enlightenment Prussia: From execution to suicide." *Journal of Homosexuality*, 16 (1–2): 163–75.

[933] Louis Crompton. *Homosexuality and Civilization* (Harvard University Press, 2009), pp. 504–518; Giles MacDonogh. *Frederick the Great: A Life in Deed and Letters* (New York: St. Martin's Griffin, 2001), p. 117.

[934] R.F. Gould. *History of Freemasonry*, III. p. 241.

[935] cited in Webster. *Secret Societies and Subversive Movements*, p. 92.

[936] Supreme Council, 33 ° U.S.A. Condensed History of the Ancient and Accepted Scottish Rite Masonry from Its Introduction Into the United States, p. 5.

[937] Albert G. Mackey. *A Lexicon of Freemasonry* (Philadelphia: Moss, Brother & Co., 1860), p. 134.

[938] Terry Melanson. *Perfectibilists: The 18th Century Bavarian Order of the Illuminati* [Kindle Edition] (Trine Day, 2011); Eugen Lennhoff, Oskar Posner, Dieter A. Binder. *Internationales Freimaurer Lexikon*. 5 (Auflage 2006, Herbig Verlag), p. 817.

[939] Joseph Jacobs, Isidore Singer, Frederick T. Haneman, Jacques Kahn, Goodman Lipkind, J. de Haas & I. L. Bril. “Rothschild.” *Jewish Encyclopedia*.

[940] Webster. *Secret Societies and Subversive Movements*; Schuchard. *Emanuel Swedenborg*, pp. 436, 445.

[941] Schuchard. “Dr. Samuel Jacob Falk,” p. 217.

[942] Ibid., p. 216.

[943] Joseph Jacobs & Herman Adler. “Falk, Hayyim Samuel Jacob (also known as De Falk, Dr. Falk, or Falkon).” *Jewish Encyclopedia*.

[944] Isaiah Berlin, “Counter-Enlightenment.” *Partisan Review* (1949).

[945] *History of Western Civilization*, p. 482

[946] Gershom Scholem. *Major Trends in Jewish Mysticism* (New York: Schocken, 1961), p. 316.

[947] Antelman. *To Eliminate the Opiate*.

[948] Charles Novak. *Jacob Frank, Le Faux Messie: Déviance de la kabbale ou théorie du complot* (Paris: L’Harmattan, 2012), p. 47.

[949] Ibid.

[950] Harry Sootin. *Isaac Newton* (New York: Messner, 1955).

[951] Leo Damrosch. *Jean-Jacques Rousseau: Restless Genius* (New York: Houghton Mifflin, 2005) p. 492-493.

[952] Ibid.

[953] Will & Ariel Durant. *The Story of Civilization: Rousseau and revolution; a history of civilization in France, England, and Germany from 1756, and in the remainder of Europe from 1715 to 1789* (Simon and Schuster, 1967), p. 190.

[954] Idid., p. 192.

[955] Alan Sica. *The Anthem Companion to Max Weber* (Anthem Press, 2016), p. 84.

[956] Jasper Ridley. *The Freemasons: A History of the World’s Most Powerful Secret Society* (Skyhorse Publishing Inc., 2011), p. 141.

[957] R.R. Palmer & Joel Colton. *A History of the Modern World* (McGraw-Hill, Inc., 1950).

[958] Marsha Keith Schuchard. “The Secret Masonic History of Blake’s Swedenborg Society.” *Blake*, Volume 26, Issue 2 (Fall 1992).

[959] Joscely Godwin. *The Theosophical Enlightenment*, (State University of New York Press, 1994) p. 101.

[960] Keith Schuchard. “The Secret Masonic History of Blake’s Swedenborg Society.”

[961] Ibid., p. 213.

[962] Christopher Hodapp & Alice Von Kannon. *The Templar Code for Dummies* (Wiley Publishing Inc., 2007), p. 197.

[963] David Murray Lyon, “The Royal Order of Scotland,” *The Freemason* (September 4, 1880), p. 393; cited in Schuchard. *Emanuel Swedenborg,* p. 305.

[964] Mackey. *Lexicon of Freemasonry*, p. 267.

[965] G. Hills. “Notes on the Rainsford Papers in the British Museum,” *Ars Quatuor Coronatorum*, 26 (1913), pp. 98-99; Schuchard. “Dr. Samuel Jacob Falk,” p. 211.

[966] Schuchard. “Why Mrs. Blake Cried.”

[967] Ibid.

[968] Webster. *Secret Societies and Subversive Movements*; Schuchard. *Emanuel Swedenborg*, pp. 436, 445.

[969] Keith Schuchard. “Dr. Samuel Jacob Falk.”

[970] Ibid., p. 204.

[971] Schuchard. *Why Mrs Blake Cried*.

[972] Schuchard. “Dr. Samuel Jacob Falk,” p. 209.

[973] Ibid., p. 206, 210.

[974] In-Ho Ly Ryu. “Freemasonry Under Catherine the Great: a Reinterpretation” (Ph.D. diss., Harvard University, 1967), 136, 145-59; and “Moscow Freemasons and the Rosicrucian Order,” in J.G. Garrard (ed.) *The Eighteenth Century in Russia* (Oxford: Clarendon, 1973), p. 215; cited in Marsha Keith Schuchard. “Dr. Samuel Jacob Falk,” p. 217.

[975] Schuchard. “The Secret Masonic History of Blake’s Swedenborg Society.”

[976] Albert G. Mackey. *Encyclopedia of Freemasonry* (Richmond, Virginia: 1966), p. 997.

[977] “Swedish Rite FAQ.” Grand Lodge of British Columbia and Yukon. Retrieved from https://freemasonry.bcy.ca/texts/swedish_faq.html#note1

[978] Schuchard. “Dr. Samuel Jacob Falk,” p. 217.

[979] Ibid.

[980] Ibid.

[981] Robert Freke Gould. *History of Freemasonry Throughout the World*, vol. IV (Charles Scribner’s Sons, 1936), p. 349.

[982] *Dictionnaire maçonnique*. Le livre de Poche, (1999).

[983] Jean-Paul Clébert. *Guide de la Provence mystérieuse* (Paris, Éditions Tchou, 1965), p. 90-91.

[984] Robert Freke Gould. *History of Freemasonry Throughout the World*, vol. IV (Charles Scribner’s Sons, 1936), p. 322.

[985] Edmund Mazet, “Freemasonry and Esotericism,” in *Modern Esoteric Spirituality*. ed. A. Faivre (New York: Crossroad, 1993), p. 256; cited in Hugh Urban, “Elitism and Esotericism: Strategies of Secrecy and Power in South Indian Tantra and French Freemasonry,” *Numen*, 44 (1997), p. 34 n. 22.

[986] Abraham G. Duker. “Polish Frankism’s Duration: From Cabbalistic Judaism to Roman Catholicism and From Jewishness to Polishness,” *Jewish Social Studies*, 25: 4 (1963: Oct) p. 312

[987] Souvenirs du Baron de Gleichen, p. 151, cited from Nesta Webster, Secret Societies and Subversive Movements, p. 169.

[988] J. M. Roberts. *The Mythology of Secret Societies* (London: Secker and Warburg, 1972) p. 104.

[989] Webster. *Secret Societies and Subversive Movements*.

[990] Keith Schuchard. “Dr. Samuel Jacob Falk”, p. 217.

[991] Keith Schuchard. “The Secret Masonic History of Blake’s Swedenborg Society.”

[992] J.E.S. Tuckett. “Savalette de Langes, Les Philaléthes, and the Convent of Wilhelmsbad, 1782,” *AQC* (1917), pp. 131-71; series of articles in *Le Monde Maçonnique*, 14-15 (1873-74); cited in Keith Schuchard. “The Secret Masonic History of Blake’s Swedenborg Society.”

[993] Melanson. Perfectibilists.

[994] Daniel Ligou. *Dictionnaire de la franc-maçonnerie* (PUF, 1987, 1998), p. 941.

[995] Margaret C. Jacob. *Strangers Nowhere in the World: The Rise of Cosmopolitanism in Early Modern Europe* (University of Pennsylvania Press, 2006) p. 109.

[996] Karl R. H. Frick. *Die Erleuchteten: Gnostisch-theosophische und alchemistisch-rosenkreuzerische Geheimgesellschaften bis zum Ende des 18. Jahrhunderts, ein Beitrag zur Geistesgeschichte der Neuzeit* (1973), p. 574 ff., originally included as an appendix at the end of McBean and Gabirro, *A Complete History Of The Ancient And Primitive Rite* (2002). Cited in Terry Melason, “Karl R. H. Frick on The Philalèthes” Bavarian-Illuminati.com.

[997] Jacob. *Strangers Nowhere in the World*, p. 109.

[998] Webster. *Secret Societies and Subversive Movements*.

[999] Howard. *Secret Societies*, p. 70.

[1000] Ibid., p. 71.

[1001] “Illuminati.” *Catholic Encyclopedia*.

[1002] Robison. *Proofs of a Conspiracy*.

[1003] *Nachtrag von weitern Originalschriften*, I. 76.

[1004] “Illuminati.” *Encyclopedia Britannica*. Retrieved from https://www.britannica.com/topic/illuminati-group-designation

[1005] Howard. *Secret Societies*, p. 71–72.

[1006] René le Forestier. *Les Illuminés de Bavière et la franc-maçonnerie allemande*, Paris, 1914, Book 3 Chapter 2, pp. 202–26.

[1007] J.T. Young. Faith. *Alchemy and Natural Philosophy: Johann Moriaen, Reformed Intelligencer, and the Hartlib Circle* (1998), p.47.

[1008] Hermann Schüttler. *Die Mitglieder des Illuminatenordens 1776-1787/93* (Munich: ars una 1991)., op. cit., p. 28.

[1009] H.J.A. Sire. *The Knights of Malta* (Yale University Press, 1996), p. 226

[1010] “Ignaz Franck.” Biographisch-Bibliographische Kirchenlexikon Vol. 23 (2004).

[1011] Webster. *Secret Societies and Subversive Movements*.

[1012] Schuchard. “Dr. Samuel Jacob Falk,” p. 211.

[1013] Isabel Cooper-Oakley. *The Comte de St. Germain* (Milan, Italy: Ars Regia, 1912).

[1014] Trevor-Roper. *The Crisis of the Seventeenth Century*, p. 239.

[1015] Wacław Felczak & Andrzej Fischinger. *Polska-Węgry, tysiąc lat przyjaźni* (Poland-Hungary, a thousand years of friendship), (National Publishing Agency KAW, Corvina Press, 1979), pp. 90–96.

[1016] Keith Schuchard. “Dr. Samuel Jacob Falk,” p. 214.

[1017] David B. Ruderman. *Jewish Enlightenment in an English Key: Anglo-Jewry's Construction of Modern Jewish Thought* (Princeton University Press, 2000), p. 164.

[1018] Schuchard. “Dr. Samuel Jacob Falk,” p. 214.

[1019] Ibid.

[1020] Howard. *Secret Societies*, pp. 76-77.

[1021] Henry Ridgely Evans. “Cagliostro—A Study in Charlatanism.” *The Monist*, vol. 13, no. 4, 1903, p. 527.

[1022] Howard. *Secret Societies*, p. 74.

[1023] Pip Wilson. “Count Cogliostro — Alchemist who could turn people into gold.” *Wilson’s Almanac.* Retrieved from https://web.archive.org/web/20080908044135/http://www.wilsonsalmanac.com/count_cagliostro.html

[1024] Schuchard, “Dr. Samuel Jacob Falk,” p. 217.

[1025] Webster. *Secret Societies and Subversive Movements*, p. 174.

[1026] Jim Keith. *Secret and Suppressed*, p. 104.

[1027] Marsha Keith Schuchard. “Lord Goerge Gordon and Cabbalistic Freemasonry.” In Martin Mulsow, Richard Henry Popkin. *Secret conversions to Judaism in early modern Europe* (Brill, 2004), p. 207.

[1028] Schuchard, “Dr. Samuel Jacob Falk,” p. 218.

[1029] Marsha Keith Schuchard. “Jacobite and Visionary: the Masonic Journey of Emanuel Swedenborg (1688–1772).” Ars Quatuor Coronatorum, Vol. 115, 2002. Retrieved from https://skirret.com/papers/schuchard-swedenborg.html

[1030] As cited in S. Spector. *The Jews and British Romanticism*, Volume 2. (Springer, 2016), p. 74.

[1031] As cited in Keith Schuchard. “Dr. Samuel Jacob Falk,” p. 207.

[1032] “The Rise and Fall of Count Cagliostro.” *Witchcraft and War* (April 17, 2016).

[1033] Howard. *Secret Societies*, pp. 73-74.

[1034] J.S. Tuckett. “Savalette de Langes, les Philaletes, and the Convent of Wilhelmsbad, 1782.” *Ars Quatuor Coronatorum*, 30 (1917), pp. 153-54; cited in Schuchard, “Dr. Samuel Jacob Falk.”

[1035] Melanson. *Perfectibilists* (Kindle Locations 1578-1581).

[1036] Christopher McIntosh. *Rose Cross and the Age of Reason: The Eighteenth-Century Rosicrucianism in Central Europe and its Relationship to the Enlightenment* (SUNY Press, 2012), p. 170.

[1037] René Le Forestier. *Les Illuminés de Bavière et la Franc-Maçonnerie Allemande* (Paris 1915), Archè reprint, 2001, p. 357 and n. 3.

[1038] Marsha K. Schuchard. “Yeats and the ‘Unknown Superiors’: Swedenborg, Falk, and Cagliostro,” in: Roberts and Ormsby-Lennon (eds.), *Secret Texts: The Literature*

of Secret Societies (AMS Press, 1995), p. 150.

[1039] Keith Schuchard. “The Secret Masonic History of Blake’s Swedenborg Society.”

[1040] Melanson. *Perfectibilists*.

[1041] *Histoire de la Monarchie prussienne*, V. 73.

[1042] le Forestier. *Les Illuminés de Bavière et la franc-maçonnerie allemande*, pp. 343–88.

[1043] Melanson. *Perfectibilists* (Kindle Locations 5737-5738).

[1044] le Forestier. *Les Illuminés de Bavière et la franc-maçonnerie allemande*, pp. 343–88.

[1045] Jean Tourniac. *Principes et problèmes spirituels du Rite Écossais Rectifié et de sa chevalerie templière* (Dervy, 1990).

[1046] Melanson. *Perfectibilists* (Kindle Location 1588).

[1047] C. Porset. *Philalethes*, p. 502; cited in Keith Schuchard. “Dr. Samuel Jacob Falk,” p. 220.

[1048] Marsha Keith Schuchard. “Freemasonry, Secret Societies, and the Continuity of the Occult Tradition in English Literature.” Ph.D. diss., (University of Texas, Austin, 1975).

[1049] Daniel Ligou. *Dictionnaire de la franc-maçonnerie* (PUF, 1987, 1998), p. 941.

[1050] Melanson. *Perfectibilists* (Kindle Locations 831-832).

[1051] Epstein. *The Genesis of German Conservatism* (Princeton University Press, 1966), p. 102. Cited in Melanson. *Perfectibilists* (Kindle Locations 820-822).

[1052] p. 100; cited in Melanson. *Perfectibilists* (Kindle Location 832).

[1053] Ibid., p. 101.

[1054] Melanson. *Perfectibilists* (Kindle Locations 1330-1334).

[1055] Vernon Stauffer. *New England and the Bavarian Illuminati*. (Columbia University, 1918).

[1056] Howard. *Secret Societies*.

[1057] Melanson. *Perfectibilists* (Kindle Locations 1253-1255).

[1058] Collectif. *Encyclopédie de la franc-maçonnerie* (Le Livre de poche, 2008).

[1059] *Die Neuesten Arbeiten des Spartacus und Philo in dem Illuminaten-Orden*. p. viii (1794); cited in Webster. *Secret Societies and Subversive Movements*.

[1060] Howard. *Secret Societies:*, pp. 74.

[1061] Bode. *Travel Journal*; cited in Melanson. *Perfectibilists*.

[1062] Melanson. *Perfectibilists* (Kindle Location 1682).

[1063] Ibid. (Kindle Locations 1685-1686).

[1064] Ibid. (Kindle Locations 1650-1652).

[1065] Michael. *Secret Societies*, p. 74.

[1066] Barruel. *Memoirs, Illustrating the History of Jacobinism*, Volume 3; Volumes (1798), p. 8.

[1067] [Monsignor Barberi]. *The Life of Joseph Balsamo, Commonly Called the Count Cagliostro* (Dublin, 1792), pp. 152-53; cited in Marsha Keith Schuchard. “Dr. Samuel Jacob Falk: A Sabbatian Adventurer in the Masonic Underground.” *Millenarianism and Messianism in Early Modern European Culture, Volume I*, p. 221.

[1068] Howard. *Secret Societies*, pp. 79-80).

[1069] Webster. *Secret Societies and Subservive Movements*, p. 234.

[1070] Henri Martin. *Histoire de France*, Vol. XVI. p. 531; cited in Webster, *Secret Societies and Subversive Movements*, p. 233.

[1071] Melanson. *Perfectibilists* (Kindle Location 1770).

[1072] James Stevens Curl. *The Art and Architecture of Freemasonry* (Overlook Press, 2002), p. 116; cited in Melanson. Perfectibilists (Kindle Locations 1767-1769).

[1073] George Rude. *The Crowd in the French Revolution* (Oxford University Press, 1967), pp. 215. Cited in Melanson. *Perfectibilists* (Kindle Locations 1783-1790).

[1074] Ibid. (Kindle Locations 2019-2020).

[1075] Ibid. (Kindle Locations 2024-2025).

[1076] Ibid. (Kindle Locations 2032-2034).

[1077] Howard. Secret Societies.

[1078] Terry Melanson. “10 Notable Members of the Bavarian Illuminati.” *Conspiracy Archive* (September 20, 2015).

[1079] James H. Billington. *Fire in the Minds of Men: Origins of the Revolutionary Faith* (Basic Books 1980), pp. 19-20.

[1080] Appian. *Civil Wars*, 2:119

[1081] Billington. *Fire in the Minds of Men*, p. 29.

[1082] Laurent Kupferman & Emmanuel Pierrat. *Ce que la France doit aux francs-maçons* (Grund ed. 2012).

[1083] Billington. Fire in the Minds of Men, p. 29.

[1084] Marco di Luchetti. *Illuminati Manifesto of World Revolution (1792)* (Booksurge Publishing, 2011), p. 235-239.

[1085] Billington. *Fire in the Minds of Men*, p. 96.

[1086] Melanson. *Perfectibilists* (Kindle Location 1638).

[1087] Ibid. (Kindle Locations 2065-2069).

[1088] Cited in Melanson. *Perfectibilists* (Kindle Locations 2095-2095).

[1089] Melanson. *Perfectibilists* (Kindle Locations 2130-2131).

[1090] Moncure Daniel Conway. *The Life of Thomas Paine: With a History of His Literary, Political and Religious Career in America France, and England*, Volume II, (The Knickerbocker Press, 1893), p. 254.

[1091] Ibid., p. 255.

[1092] Billington. *Fire in the Minds of Men*, p. 42.

[1093] “Falk, Hayyim Samuel Jacob (also known as De Falk, Dr. Falk, or Falkon),” *Jewish Encyclopedia* (1906)

[1094] George William Speth. *Royal Freemasons* (Masonic Publishing Company, 1885), p. 12.

[1095] Ibid.

[1096] Melanson. *Perfectibilists* (Kindle Location 1638).

[1097] Frédéric Masson. *Napoleon and His Coronation*, (trans.) Frederic Cobb, T. F. Unwin (1911), p. 99; cited in Melanson. *Perfectibilists* (Kindle Locations 2051-2058).

[1098] Duker. “Polish Frankism’s Duration,” p. 308

[1099] Ibid., p. 310

[1100] Ibid., p. 308

[1101] Duker, “Polish Frankism’s Duration,” p. 292.

[1102] Sarane Alexandrian. *Histoire de la philosophie occulte* (Paris: Seghers, 1983) p. 133.

[1103] Gerard Lucotte, Thierry Thomasset & Peter Hrechdakian. “Haplogroup of the Y Chromosome of Napoléon the First.” *Journal of Molecular Biology Research*, Vol 1, No 1 (2011).

[1104] Le Forestier. *Les Illuminés de Bavière et la franc-maçonnerie allemande*, p. 679.

[1105] Ibid., p. 635.

[1106] Ibid., p. 687.

[1107] François Furet. *The French Revolution, 1770–1814* (1996), p. 212

[1108] George William Speth. *Royal Freemasons* (Masonic Publishing Company, 1885), p. 15.

[1109] Michal Kleofas Oginski. “Napoleon the Freemason Emperor.” Belarusian Masonic Lodge (August 21, 2019). Retrieved from https://oginski.by/en/napoleon-imperator-masonov/

[1110] *Les soirées de Saint-Petersbourg* (11e entretien)

[1111] Karl R. H. Frick. *Die Erleuchteten: Gnostisch-theosophische und alchemistisch-rosenkreuzerische Geheimgesellschaften bis zum Ende des 18. Jahrhunderts, ein Beitrag zur Geistesgeschichte der Neuzeit* (1973), p. 574 ff. Retrieved from http://www.bavarian-illuminati.info/2009/08/karl-r-h-frick-on-the-philalethes

[1112] Joseph de Maistre. *Considerations on France*, translated by Richard Lebrun (Cambridge: Cambridge University Press, 1994), pp. 23-30

[1113] Sveinbjorn Thordarson. “Joseph de Maistre: An Unusual Reactionary,” Retrieved from http://sveinbjorn.org/maistre_unusual_reactionary

[1114] Isaiah Berlin. “The Two Enemies of the Enlightenment: 3 The Second Onslaught: Joseph de Maistre and Open Obscurantism.” Woodbridge Lectures (Columbia University, New York, 25–8 October 1965).

[1115] “Confrérie Amical de la Toison d’Or.” Retrieved from http://www.antiquesatoz.com/sgfleece/origins.htm

[1116] Homepage of the “St. Georgs-Orden - Ein europäischer Orden des Hauses Habsburg-Lothringen”. Retrieved from https://www.georgsorden.at/geschichte/?L=0

[1117] Nancy Mitford. *The Sun King* (Penguin Publishing, London, 1966).

[1118] Ibid.

[1119] “Maximilian Von Habsburg.” The Order of the Fleur de Lys. Retrieved from https://www.orderofthefleurdelys.org.uk/order-history/maximilian-von-hapsburg/

[1120] Nancy Mitford. *The Sun King* (Penguin Publishing, London, 1966).

[1121] Audrey Carpenter. *John Theophilus Desaguliers: A Natural Philosopher, Engineer and Freemason in Newtonian England* (London: Continuum, 2011), p. 47.

[1122] Maclolm Davies. *The masonic muse: songs, music, and musicians associated with Dutch freemasonry, 1730–1806* (Utrecht: Koninklijke Vereniging voor Nederlandse Muziekgeschiedenis, 1995), pp. 22–23.

[1123] Saul K Padover. *The Revolutionary Emperor, Joseph the Second, 1741–1790* (1934), p. 79.

[1124] Melanson. *Perfectibilists* (Kindle Locations 2013-2017).

[1125] Ben Zion Wacholder, “Jacob Frank and the Frankists Hebrew Zoharic Letters.” *Hebrew Union College Annual*, Vol. LIII (1982).

[1126] Pawel Maciejko. “Sabbatian Charlatans: the first Jewish cosmopolitans.” *European Review of History—Revue europe´enne d’histoire*, Vol. 17, No. 3 (June 2010), p. 367.

[1127] Derek Beale. *Joseph II: Against the World, 1780–1790* (Cambridge University Press, 2009).

[1128] “Joseph II: The long-awaited son.” *World of the Habsburgs*. Retrieved from http://www.habsburger.net/en/chapter/joseph-ii-long-awaited-son

[1129] Melanson. *Perfectibilists* (Kindle Locations 5719-5720).

[1130] Pawel Maciejko. *The Mixed Multitude* (University of Pennsylvania Press, Inc.. Kindle Edition), p. 195 n. 95.

[1131] Melanson. *Perfectibilists* (Kindle Locations 10550-10575).

[1132] Ibid. (Kindle Locations 5719-5720).

[1133] Erika Fromm and Ronald Shor, (eds.) *Hypnosis: Development in Research and New Perspectives* (New York; Aldine Publishing Co., 1979), p. 20.

[1134] Ibid., p. 10.

[1135] Sadie F. Dingfelder. “The first modern psychology study: Or how Benjamin Franklin unmasked a fraud and demonstrated the power of the mind,” *Monitor on Psychology*, July/August 2010, Vol 41, No. 7, p. 30. Retrieved from https://www.apa.org/monitor/2010/07-08/franklin

[1136] M.F.M. Van Den Berk. *The Magic Flute* (Leiden: Brill, 2004), p. 507.

[1137] Keith Schuchard. “Falk, Samuel Jacob,” p. 357.

[1138] Keith Schuchard. *Emanuel Swedenborg, secret agent on Earth and in heaven*, pp. 281.

[1139] Ibid, pp. 482–483.

[1140] Ibid.

[1141] Christopher Mcintosh. *Rose Cross and the Age of Reason* (SUNY Press, 2012), p. 66.

[1142] Eugen Lennhoff, Oskar Posner, “Rosenkreuzer,” *Internationales Freimaurerlexikon*.

[1143] Melanson. *Perfectibilists* (Kindle Locations 603-604).

[1144] Adam Weishaupt. *Pythagoras oder Betrachtungen über die geheime Welt- und Regierungs-Kunst* (Frankfurt & Leipzig, 1790), p. 663-666.

[1145] Melanson. *Perfectibilists* (Kindle Location 2462).

[1146] le Forestier. *Les Illuminés de Bavière et la franc-maçonnerie allemande*, p. 409; Cited in Melanson. *Perfectibilists* (Kindle Locations 701-703).

[1147] Melanson. *Perfectibilists* (Kindle Locations 2461-2463).

[1148] Epstein. *The Genesis of German Conservatism* (Princeton University Press, 1966), p. 520; cited in Melanson. *Perfectibilists* (Kindle Locations 2455-2457).

[1149] Le Forestier. *Les Illuminés de Bavière et la Franc-Maçonnerie Allemande* [Paris: 1914], (Archè reprint, 2001), p. 406; cited in Melanson. *Perfectibilists* (Kindle Locations 599-601).

[1150] Melanson. *Perfectibilists* (Kindle Locations 890-893).

[1151] Jacob Katz. *Jews and Freemasons in Europe 1723-1939* (Harvard, 1970), p. 47.

[1152] Reinhard Markner. “Johann Christoph Woellner.” Published in French translation in the biographical encyclopedia *Le Monde maçonnique au XVIIIe siècle*, edited by Charles Porset (†) and Cécile Révauger, vol. 3, pp. 2820-24. Retrieved from https://www.academia.edu/1171293/Johann_Christoph_Woellner

[1153] Melanson. *Perfectibilists* (Kindle Location 606).

[1154] Pawel Maciejko. “Sabbatian Charlatans: the first Jewish cosmopolitans.” *European Review of History—Revue europe´enne d’histoire*, Vol. 17, No. 3 (June 2010), p. 362.

[1155] Ibid., p. 363.

[1156] Ibid., p. 363.

[1157] Pawel Maciejko. “A Portrait of the Kabbalist as a Young Man: Count Joseph Carl Emmanuel Waldstein and His Retinue.” *The Jewish Quarterly Review*, Vol. 106, No. 4 (Fall 2016), pp. 521-576.

[1158] Hereward Tilton. “The Urim and Thummim and the Origins of the Gold- und Rosenkreuz,” in Hans Thomas Hakl (ed.), Octagon: Die Suche nach Vollkommenheit im Spiegel einer religionswissenschaftlichen, philosophischen und im besonderen Masse esoterischen Bibliothek, Vol. 2 (Gaggenau: H. Frietsch Verlag, 2016), pp. 35-70.

[1159] Pawel Maciejko. “Sabbatian Charlatans: the first Jewish cosmopolitans.” European Review of History—*Revue europe´enne d’histoire*, Vol. 17, No. 3 (June 2010), p. 364.

[1160] Pawel Maciejko. “A Portrait of the Kabbalist as a Young Man,” pp. 521-576.

[1161] Ibid., p. 570.

[1162] Mcintosh. *Rose Cross and the Age of Reason*, p. 163; Jacob Katz. *Jews and Freemasons in Europe 1723-1939*.

[1163] Godwin. *The Theosophical Enlightenment*, p. 121.

[1164] Katz. *Jews and Freemasons in Europe*.

[1165] Franz Joseph Molitor, cited in Gershom Scholem. *Du Frankisme au Jacobisme* (Paris: Le Seul Gallimard, 1981) p. 39.

[1166] list przyjaciela poloka, do obywatela warszawskiego wyjawiajacy sekreta neofitow ([Warsaw]), 1970), reprinted in Eisenbach and Michalski (eds.), Materialy do dziejow Sejmu, 6:170; cited in Pawel Maciejko. *The Mixed Multitude: Jacob Frank and the Frankist Movement, 1755-1816* (Jewish Culture and Contexts) (University of Pennsylvania Press, 2011) p. 229.

[1167] Mcintosh. *Rose Cross and the Age of Reason*, p. 168; Jacob Katz. *Jews and Freemasonry in Europe* (Harvard University Press, 1970).

[1168] Scholem. *Du Frankisme*, p. 39; cited in Marsha Keith Schuchard. "Dr. Samuel Jacob Falk," p. 220.

[1169] *A Historical Inquiry In Regard To The Grand Constitutions Of 1786* (1883).

[1170] Levett Hanson. *An Accurate Historical Account of All The Orders of Knighthood At Present Existing In Europe*, 1 (J. White, 1802).

[1171] Eugen Lennhoff, Oskar Posner & Dieter A. Binder. *Internationales Freimaurerlexikon* (F.A. Herbig, 2000), S. 135, S. 718f and S. 758f.

[1172] Novak. *Jacob Frank*, p. 121.

[1173] Marquis de Luchet. *Essai sur la secte des Illumines* (Paris, 1789)

[1174] Katz. *Jews and Freemasonry in Europe*, chapter III.

[1175] Mcintosh. *Rose Cross and the Age of Reason*, p. 163.

[1176] "Asiatic Brethren." Hanegraaff. *Dictionary of Gnosis & Western Esotericism*, p. 109.

[1177] Katz. *Jews and Freemasonry*, cited in McIntosh. *Rose Cross and the Age of Reason*, p. 166.

[1178] Heribert Rau. *Mozart: A Biographical Romance* (Leypoldt & Holt, 1868), p. 220.

[1179] Pawel Maciejko. "A Portrait of the Kabbalist as a Young Man: Count Joseph Carl Emmanuel Waldstein and His Retinue." *The Jewish Quarterly Review*, Vol. 106, No. 4 (Fall 2016), p. 568.

[1180] "Otto Heinrich von Gemmingen." *Epoche Napoleon*. Retrieved from https://www.epoche-napoleon.net/bio/g/gemmingen.html

[1181] Peter Clive. *Beethoven and His World: A Biographical Dictionary* (Oxford University Press, 2001), p. 367.

[1182] March 24, 1781. John Irving. *Mozart's Piano Sonatas: Contexts, Sources, Style* (Cambridge University Press, 1997), p. 166.

[1183] Nicholas Till. *Mozart and the Enlightenment: Truth, Virtue and Beauty in Mozart's Operas* (W. W. Norton & Company, 1995), p. 297. Cited in Melanson. Perfectibilists (Kindle Locations 8359-8362).

[1184] Melanson. *Perfectibilists* (Kindle Locations 8363-8366).

[1185] Ibid. (Kindle Locations 1432-1433).

[1186] Ibid. (Kindle Location 5720).

[1187] “Maximilian Von Habsburg.” The Order of the Fleur de Lys. Retrieved from https://www.orderofthefleurdelys.org.uk/order-history/maximilian-von-hapsburg/

[1188] Melanson. *Perfectibilists* (Kindle Locations 7172-7174).

[1189] “Otto Heinrich von Gemmingen.” Epoche Napoleon. Retrieved from https://www.epoche-napoleon.net/bio/g/gemmingen.html

[1190] Ibid.

[1191] Maciejko. “A Portrait of the Kabbalist as a Young Man,” pp. 521-576.

[1192] Maciejko. *The mixed multitude*, pp. 224-225.

[1193] Casanova. *The History of My Life*, 2: 195; Pawel Maciejko. *The mixed multitude*, pp. 222.

[1194] Casanova. *Briefwechsel*, pp. 333-34; and *Patrizi e avventurieri*, pp. 416-17; Casanova. *The History of My Life*, 2: 195; Maciejko. *The mixed multitude*, pp. 223.

[1195] Maciejko. *The mixed multitude*, pp. 222.

[1196] Terry Melanson. “Roots of the Hermetic Order of the Golden Dawn.” *Conspiracy Archive* (July 28, 2015).

[1197] P. G. M. Dickson (2007). "Count Karl von Zinzendorf's ‘New Accountancy’: the Structure of Austrian Government Finance in Peace and War, 1781–1791.” *International History Review*. 29 (1), pp. 22–56.

[1198] Matevž Košir. “About the Freemasons in Slovenia in the Wheel of History.” In The Secret of the Lodge. International Symposium Freemasonry in Central Europe, National Museum of Slovenia, Ljubljana (May 11, 2017)

[1199] Melanson. “Roots of the Hermetic Order of the Golden Dawn.”

[1200] Maciejko. *The mixed multitude*, pp. 224.

[1201] Ibid.

[1202] Erol Araf. “Mozart, Casanova and a Jewish Poet.” *Canadian Jewish News* (June 2, 2016).

[1203] Giuseppe Rausa. “Massoneria e scenari europei.” (www.giusepperausa.it)

[1204] Benjamin Simkin (1992). “Mozart's scatological disorder.” *BMJ*, 305, pp. 1563–7.

[1205] Cited in David P. Schroeder. *Mozart in Revolt: Strategies of Resistance, Mischief, and Deception* (New Haven: Yale University Press, 1999), p. 127.

[1206] Frank Pattie. “A Mesmer-Paradis Myth Dispelled.” *The American Journal of Clinical Hypnosis*. 22, 1 (July 1979), pp. 29–31.

[1207] Andrew Steptoe. “Mozart, Mesmer and ‘Cosi Fan Tutte’” *Music & Letters*, 67, 3 (1986), pp. 248–255.

[1208] Bruce Alan Brown. *W. A. Mozart: Così fan tutte* (Cambridge University Press, 1995), p. 10.

[1209] Katherine Thomson. *The Masonic Thread in Mozart* (London: Lawrence and Wishart, 1977), p. 14.

[1210] Melanson. *Perfectibilists* (Kindle Location 1257).

[1211] Ibid. (Kindle Locations 5858-5860).

[1212] Ibid. (Kindle Locations 5864-5867).

[1213] Ibid. (Kindle Locations 9845-9847).

[1214] Ibid. (Kindle Locations 5868-5870).

[1215] Ibid. (Kindle Locations 1274-1275).

[1216] Ibid. (Kindle Locations 5719-5720).

[1217] Ibid. (Kindle Location 5720).

[1218] Rebold Emmanuel. *Histoire des Trois Grandes Loges* (Collignon, 1864). p. 49.

[1219] Bacon, Locke, and Newton. "The Letters of Thomas Jefferson: 1743–1826." http://www.let.rug.nl/usa/presidents/thomas-jefferson/letters-of-thomas-jefferson/jefl74.php

[1220] Thomas Jefferson. Jefferson's Letter to the Danbury Baptists: The Final Letter, as Sent. The Library of Congress Information Bulletin: June 1998.

[1221] David Livingstone. *The Dying God*, p. 94.

[1222] Monsignor George Dillon. *Grand Orient Freemasonry Unmasked* (London: Britons Publishing Company, 1950) p. 16.

[1223] Hagger. *The Secret Founding of America*.

[1224] George Washington, 1732-1799. *The Writings of George Washington from the Original manuscript sources*. Electronic Text Centre, University of Virginia Library. Retrieved from https://etext.virginia.edu/etcbin/toccer-new2?id=WasFi36.xml&images=images/modeng&data=/texts/english/modeng/parsed&tag=public&part=388&division=div1

[1225] Webster. *Secret Societies and Subversive Movements*, p. 174.

[1226] Billington. *Fire in the Minds of Men*, p. 96.

[1227] Paine. *The Age of Reason* (1974), 50.

[1228] Paine. *The Age of Reason*, Part II, Section 4.

[1229] Craig Nelson. *Thomas Paine: Enlightenment, Revolution, and the Birth of Modern Nations* (Penguin, 2007), p. 166.

[1230] le Forestier. *Les Illuminés de Bavière et la franc-maçonnerie allemande*, p. 650.

[1231] James Peobody, ed. *John Adams* (New York, 1973), p. 387.

[1232] William Pencak. "Jews and Anti-Semitism in Early Pennsylvania" *The Pennsylvania Magazine of History and Biography*, Vol. 126, No. 3 (Jul., 2002), pp. 365-408.

[1233] Menasseh ben Israel. *Hope of Israel*, 142–43, section 24; cited in Natalie Zemon Davis. "Regaining Jerusalem: Eschatology and Slavery in Jewish Colonization in Seventeeth-Century Suriname." *The Cambridge Journal of Postcolonial Literary Inquiry*, 3,*1* (January 2016).

[1234] Elaine Pryce. "'A New Order of Things': Benjamin Furly, Quakers and Quietism in the Seventeenth Century." *Quaker Studies*, vol. 23/2 (2018).

[1235] Steven Sora. "Rosicrucian America."

[1236] Charles Reznikoff. "A Gallery of Jewish Colonial WorthiesSome Loyalists, Some Patriots: II." *Commentary* (January 1955). Retrieved from

https://www.commentarymagazine.com/articles/charles-reznikoff/a-gallery-of-jewish-colonial-worthiessome-loyalists-some-patriots-ii/

[1237] "Guide to the Papers of the Franks Family 1711–1821, [1965–1968]." *American Jewish Historical Society* (2003).

[1238] Jacob Rader Marcus. *Memoirs of American Jews 1775-1865* (New York: KTAV Publishing House, Inc., 1974), Volumes 3, p. 293.

[1239] Toni Pitock. "Commerce and Connection: Jewish Merchants, Philadelphia, and the Atlantic World, 1736-1822." PhD dissertation. University of Delaware (Spring 2016).

[1240] Charles Reznikoff. "A Gallery of Jewish Colonial WorthiesSome Loyalists, Some Patriots: II." Commentary (January 1955). Retrieved from https://www.commentarymagazine.com/articles/charles-reznikoff/a-gallery-of-jewish-colonial-worthiessome-loyalists-some-patriots-ii/

[1241] David Franks to Naphtali Franks, March 14, 1743, in Gelles, Letters of Abigaill Levy Franks, 119, 119n. p. 58.

[1242] Marc Lee Raphael. *Jews and Judaism in the United States: a Documentary History* (New York: Behrman House, Inc., 1983).

[1243] Faber. *Jews, Slaves, and the Slave Trade*.

[1244] David B. Green. "This Day in Jewish History 1788: Benjamin Franklin Helps Save Floundering Philly Synagogue." *Haaretz* (April 30, 2015).

[1245] John Adams to Hezekiah Niles (February 13, 1818). *The Works of John Adams*, vol. X, ed. Charles Francis (Boston: Little, Brown, and Company, 1850-6), p. 282.

[1246] Alan Heimert. *Religion and the American Mind: From the Great Awakening to the Revolution* (Harvard University Press, 1966).

[1247] "Great Awakening." *Encyclopedia Britannica*.

[1248] Jim Keith. *Secret and Suppressed*, p. 105.

[1249] John Joseph Stoudt. "Count Zinzendorf and the Pennsylvania Congregation of God in the Spirit: The First American Oecumenical Movement." *Church History*, Vol. 9, No. 4 (December, 1940), p. 370.

[1250] Andrew Cooper Fix. *Prophecy and Reason: The Dutch Collegiants in the Early Enlightenment* (Princeton: Princeton University Press, 1991), p. 45.

[1251] "Schwenckfelder Church." *New Catholic Encyclopedia* (The Gale Group, 2003).

[1252] Philip H. Smith. "Pine Plains." *General History of Duchess County from 1609 to 1876, inclusive* (Pawling, NY: 1877).

[1253] Ibid.

[1254] Alan Sica. *The Anthem Companion to Max Weber* (Anthem Press, 2016), p. 77.

[1255] John Joseph Stoudt. "Count Zinzendorf and the Pennsylvania Congregation of God in the Spirit: The First American Oecumenical Movement." *Church History* Vol. 9, No. 4 (Dec., 1940), p. 370.

[1256] *The Freemason's Repository*, Volume 18 (E. L. Freeman & Son, 1889), p. 557; *The Freemason's Chronicle*, Volume 30, (W.W. Morgan., 1889) p. 90.

[1257] David W. Bebbington. *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (London: Routledge, 1993), pp. 20.

[1258] Mark A. Noll. *The Rise of Evangelicalism: The Age of Edwards, Whitefield, and the Wesleys* (InterVarsity Press, 2004), pp. 87, 95.

[1259] Heather Hahn. "A little-known big influence on John Wesley." *UM News* (May 15, 2015). Retrieved from https://www.umnews.org/en/news/a-little-known-big-influence-on-john-wesley; Albert C. Mackey. *Encyclopedia of Freemasonry and its Kindred Sciences*.

[1260] Kai Dose. "A Note on John Wesley's Visit to Herrnhut in 1738." *Wesley and Methodist Studies*. 7 (1) 2015: 117–120.

[1261] Bro. W.J. Chetwode Crawley, LL.D. Senior Grand Deacon, Ireland. "The Wesleys and Irish Freemasonry." *Ars Quatuor Coronatorum* (VolumeXV, 1902).

[1262] Mike Runge. *Deadwood's Mount Moriah Cemetery* (Arcadia Publishing, 2017), p. 126.

[1263] Eric Stockdale & Randy J. Holland. *Middle Temple Lawyers and the American Revolution* (Thompson-West, 2007), p. 41.

[1264] A.J. Lewis. *Zinzendorf the Ecumenical Pioneer* (London, UK: SCM Press, 1962), pp. 149-50.

[1265] Paul Peucker. "Benjamin Franklin and the Moravians." *This Month in Moravian History*, 7 (May 2006).

[1266] Alan Sica. *The Anthem Companion to Max Weber* (Anthem Press, 2016), p. 84.

[1267] Hagger. *The Secret Founding of America*.

[1268] London's Lodge of Friendship No. 3. Gibbon's freemasonry. Retrieved from http://freemasonry.bcy.ca/biography/gibbon_e/gibbon_e.html

[1269] Pietre Stones & H. L. Haywood. "Various Grand Lodges." *The Builder* (May 1924).

[1270] Philip Jenkins. *The Making of a Ruling Class: The Glamorgan Gentry 1640-1790* (Cambridge University Press, Aug. 22, 2002), p. 185.

[1271] Paul Langford. *A Polite and Commercial People, 1727-1783* (Oxford, 1989), p.85

[1272] William R. Denslow. *10,000 Famous Freemasons*, 4 vol. (Missouri Lodge of Research, Trenton, Missouri, 1957–61). vol. 1, p. 155.

[1273] Robert E. Schofield. *The Enlightenment of Joseph Priestley: A Study of his Life and Work from 1733 to 1773* (University Park: Pennsylvania State University Press, 1997), 143–44

[1274] Margaret C. Jabob. "Civil Society in an Uncivil Age: An Agenda for Freemasonry, Past and Present" Proceedings of the PSO, New Series No. 30.

[1275] Tim Wallace-Murphy. *The Templar legacy and the masonic inheritance within Rosslyn Chapel* (Friends of Rosslyn Chapel), p. 32.

[1276] James Ashley Morriso. “Before Hegemony: Adam Smith, American Independence, and the Origins of the First Era of Globalization.” International Organization. 66, 3 (July 2012), pp. 395–428.

[1277] Wallace-Murphy. *The Templar legacy and the masonic inheritance within Rosslyn Chapel*, p. 32.

[1278] John Cannon. “Petty, William, second earl of Shelburne and first marquess of Lansdowne (1737–1805),” *Oxford Dictionary of National Biography* (Oxford University Press, 2004).

[1279] Walter Isaacson. *Benjamin Franklin: An American Life* (Simon & Schuster, 2003), pp. 311–12.

[1280] “National Historic Landmarks & National Register of Historic Places in Pennsylvania” (Searchable database). CRGIS: Cultural Resources Geographic Information System. Note: This includes unknown (n.d.). “National Register of Historic Places Inventory Nomination Form: Moravian Sun Inn.”

[1281] Neil C. Olsen. Pursuing Happiness: The Organizational Culture of the Continental Congress (Nonagram Publications), p. 308.

[1282] Stephan A. Schwartz. “Franklin’s Forgotten Triumph: Scientific Testing.” *American Heritage* (October 2004).

[1283] Maev Kennedy. “This article is more than 16 years old Benjamin Franklin's house: the naked truth.” *The Guardian* (August 11, 2003).

[1284] William R. Denslow. *10,000 Famous Freemasons* (Missouri Lodge of Research, 1957–60).

[1285] Julius F. Sachse. “Roster of the Freemason’s Lodge Philadelphia No. 2, of the Moderns.” *The Pennsylvania Magazine of History and Biography*, Vol. 31, No. 1 (1907), p. 19.

[1286] “Knights of the Golden Circle.” *Encyclopaedia Britannica* (November 03, 2017); “Today in Masonic History: The Sons of Liberty.” *Masonry Today* (accessed December 28, 2017).

[1287] Samuel Adams Drake. *Old Boston Taverns and Tavern Clubs* (Boston: W. A. Butterfield, 1917).

[1288] Cyrus Adler & A.S.W. Rosenbach. “Levy, Aaron.” *Jewish Encyclopedia*.

[1289] Cyrus Adler & Herbert Friedenwald. “Salomon, Haym.” *Jewish Encyclopedia*.

[1290] Ibid.

[1291] “Early American Jews.” Ambassador John L. Loeb Jr. Visitor Center. Retrieved from https://web.archive.org/web/20090106145312/http://www.loeb-tourovisitorscenter.org/jll_jews.shtml

[1292] Barnett A. Elzas. *The Jews of South Carolina* (Philadelphia: J.P. Lippincott Company), p. 25.

[1293] Olivia B. Waxman. “George Washington and the Real History Behind a Yom Kippur Legend.” *Time* (September 29, 2017).

[1294] Donald N. Moran. “Haym Salomon –The Revolution's Indispensable Financial Genius.” *Liberty Tree and Valley Compatriot Newsletter*. “Sons of Liberty Chapter.” (Sons of the American Revolution, October 1999).

[1295] Olivia B. Waxman. “George Washington and the Real History Behind a Yom Kippur Legend.” *Time* (September 29, 2017).
[1296] “The Stars on the American Flag and the Great Seal.” *GreatSeal.com* [Retrieved 13 February 2013].
[1297] Robert Allen Campbell. *Our Flag: The Evolution of the Stars and Stripes* (Hansebooks, 2016).
[1298] Michael Howard. *Secret Societies: Their Influence and Power from Antiquity to the Present Day* (Inner Traditions/Bear & Company), pp. 95-96.
[1299] Manly P Hall. *The Secret Teachings Of All Ages*.
[1300] Robert Hieronimus & Laura Cortner. *The United Symbolism of America: Deciphering Hidden Meanings in America's Most Familiar Art* (Red Wheel/Weiser, Apr. 1, 2008).
[1301] McMillan, Joseph. “The Arms of the USA: Blazon and Symbolism.”
[1302] *Records of the Columbia Historical Society, Washington, D.C.*, Volume 2. Columbia Historical Society (Washington, D.C., 1899).
[1303] Robert Hieronimus. *America’s Secret Destiny* (Destiny Books, 1989), pp. 136-7.
[1304] William Allen. *History of the United States Capitol* (U.S. Government Printing Office, 2001). pp. 24, 365.
[1305] Centennial Anniversary of the Laying of the Cornerstone (Capitol Centennial Committee, 1893). pp. 25–27.
[1306] “Washington and the Society of the Cincinnati.” *The Masonic Trowel*. Retrieved from http://www.themasonictrowel.com/masonic_talk/stb/stbs/90-04.htm
[1307] Michael Baigent & Richard Leigh. *The Temple and the Lodge*.
[1308] Samuel Oppenheim. “The Jews and Masonry in the United States Before 1810.” *American Jewish Historical Society*, No. 19 (1910), p. 7.
[1309] William L. Fox. *Lodge of the Double-Headed Eagle: Two centuries of Scottish Rite Freemasonry in America's Southern Jurisdiction* (University of Arkansas Press, 1997).
[1310] Zimmerman. “Men of Honour and Honesty,” p. 47.
[1311] Julius F. Sachse. *Ancient Documents relating to the A. and A. Scottish Rite in the Archives of the Free and Accepted Masons of Pennsylvania* (Philadelphia: The New Era Printing Company, 1915), p. 19.
[1312] Sachse. *Ancient Documents*, p. 21.
[1313] William Pencak. *Jews & Gentiles in Early America, 1654-1800* (Ann Arbor, Michigan: The University of Michigan Press, 2005), p. 92.
[1314] “From the East Cometh Light,” in Henry W. Rugg, *History of Freemasonry in Rhode Island* (Providence: E.L. Freedman & Son, State Printers, 1895), p. 44.
[1315] “Rhode Island, United States.” *Jewish Virtual Library*. Retrieved from https://www.jewishvirtuallibrary.org/rhode-island-jewish-history
[1316] William Pencak. *Jews & Gentiles in Early America: 1654–1800* (Ann Arbor, Mich.: University of Michigan Press, 2005), p. 95.

[1317] Faber. *Jews, Slaves, and the Slave Trade*, p. 138.

[1318] Joseph Jacobs, L. Hühner & Max J. Kohler. “Newport.” *Jewish Encyclopedia*.

[1319] Edwin Wolf & Maxwell Whiteman. *The History of the Jews of Philadelphia* (Philadelphia: Jewish Publication Society of America, 1957), pp. 190-91.

[1320] “Some Old Papers Relating to the Newport Slave Trade.” *Newport Historical Society Bulletin*, no. 62 July, 1927), p. 12.

[1321] Henry L. Feingold. *Zion in America: The Jewish Experience from Colonial Times to the Present* (New York: Twayne Publishing, Inc., 1974), p. 42.

[1322] 1776, June, Session of Assembly, M. M. Hayes; cited in “Jews and the American Revolution.” *American Jewish Archives*, Vol XXVII, No. 2 (November, 1975).

[1323] Dan Pine. “Descendant of rabbi born in 1745 to relive inauguration of George Washington.” *The Jewish News* (April 18, 2014).

[1324] Cyrus Adler, L. Hühner, Frederick T. Haneman. “Seixas.” *Jewish Encyclopedia*.

[1325] Hannah Lee. “An Odyssey From Amsterdam to Philadelphia.” *Philadelphia Jewish Voice* (October 12, 2011).

[1326] Cyrus Adler, L. Hühner & Frederick T. Haneman. “Seixas.” *Jewish Encyclopedia*.

[1327] Samuel Oppenheim. “The Jews and Masonry in the United States Before 1810.” *American Jewish Historical Quarterly*, Vol 19 (1910).

[1328] Cyrus Adler, A. S. W. Rosenbach, Frederick T. Haneman & Clarence I. de Sola. “Hart.” *Jewish Encyclopedia*.

[1329] Ibid.

[1330] “Early American Jews.” Ambassador John L. Loeb Jr. Visitor Center. Retrieved from https://web.archive.org/web/20090106145312/http://www.loeb-tourovisitorscenter.org/jll_jews.shtml

[1331] Charles Reznikoff. “A Gallery of Jewish Colonial WorthiesSome Loyalists, Some Patriots: II.” Commentary (January 1955). Retrieved from https://www.commentarymagazine.com/articles/charles-reznikoff/a-gallery-of-jewish-colonial-worthiessome-loyalists-some-patriots-ii/

[1332] Samuel Oppenheim. “The Jews and Masonry in the United States Before 1810.” *American Jewish Historical Quarterly*, Vol 19 (1910).

[1333] “Early American Jews.” Ambassador John L. Loeb Jr. Visitor Center. Retrieved from https://web.archive.org/web/20090106145312/http://www.loeb-tourovisitorscenter.org/jll_jews.shtml

[1334] Jacob Marcus. “Jews and the American Revolution A Bicentennial Documentary.” *American Jewish Archives*, 27, 2 (1975), p. 111.

[1335] D. de S. Pool. *Portraits Etched in Stone* (1952).

[1336] William Pencak. “Jews and Anti-Semitism in Early Pennsylvania” *The Pennsylvania Magazine of History and Biography*, Vol. 126, No. 3 (July, 2002).

[1337] Ibid., p. 372.

[1338] Sachse. *Ancient Documents*, p. 29.

[1339] Ibid., p. 22.

[1340] “Minute Book for the Lodge of Grand Elect Perfect & Sublime Masons in the City of Philadelphia," in Sachse, *Ancient Documents*, p. 41.

[1341] Charles T. McClenachan. *The Book Of The Ancient And Accepted Scottish Rite of Freemasonry* (Masonica, 2020), p. 20.

[1342] “Minute Book for the Lodge of Grand Elect Perfect & Sublime Masons in the City of Philadelphia," in Sachse, *Ancient Documents*, pp. 41-161.

[1343] Oppenheim. “The Jews and Masonry in the United States Before 1810.”

[1344] Ibid.

[1345] Ibid.

[1346] Ibid.

[1347] Alain de Keghel. *American freemasonry: its revolutionary history and challenging future* (Inner Traditions, 2015).

[1348] Christopher Mcintosh. *Rose Cross and the Age of Reason* (SUNY Press, 2012), p. 163; Jacob Katz. J*ews and Freemasons in Europe 1723-1939*. Translated from the Hebrew by Leonard Oschry (Harvard University Press, Cambridge, Massaschusetts, 1970).

[1349] “Johann August, Freiherr von Starck (1741-1816).” *The Bloomsbury Dictionary of Eighteenth-Century German Philosophers*, ed. Heiner F. Klemme & Manfred Kuehn (Bloomsbury, 2010).

[1350] *A Historical Enquiry in Regard to the Grand Constitutions of 1786* (Freemasons. United States. Scottish Rite. Supreme Council for the Southern Jurisdiction, 1883), p. 144.

[1351] Albert Pike. *Ancient and Accepted Scottish Rite of Freemasonry: The Grand Constitutions and Regulations of 1762* (New York, Masonic Publishing Company), p. 164.

[1352] Webster. *Secret Societies and Subversive Movements*.

[1353] Albert Pike. *Scottish Rite of Freemasonry: the Constitutions and Regulations of 1762*, p. 138.

[1354] Samuel Oppenheim. “The Jews and Masonry in the United States Before 1810.” *American Jewish Historical Society*, No. 19 (1910).

[1355] *Historia Judaica*, vol. 13 (October, 1951), p. 160.

[1356] Jeffery Kaplan. “The Chosen People in the Holy City: Three and a quarter centuries of Jewish life in Charleston.” *Charleston Mercury* (January 8, 2020).

[1357] Barnett A. Elzas. *The Jews of South Carolina* (Philadelphia: J.P. Lippincott Company), p. 35.

[1358] B.A. Elzas. *The Jews of South Carolina* (1905), index; C. Reznikoff and U.Z. Engelman. *The Jews of Charleston* (1950), passim; J.R. Marcus. *Early American Jewry* (1953), index; J.R. Rosenbloom. *A Biographical Dictionary of Early American Jews* (1960), pp. 28–29; Aubrey Newman. “Jews in English Freemasonry.” Transcript of a lecture delivered by Professor Aubrey Newman, Emeritus Professor of History at Leicester University, England, to the Israel Branch of the Jewish Historical Society of England in Jerusalem, Israel, on 14 April 2015.

[1359] Henry L. Feingold. *Zion in America: The Jewish Experience from Colonial Times to the Present* (New York: Twayne Publishing, Inc., 1974), p. 42.

[1360] Barnett A. Elzas. *The Jews of South Carolina* (Philadelphia: J.P. Lippincott Company), p. 36.

[1361] Sara A. Zimmerman. "'Men of Honour and Honesty': Connections Between Jews and Freemasons in Early America" (March 19, 2014) CUREJ: College Undergraduate Research Electronic Journal, University of Pennsylvania. Retrieved from http://repository.upenn.edu/curej/186.

[1362] Edith Queenborough. *Occult Theocracy* (Jazzybee Verlag, 2012).

[1363] A.C.F.Jackson. *Rose Croix: A History of the Ancient and Accepted Rite for England and Wales* (rev. ed. 1987) (London: Lewis Masonic Publishers, 1980), pp. 66-68.

[1364] Mark Stavish. *Freemasonry: Rituals, Symbols & History of the Secret Society* (Llewellyn Worldwide, 2007), p. 126.

[1365] Margiotta. *Adriano Lemmi*; cited in Queenborough. *Occult Theocracy*.

[1366] Nicholas Hagger. *The Secret Founding of America*. Kindle Location 3109.

[1367] "The Story of Kahal Kadosh Beth Elohim of Charleston, SC." Retrieved from https://images.shulcloud.com/1974/uploads/Documents/The-Story-of-KKBE

[1368] "Scottish Rite History" WebCite Scottish Rite California. Retrieved from https://www.webcitation.org/6EUOU3dHW?url=http://www.scottishritecalifornia.org/scottish_rite_history.htm

[1369] George William Speth. *Royal Freemasons* (Masonic Publishing Company, 1885), p. 15.

[1370] Alain de Keghel. *American Freemasonry: Its Revolutionary History and Challenging Future* (Simon and Schuster, 2017).

[1371] Pierre Mollier (2004), "The Double-Headed Eagle: Iconographic Sources of the Masonic Symbol" (PDF), The Chain of Union (Special issue No.3): 5–15, archived (PDF) from the original on 2011-09-16, retrieved 2011-10-30

[1372] "Double-headed Eagle (Eagle of Lagash)." Symbol Dictionary. Retrieved from http://symboldictionary.net/?p=2443

[1373] Albert C. Mackey. "Knight of the East and West." *Encyclopedia of Freemasonry and Its Kindred Sciences*; see also Baron de Tschoudy. *L'Étoile Flamboyante*, I. 20 (1766), pp. 24-9.

[1374] Bro. Gregory H. Peters 32°. "Solve et Coagula: Alchemical Symbolism of the Double-Headed Eagle." Pietre Stones Review of Freemasonry. Retrieved from http://www.freemasons-freemasonry.com/double-headed-eagle.html

[1375] Dr. Isaac Wise. *The Israelite* (August 3 and 17, 1855); quoted in Samuel Oppenheim. *The Jews and Masonry in the United States before 1810*. Reprint from Publications of the American Jewish Historical Society, 19 (1910), 1-2.

[1376] "The Story of Kahal Kadosh Beth Elohim of Charleston, SC." Retrieved from https://images.shulcloud.com/1974/uploads/Documents/The-Story-of-KKBE

[1377] Samuel Oppenheim. "The Jews and Masonry in the United States Before 1810." *American Jewish Historical Quarterly*, Vol 19 (1910).

[1378] Jacob Adler. “The Zionists and Spinoza.” *Israel Studies Forum*, Vol. 24, No. 1 (Spring 2009), pp. 25-38.

[1379] Samson Raphael Hirsch. *Religion Allied to Progress*, in JMW. p. 198; Cohn-Sherbok, Dan. *Judaism: History, Belief, and Practice* (Routledge, 2004). p. 264.

[1380] Leo Strauss. *Spinoza’s Critique of Religion.* Translated by E. M. Sinclair. Chicago: University of Chicago Press, 1997.

[1381] Richard H. Popkin.“Benedict de Spinoza.” *Encyclopædia Britannica*. (Encyclopædia Britannica, inc., May 12, 2019). Retrieved from https://www.britannica.com/biography/Benedict-de-Spinoza

[1382] Cited in Kelly Devine Thomas. “Spinoza and The Origins of Modern Thought.” *Historical Studies*. Institute for Advanced Study. The Institute Letter Winter 2007. Retrieved from https://www.ias.edu/ideas/2007/israel-spinoza

[1383] *Encyclopedia Judaica*, p. 1443, cited in Shira Schoenberg. “Modern Jewish History: The Haskalah.” Jewish Virtual Library. Retrieved from https://www.jewishvirtuallibrary.org/the-haskalah#4

[1384] Shmuel Ettinger. *In A History of the Jewish People*, (ed.) H.H. Ben-Sasson (Harvard University Press, 1976).

[1385] Jacob Katz. *Jews and Freemasons in Europe 1723-1939*, p. 47.

[1386] Melanson. *Perfectibilists* (Kindle Locations 5719-5720).

[1387] “Sonnenfels, Aloys von.” *Jewish Encyclopedia*.

[1388] Charles W. Ingrao. *The Habsburg Monarchy, 1618-1815* (New York: Cambridge University Press, 2000), p. 1999.

[1389] Marion Berghahn. *German-Jewish Refugees in England* (London: MacMillan Press, 1984), p. 40.

[1390] Hans Liebeschi.itz, “Judentum und deutsche Umwelt im Zeitalter der Restauration,” Hans Liebeschiitz and Arnold Paucker (eds), *Das Judentum in der deutschen Umwelt, 1800-1850* (Tiibingen, 1977) p. 2; cited in Marion Berghahn. *German-Jewish Refugees in England* (London: MacMillan Press, 1984), p. 40.

[1391] Jacob Katz. *Emancipation and Assimilation* (Westmead, 1972) p. x; cited in Berghahn. *German-Jewish Refugees in England*, p. 40.

[1392] Isaiah Berlin. *The Life and Opinions of Moses Hess* (Jewish Historical Society of England, 1959), p. 214.

[1393] Gershom Scholem. “Redemption Through Sin,” *The Messianic Idea in Judaism and Other Essays*, pp. 78–141.

[1394] Jacob Katz. “Regarding the Connection of Sabbatianism, Haskalah, and Reform.” *Studies in Jewish Religious and Intellectual History*. ed. Siegfried Stein and Raphael Loewe (Tuscaloosa, Ala: University of Alabama Press, 1979) p. 83-101; from M. Avrum Ehrlich. “Sabbatean Messianism as Proto Secularism.” *Jewish Encounters*, (Haarlem, 2001).

[1395] “Jews,” William Bridgwater, ed. *The Columbia-Viking Desk Encyclopedia*; second ed., (New York: Dell Publishing Co., 1964), p. 906.

[1396] David Shavin. “Philosophical Vignettes from the Political Life of Moses Mendelssohn” FIDELIO Magazine, Vol . 8, No. 2, Summer 1999; Pawel Maciejko.

The Mixed Multitude (University of Pennsylvania Press, Inc.. Kindle Edition), p. 195 n. 95.

[1397] *Kerem Chemed*. Volume III, pp. 224-225.

[1398] Rabbi Marvin Antelman. *To Eliminate The Opiate*, Vol. 2.

[1399] M. B. Goldstein. *The Newest Testament: A Secular Bible* (ArchwayPublishing, 2013), p. 592.

[1400] Rabbi Marvin Antelman. *To Eliminate The Opiate*, Vol. 1 (Zionist Book Club, 2004), p.76.

[1401] Terry Melanson. "10 Notable Members of the Bavarian Illuminati." *Conspiracy Archive* (September 20, 2015).

[1402] Cited in Antelman. *To Eliminate The Opiate*, Vol. 1.

[1403] "Mendelssohn, Moses." *World Religions Reference Library*. Encyclopedia.com.

[1404] Melanson. *Perfectibilists* (Kindle Locations 5737-5738).

[1405] Webster. Secret Societies and Subversive Movements, p. 192.

[1406] Frederick. C. Beiser. *The Fate of Reason: German Philosophy from Kant to Fichte* (Cambridge, Mass: Harvard University Press, 1987), p. 56; Cited in Magee. *Hegel and the Hermetic Tradition*, p. 77, n. 155.

[1407] Israel Abrahams. "Mendelssohn, Moses." In Chisholm, Hugh (ed.). *Encyclopædia Britannica*. 18 (11th ed.). (Cambridge University Press, 1911) pp. 120–121.

[1408] Ernst Benz. *Emanuel Swedenborg: Visionary Savant in the Age of Reason* (Swedenborg Foundation, 2002), p. xiii.

[1409] G. Johnson, ed. *Kant on Swedenborg. Dreams of a Spirit-Seer and Other Writings*. Translation by Johnson, G., Magee, G.E. (Swedenborg Foundation 2002) p. 123.

[1410] Melanson. *Perfectibilists*.

[1411] Ibid. (Kindle Locations 1405-1409).

[1412] Ibid. (Kindle Locations 1450-1451).

[1413] Cited in Jacques Kornberg. *Theodor Herzl: From Assimilation to Zionism* (Indiana University Press, 1993), p. 17.

[1414] Israel Abrahams. "Mendelssohn, Moses." In Hugh Chisholm (ed.). *Encyclopædia Britannica*. 18, 11th ed. (Cambridge University Press, 1911), p. 121.

[1415] Heinrich Heine. *Religion and Philosophy in Germany, A fragment* (Beacon Press, 1959), p. 94.

[1416] Ibid.

[1417] "Preussenchronik: Der neue König macht wenig besser und vieles schlimmer." Preusen: Chronik Eines Deutsches Staates. (May 21, 2008). Retrieved from https://www.preussenchronik.de/ereignis_jsp/key=chronologie_003870.html

[1418] Christopher Clark. *Iron Kingdom: The Rise and Downfall of Prussia, 1600 to 1947* (Cambridge, MA: Belknap Press of Harvard University Press, 2006). pp. 270.

[1419] Ibid.

[1420] Pawel Maciejko. “A Portrait of the Kabbalist as a Young Man: Count Joseph Carl Emmanuel Waldstein and His Retinue.” *The Jewish Quarterly Review*, Vol. 106, No. 4 (Fall 2016), p. 568.

[1421] Pawel Maciejko. *The Mixed Multitude* (University of Pennsylvania Press, Inc.. Kindle Edition), p. 226.

[1422] Zeitlin. *Bibliotheca*; Zinberg. *Sifrut*, 3 (1958), 325–8; Twersky, in: *He-Avar*, 4 (1956), 77–81; R. Mahler. *Divrei Yemei Yisrael*, 4 (1956), 53–56; B. Katz. *Rabbanut, Ḥasidut, Haskalah*, 2 (1958), 134–9; N. Schapira, in: *Harofe Haivri*, 34 (1961), 230–5; J. Katz. *Jews and Freemasons* (1970).

[1423] Alexander Altmann. *Moses Mendelssohn: A Biographical Study* (University of Alabama Press, 1973), pp. 453.454; cited in Antelman. *To Eliminate the Opiate*, vol. 1

[1424] Joshua Barzilay. “Wessely, Naphtali Herz.” Encyclopaedia Judaica.

[1425] David Philipson. “The Beginnings of the Reform Movement in Judaism.” The Jewish Quarterly Review, Vol. 15, No. 3 (Apr., 1903), p. 485.

[1426] M.F.M. Van Den Berk. *The Magic Flute* (Leiden: Brill, 2004), p. 507.

[1427] Katz. *Jews and Freemasons in Europe 1723-1939*, p. 53.

[1428] Ibid., Chapter III.

[1429] Rabbi Antelman. *To Eliminate the Opiate*, Vol. I.

[1430] Melanson. *Perfectibilists* (Kindle Location 1465).

[1431] Amos Elon. *The Pity of It All: A History of the Jews in Germany, 1743-1933* (Metropolitan Books, 2002), pp. 73-75

[1432] Peter Wiernik, I. George Dobsevage, Isidore Singer. “ITZIG (sometimes Hitzig).” *Jewish Encyclopedia*.

[1433] Ibid.

[1434] Antelman. *To Elimijnate the Opiate*, vol. 1.

[1435] Augustin Barruel. *Memoirs Illustrating the History of Jacobinism*, Part II.

[1436] Jacob Katz. *Jews and Freemasons in Europe 1723-1939* (Harvard, 1970), pp. 58-59.

[1437] Ibid.

[1438] “Zur aufgehenden Morgenröthe.” *Masonic Encyclopedia*. Retrieved from https://freimaurer-wiki.de/index.php/Zur_aufgehenden_Morgenr%C3%B6the; “Molitor, Franz Joseph.” Encyclopaedia Judaica. Encyclopedia.com.

[1439] Katz. *Jews and Freemasons in Europe 1723-1939*, Chapter 4.

[1440] “History of Freemasonry in Germany.” *The American Freemason’s New Monthly Magazine*, Volume 8 (J.F. Brennan, 1856), p. 129; Zur aufgehenden Morgenröthe. Masonic Encyclopedia. Retrieved from https://freimaurer-wiki.de/index.php/Zur_aufgehenden_Morgenr%C3%B6the

[1441] Jacob Katz. Jews and Freemasons in Europe 1723-1939 (Harvard, 1970), p. 91

[1442] Isidor Kracauer. *Geschichte der Juden in Frankfurt* (Frankfurt, 1927) II, pp. 355-421; cited in Antelman. *To Elimijnate the Opiate*, vol. 1.

[1443] Hugh Chisholm, ed. “Dalberg § 2. Karl Theodor Anton Maria von Dalberg.” *Encyclopædia Britannica*. 7, 11th ed. (Cambridge University Press, 1911). pp. 762–763; Melanson. Perfectibilists. Kindle Locations 3930-3931..

[1444] Melanson. *Perfectibilists*. Kindle Locations 6176-6177.

[1445] Ibid. Kindle Locations 6170-6175.

[1446] Ibid. Kindle Locations 6170-6175.

[1447] Antelman. *To Illuminate the Opiate*, vol. 1, p. p. xix.

[1448] “Frederick the Great, and His Relations with Masonry and Other Secret Societies” *The Builder* (1921). Retrieved from https://www.masonicworld.com/education/files/ftgandhisrelationswmasonry.htm

[1449] Hugh Chisholm, ed. “Brunswick, Karl Wilhelm Ferdinand, Duke of.” *Encyclopædia Britannica*, 11th ed. (Cambridge University Press, 1911).

[1450] Marion Berghahn. *German-Jewish Refugees in England* (London: MacMillan Press, 1984), p. 40.

[1451] Hans Liebeschi.itz, “Judentum und deutsche Umwelt im Zeitalter der Restauration,” Hans Liebeschiitz and Arnold Paucker (eds), *Das Judentum in der deutschen Umwelt, 1800-1850* (Tiibingen, 1977) p. 2; cited in Marion Berghahn. *German-Jewish Refugees in England* (London: MacMillan Press, 1984), p. 40.

[1452] Jacob Katz. *Emancipation and Assimilation* (Westmead, 1972) p. x; cited in Berghahn. *German-Jewish Refugees in England*, p. 40.

[1453] George William Speth. *Royal Freemasons* (Masonic Publishing Company, 1885), p. 27.

[1454] Michael A. Meyer. *Response to Modernity: A History of the Reform Movement in Judaism* (Wayne State University Press, 1995).

[1455] Eric Werner. “Felix Mendelssohn’s Commissioned Composition for the Hamburg Temple. The 100th Psalm (1844),” in: *Musica Judaica*, 7/1 (1984–1985), p. 57.

[1456] Michael Feldberg. “Isaac Harby.” *My Jewish Learning*. Retrieved from https://www.myjewishlearning.com/article/isaac-harby/

[1457] “Reformed Society of Israelites.” *Mapping Jewish Charleston*. Retrieved from https://mappingjewishcharleston.cofc.edu/1833/map.php?id=1036

[1458] Michael A. Meyer. *Response to Modernity: A History of the Reform Movement in Judaism* (Detroit, Michigan: Wayne State University Press, 1995), p. 233-234.

[1459] Michael Feldberg. “Isaac Harby.” *My Jewish Learning*. Retrieved from https://www.myjewishlearning.com/article/isaac-harby/

[1460] Meyer. *Response to Modernity*, p. 233-234.

[1461] Robert Laurence Moore. *Religious outsiders and the making of American* (Oxford, UK: Oxford University Press, 1986), p. 79.

[1462] David Livingstone. “The American Revolution.” *Ordo ab Chao*.

[1463] "Career of Rabbi Wise.” *New York Times* (March 27, 1900).

[1464] Ibid.

[1465] Rabbi Wise. *The Israelite* (August 3, 1855)

[1466] Ibid.

[1467] "Career of Rabbi Wise." *New York Times* (March 27, 1900).

[1468] Rabbi Antelman. *To Eliminate the Opiate*. Volume 2 (Jerusalem: Zionist Book Club, 2002), p. 102.

[1469] Edward E. Grusd. *B'nai B'rith; the story of a covenant* (New York: Appleton-Century, 1966), pp. 12-13.

[1470] Ibid., p. 135.

[1471] Inaugural address as President of the JTSA in 1902.

[1472] *American Hebrew* 57:18 (6 September 1895), p. 60.

[1473] Antelman. *To Eliminate the Opiate*, Volume 2., p. 20.

[1474] Moses Hess. *The Revival of Israel: Rome and Jerusalem* (Lincoln: University of Nebraska Press, p. 248.

[1475] Moses Hess. *Rome and Jerusalem: A Study in Jewish Nationalism* (New York: Bloch Publishing Company, 1918), pp. 96-97.

[1476] Ibid., p. 83.

[1477] Hess. *Rome and Jerusalem*, p. 36.

[1478] Hess. *The Revival of Israel*, p. 45.

[1479] W.L. Wilmshurst. *The Meaning of Masonry* (New York: Gramercy Books, 1980) p. 47.

[1480] Ibid., p. 97.

[1481] Maciejko. *The Mixed Multitude*, p. 3.

[1482] Ibid.

[1483] *Zohar* 1:28b. 13–16; *Zohar Hadash*, 645, 31d. 17; *Zohar* 1:25a–25b; 1:25b. 19; 2:191a, passim. 20. *Tikkune Zohar*, *Tikkun* 19; cited in Maciejko. *The Mixed Multitude*, p. 3.

[1484] *Zohar* 1:25b; cited in Maciejko. *The Mixed Multitude*.

[1485] Voltaire 1885: 29.471; cited in Dorothy Matilda. *Figueira Aryans, Jews, Brahmins: Theorizing Authority Through Myths of Identity* (State University of New York Press, 2002) p. 17.

[1486] Edgar Quintet, cited from Leon Poliakov. *The Aryan Myth: A History of Racist and Nationalist Ideas in Europe* (New York: Basic Books, 1987), p. 185

[1487] Robert Drews. *The Coming of the Greeks* (Princeton University Press, 1994), p. 5.

[1488] Louis Amiable et Charles Porset. *Une loge maçonnique d'avant 1789, la loge des Neuf Sœurs : étude critique* (Paris, Les Éditions Maçonniques de France, 1789), pp. 176-180.

[1489] DeCamp. *Lost Continents*, p. 81.

[1490] Poliakov. *The Aryan Myth*, p. 185

[1491] Ibid., p. 184

[1492] Ibid., p. 192.

[1493] Ibid., p. 191.

[1494] Isaiah Berlin. “The Counter-Enlightenment,” in *Dictionary of the History of Ideas* (1973).

[1495] Alfred Apsler. “Herder and the Jews.” *Monatshefte für Deutschen Unterricht*, Vol. 35, No. 1 (January, 1943), p. 13.

[1496] Herder-Suphan, v. i, p. 224; cited in Apsler. “Herder and the Jews,” p. 13.

[1497] Kayserling, op. cit. p. 543-6; cited in Apsler. “Herder and the Jews,” p. 14.

[1498] *Briefe das Studium der Theologie betreffend* (In Herder-Suphan, v. Io, p. 143); cited in Apsler. “Herder and the Jews,” p. 4.

[1499] Ibid., p. 139.

[1500] F. M.Barnard. “The Hebrews and Herder’s Political Creed.” *Modern Language Review*, vol. 54, no. 4, (October 1959), pp. 533–546.

[1501] Magee. *Hegel and the Hermetic Tradition*, p. 61.

[1502] Ibid., p. 59.

[1503] The phrase Goethe uses is “Mischmasch von Irrtum und Gewalt”, in his “Zahme Xenien” IX, *Goethes Gedichte in Zeitlicher Folge*, (Insel Verlag 1982).

[1504] “What people have said about Linnaeus". Linné on line. Linnaeus.uu.se. Retrieved from https://web.archive.org/web/20110513033923/http://www.linnaeus.uu.se/online/life/8_3.html

[1505] Simon J. Richter. *Goethe Yearbook 14* (Harvard University Press, 2007), pp. 113–14.

[1506] Lletter to Boisserée dated March 22, 1831 quoted in Peter Boerner. *Johann Wolfgang von Goethe 1832/1982: A Biographical Essay* (Bonn: Inter Nationes, 1981) p. 82.

[1507] V.L. Bullough. *History in adult human sexual behavior with children and adolescents in Western societies* (Pedophilia: Biosocial Dimensions ed.) (Springer-Verlag New York Inc., 1990) p. 72.

[1508] Johann Wolfgang Goethe. *Gedenkausgabe der Werke, Briefe und Gespräche* (Zürich: Artemis Verl, 1976) p. 686.

[1509] Arthur Schopenhauer. “The Art of Literature.” *The Essays of Arthur Schopenahuer*.

[1510] John Telford (April 1876). Barber, Benjamin Aquila, “Classical Sanscrit,” *The London Quarterly Review*, XLVI, pp. 309–335.

[1511] W. J. Johnson (transl). *The Recognition of Sakuntala* (Oxford University Press, 2001), p. 138.

[1512] (V, 11936–7).

[1513] Stefanie Kellner. “Die freiheitliche Geisteshaltung der Ernestiner prägte Europa.” *Monumente* (February, 2016)). pp. 9–16.

[1514] Glenn Magee, *Hegel and the Hermetic Tradition* (Cornel: Cornell University Press, July 2001), p. 55.

[1515] Radrizzani et al., J.*G. Fichte: Philosophie de la maçonnerie et autres textes* (Vrin: 1995).

[1516] Magee. *Hegel and the Hermetic Tradition*, p. 55.

[1517] Paola Mayer. *Jena Romanticism and Its Appropriation of Jakob Böhme: Theosophy, Hagiography, Literature* (McGill-Queen's Press - MQUP, 1999), p. 56.

[1518] Magee. *Hegel and the Hermetic Tradition*, p. 55.

[1519] Michael Ferber. *Romanticism: A Very Short Introduction* (Oxford and New York: Oxford University Press, 2010).

[1520] Olaf Müller. "Madame de Staël und Weimar. Europäische Dimensionen einer Begegnung." In: Hellmut Th. Seemann (Hrsg.): *Europa in Weimar. Visionen eines Kontinents. Jahrbuch der Klassik Stiftung Weimar* (Göttingen: Wallstein Verlag 2008), p. 29.

[1521] Madame de Staël. *Considerations on the Principal Events of the French Revolution: Posthumous Work of the Baroness de Stael* (James Eastburn and Company at the literary rooms, Broadway. Clayton & Kingsland, Printers, 1818). pp. 90, 95–96.

[1522] Laurence de Cambronne. *Madame de Staël, la femme qui faisait trembler Napoléon* (Allary éditions, 2015).

[1523] David Ellis. *Byron in Geneva: That Summer of 1816* (Oxford University Press, 2011), p. 77.

[1524] Isaiah Berlin. *The Magus of the North: J.G. Hamann and the Origins of Modern Irrationalism* (New York: Farrar, Strauss and Giroux, 1993), p. 2-3; cited in Magee. *Hegel and the Hermetic Tradition*, p. 77.

[1525] Ibid.

[1526] Magee. *Hegel and the Hermetic Tradition*, p. 77.

[1527] Ibid., p. 7 n. 12.

[1528] Frederick C. Beiser. *The Fate of Reason: German Philosophy from Kant to Fichte* (Harvard University Press, 2006), p. 44; cited in Terry Melanson. *Perfectibilists: The 18th Century Bavarian Order of the Illuminati* (Kindle Locations 8436-8437). Trine Day. Kindle Edition.

[1529] Magee. *Hegel and the Hermetic Tradition*, p. 78; Melanson. *Perfectibilists* (Kindle Location 8439).

[1530] Christopher Dandeker, ed. *Nationalism and Violence* (Transaction Publishers, 1998), p. 52.

[1531] Yaacov Talmon. "Unity of Nation and Revolutionary Brotherhood" (Hebrew), in *Unity and Uniqueness* (Tel Aviv, 1965), p. 27; cited in Avraham Shapira, "Buber's Attachment to Herder and to German Volkism," *Studies in Zionism*, 14, no. 1 (1993), p. 11.

[1532] Avraham Shapira. "Buber's Attachment to Herder and to German Volkism." *Studies in Zionism*, 14, no. 1 (1993), p. 11.

[1533] See Levy, "The Position of Judaism in Herder's Philosophy of History." (Hebrew), *Jerusalem Studies in Jewish Philosophy*, 4, 1982, p. 243. Cited in Shapira. "Buber's Attachment to Herder and to German Volkism." p. 12.

[1534] Gregory Jusdanis. *The Necessary Nation* (Princeton University Press, 2001), pp. 82–83.

[1535] Johann Gottlieb Fichte. *Thirteenth Address, Addresses to the Gerrnan Nation*, ed. George A. Kelly (New York: Harper Torch Books, 1968).

[1536] Poliakov. *The Aryan Myth*, p. 198

[1537] Ibid., p. 199

[1538] Ibid., p. 208

[1539] Müller. *"The Veda": Chips from A German Workshop,* vol. 1, p. 63; cited in *In Search of the Cradle of Civilization*, p. 49

[1540] Georg Wilhelm Friedrich Hegel. *Lectures on the philosophy of world history. Introduction, reason in history* (translated from the German edition of Johannes Hoffmeister from Hegel papers assembled by H. B. Nisbet) (New York, NY: Cambridge University Press, 1975).

[1541] Ibid., p. 65.

[1542] Ernst Benz. *Mystical Sources of German Romantic Philosophy*, (Eugene, Oregon: Prickwick Publications, 1983) p. 29.

[1543] Christopher Mcintosh. *The Rosicrucians: The History, Mythology and Rituals of an Occult Order*, 2nd rev. edn (Wellingborough: Crucible, 1987), pp. 47.

[1544] Hegel. *History of Philosophy*.

[1545] Hegel. *Philosophy of Right* (1820), "Preface"; translated by S.W. Dyde, 1896.

[1546] Harris. *Toward The Sunlight*, p. 156; cited in Magee. *Hegel and the Hermetic Tradition*, p. 74.

[1547] John Burbidge. *Hegel in his Time* (Lewiston, N.Y.: Broadview Press, 1988), p. viii; cited in Magee. *Hegel and the Hermetic Tradition* p. 74.

[1548] Gerald Hanratty. *Hegel and the Gnostic Tradition*: II, p. 312-13, cited in Magee. *Hegel and the Hermetic Tradition*, p. 75.

[1549] Ernst Benz. *Adam der Mythus von Urmenschen* (Munich: Barth, 1955), p. 23; cited in Magee. *Hegel and the Hermetic Tradition*, p. 47.

[1550] Cited in Magee. *Hegel and the Hermetic Tradition*, p. 48.

[1551] Hegel's Lectures on the History of Philosophy. Section One: Modern Philosophy in its First Statement. B: Jacob Boehme.

[1552] Magee. *Hegel and the Hermetic Tradition*, p. 73.

[1553] Harris. *Toward The Sunlight*, p. 105; cited in Magee. *Hegel and the Hermetic Tradition*, p. 73.

[1554] Magee. *Hegel and the Hermetic Tradition*, p. 55.

[1555] Ibid., p. 55.

[1556] Ibid., p. 74.

[1557] Nicholas Hagger. *The Secret History of the West* (O Books, 2005), pp. 367, 373.

[1558] Daniel. *Scarlet and the Beast* (1994).

[1559] John C. Lester & Daniel Love Wilson, *Ku Klux klan: its origin, growth and disbandment*, p. 27, [http://books.google.co.uk/books?id=2j4OAAAAIAAJ&q=Pike]

[1560] Monsignor George F. Dillon. *The War of Anti-Christ with the Church and Christian Civilization* (Dublin: M.H. Gill & Sons, 1885), p. 113.

[1561] Edith Queenborough. *Occult Theocracy* (Jazzybee Verlag, 2012).

[1562] Catholic Jew. "Frankists and the Catholic Church." alternativegenhist.blogspot.ca (April 15, 2014).

[1563] Ibid.

[1564] Marsha Keith Schuchard. "Lord Goerge Gordon and Cabbalistic Freemasonry." In Martin Mulsow & Richard Henry Popkin. *Secret conversions to Judaism in early modern Europe* (Brill, 2004), p. 223.

[1565] Edward Gelles. *The Jewish Journey: A Passage through European History* (The Radcliffe Press, 2016), p. 154.

[1566] Olivier Ferret. *La Fureur de Nuire: Échanges Pamphlétaires entre Philosophes et Antiphilosophes, 1750-1770* (Oxford: Voltaire Foundation, 2007).

[1567] T.T. Teeling. "Joseph de Maistre." *The American Catholic Quarterly Review*, Vol. XX (1985), p. 824.

[1568] Isaiah Berlin. "The Second Onslaught: Joseph de Maistre and Open Obscurantism." *Two Enemies of the Enlightenment* (Wolfson College, Oxford, 1965).

[1569] Douglas Harper. "communist." *Online Etymology Dictionary*.

[1570] Karl Marx. "Moralizing Criticism and Critical Morality…" *On the French Revolution* (Paris: Social Publishing, 1985), p. 91.

[1571] Elizabeth L. Eisenstein. *The First Professional Revolutionist: Filippo Michele Buonarroti (1761-1837)* (Harvard University Press, 1959), pp. 43-4; Melanson. *Perfectibilists* (Kindle Locations 2874-2877).

[1572] Karl Marx & Friedrich Engels. *The Holy Family*.

[1573] "Philalèthes" *Encyclopédie de la franc-maçonnerie*, pocketbook, p.658, 659

[1574] Melanson. *Perfectibilists* (Kindle Locations 2945-2946).

[1575] Elizabeth L. Eisenstein. The First Professional Revolutionist: Filippo Michele Buonarroti (1761-1837) (Harvard University Press, 1959), p. 11.

[1576] Melanson. *Perfectibilists* (Kindle Location 2960).

[1577] Cited in Melanson. *Perfectibilists* (Kindle Locations 2966-2967).

[1578] Lehning, op. cit., p. 114; cited in Melanson. *Perfectibilists* (Kindle Locations 2984-2986).

[1579] Melanson. *Perfectibilists* (Kindle Locations 2995-2996).

[1580] Ibid. (Kindle Locations 3000-3001).

[1581] Ibid. (Kindle Locations 3023-3025).

[1582] Ibid. (Kindle Locations 3028-3030).

[1583] Ibid. (Kindle Locations 3068-3072).

[1584] Arthur Lehning. “Buonarroti: And His International Secret Societies.” *International Review of Social History*, Vol. 1, No. 1 (1956), p. 122.

[1585] Ibid., p. 120.

[1586] Armando Saitta (“La Mac :: La Charb :: et le M ::” i.e. “Freemasonry, Carbonari and le Monde”)]; cited in Terry Melanson, “Militant Masonry: Amis de la Vérité, Buonarroti Masters and French Carbonari” (Part 2 of 2) *Conspiracy Archive* (February 25, 2013).

[1587] Billington. *Fire in the Minds of Men*, p. 137

[1588] Eisenstein, pp. 35-6; cited in Melanson. *Perfectibilists* (Kindle Locations 3080-3083).

[1589] “Freemasonry, Secret Societies, and the Continuity of the Occult Tradition in English Literature.” Ph.D. diss., (Austin: University of Texas, 1975) p. 353; “Yeats and the Unknown Superiors: Swedenborg, Falk, and Cagliostro,” *Hermetic Journal*, 37 (1987) p. 18.

[1590] Webster. *Secret Societies and Subversive Movements*, p. 174.

[1591] *Antiquities of the Illuminati*. “Qadosh: The Johannite Tradition.” Retrieved from http://www. antiqillum.com/texts/bg/Qadosh/qadosh079.htm

[1592] John Yarker. “The Antient and Primitive Rite of Masonry.” *The Kneph*, Vol. VIII, No. 1, September, 1888.

[1593] Reginald Gambier Mc Bean. *A Complete History of the Ancient and Primitive Rite,* From the Archives of the Sovereign Sanctuary of the 95th Last Degree of the Ancient and Primitive Rite Regular Masonic Body of Freemasonry. (1925)

[1594] Allan H. Greenfield. *The Roots of Modern Magick: 1700 thru 2000* (Manutius Press, 2006) p. 137

[1595] Jacques-Etienne Marconis de Negre. The Sanctuary of Memphis Or Hermes: The Development of Masonic Mysteries (Nocalore Press, 1933).

[1596] Jacques Godechot & Georges Lefebvre, cited in *Eisenstein*, op. cit., p. 47.

[1597] Melanson. *Perfectibilists* (Kindle Locations 3130-3131).

[1598] R. John Rath. “The Carbonari: Their Origins, Initiation Rites, and Aims.” *The American Historical Review*, Vol. 69, No. 2 (Jan., 1964), p. 353.

[1599] Alan Reinerman. “Metternich and the Papal Condemnation of the ‘Carbonari’, 1821.” *Catholic Historical Review*, 54, 1 (1968), pp. 55-69.

[1600] R. John Rath. “The Carbonari: Their Origins, Initiation Rites, and Aims.” *The American Historical Review*, Vol. 69, No. 2 (Jan., 1964), p. 354.

[1601] Jacques Godechot & Georges Lefebvre, p. 45.

[1602] Lehning, op. cit., pp. 126-7.

[1603] Melanson. *Perfectibilists* (Kindle Locations 3154-3159).

[1604] Ibid. (Kindle Locations 3236-3239).

[1605] Arthur Lehning. ”Buonarroti: And His International Secret Societies.” *International Review of Social History*, Vol. 1, No. 1 (1956), p. 138.

[1606] Eisenstein. *The First Professional Revolutionist*, p. 88.

[1607] Monsignor George Dillon. *Grand Orient Freemasonry Unmasked* (London: Britons Publishing Company, 1950) p. 89.

[1608] M. Headings. *French Freemasonry Under the Third Republic* (Baltimore, John Hopkins Press, 1949).

[1609] Julian Strube. "Socialist Religion and the Emergence of Occultism, a genealogical approach to socialism and secularization in 19th-century France." *Religion*, 2016 Vol. 46, No. 3, p. 371.

[1610] Carolina Armenteros. *The French Idea of History: Joseph de Maistre and his Heirs, 1794-1854* (Ithaca, NY and London: Cornell University Press, 2011).

[1611] Graham Hancock & Robert Bauval. *The Master Game: Unmasking the Secret Rulers of the World* (Red Wheel Weiser, Jan. 1, 2011), p. 464.

[1612] Ibid., p. 30.

[1613] Julian Strube. "Socialist Religion and the Emergence of Occultism, a genealogical approach to socialism and secularization in 19th-century France." *Religion*, 2016 Vol. 46, No. 3, p. 365.

[1614] Saint-Amand Bazard, ed. 1831. *Doctrine de Saint-Simon: Première année* (Paris: Au bureau de l'Organisateur.), p. 334.

[1615] Strube. "Socialist Religion and the Emergence of Occultism," p. 368.

[1616] Just Muiron. *Les nouvelles transactions sociales, religieuses et scientifiques* (Paris: Bossange Prère, 1832), p. 148.

[1617] Mark Booth. *The Secret History of the World* (Woodstock & New York: The Overlook Press, 2008) p. 373.

[1618] Julian Strube. "Socialist Religion and the Emergence of Occultism, a genealogical approach to socialism and secularization in 19th-century France." *Religion*, 2016 Vol. 46, No. 3, p. 372.

[1619] Ibid., p. 373.

[1620] Christopher McIntosh. *Eliphas Lévi and the French Occult Revival* (London: Rider, 1972), p. 97-8.

[1621] Lehning. "Buonarroti."

[1622] Eisenstein. *The First Professional Revolutionist*, p. 66.

[1623] Nahum Norbert Glatzer. *The Judaic Tradition: Texts* (Behrman House Inc., 1969) p. 526.

[1624] Alexander Reid Ross. *Against the Fascist Creep* (AK Press, 2017)

[1625] Isaiah Berlin. *The Life and Opinions of Moses Hess* (Jewish Historical Society of England, 1959), p. 21.

[1626] Rob Knowles. *Political Economy from Below: Economic Thought in Communitarian Anarchism, 1840-1914* (Routledge, 2013), p. 342.

[1627] George Woodcock. *Pierre-Joseph Proudhon: His Life and Work* (Schocken Books, 1972). p. 13.

[1628] Tristram Hunt. *Marx's General: The Revolutionary Life of Friedrich Engels* (Macmillan, 2010).

[1629] Cited in Isaiah Berlin. *The Life and Opinions of Moses Hess* (The Lucien Wolf memorial lecture, Dec. 1957).

[1630] see Glenn Magee. *Hegel and the Hermetic Tradition* (Cornel: Cornell University Press, July 2001).

[1631] Norman Cohn. “Apocalypticism Explained: Nazism and Marxism” (PBS Frontline).

[1632] Norman Cohn. *The Pursuit of the Millennium: Revolutionary Millenarians and Mystical Anarchists of the Middle Ages* (Oxford University Press, 1970).

[1633] Antelman. *To Eliminate the Opiate*, p. 16.

[1634] Paul Johnson. *A History of the Jews*, Weidenfeld and Nicolson, (London, 1987). p 348.

[1635] Stefan-Ludwig Hoffmann. *Die Politik der Geselligkeit: Freimaurerlogen in der deutschen Bürgergesellschaft, 1840-1918* (Vandenhoeck & Ruprecht, 2000), p. 182.

[1636] Clark Marvin H., Jr. *Karl Marx: Prophet of the Red Horseman*.

[1637] Thomas Frost. *Secret Societies of the European Revolution* (Kessinger Publishing, 2003). p. 1.

[1638] Billington. *Fire in the Minds of Men*, p. 31.

[1639] Thomas Kurian (ed). *The Encyclopedia of Political Science* (Washington D.C: CQ Press, 2011. p. 1555.

[1640] E. J. Hobsbawm. *The Age of Revolution 1789 -1948* (N.Y.: 1964), p. 157-160.

[1641] Gallante Garone. *Buonarroti e i rivoluzionari* (1951), p. 400-09.

[1642] Karl Marx. “Speech at anniversary of the People’s Paper” (1856).

[1643] Ibid.

[1644] Philippe Régnier. “Späte Wiederbelebung der intellektuellen Allianz zwischen Deutschland und Frankreich: Moses Hess, Karl Ludwig Michelet und die Saint-Simonisten der Revue Philosophique et religieuse (1855–1857).” In *Hegelianismus und Saint-Simonismus*, edited by Hans-Christoph Schmidt am Busch, Ludwig Siep, Hans-Ulrich Thamer, and Norbert Waszek (Paderborn: Mentis, 2007), pp. 159-180.

[1645] Moses Hess & Léon Brothier. “Religion, Philosophie, Science.” *La revue philosophique et religieuse* (Paris: Bureaux de la Revue, 1857), pp. 143–144.

[1646] Julian Strube. “Socialist Religion and the Emergence of Occultism, a genealogical approach to socialism and secularization in 19th-century France.” *Religion*, 2016 Vol. 46, No. 3, p. 370.

[1647] Boris I. Nicolaevsky. “Secret Societies and the First International.” *The Revolutionary Internationals, 1864-1943*; ed. Milorad M. Drachovitch, (Stanford University Press, 1966).

[1648] Ibid.

[1649] Ibid.

[1650] Ibid.

[1651] Ibid.

[1652] Jean Bossu. “Une loge de proscrits 'a Londres sous le Second Empire et aprés la Commune" *L'dée libre* (January-October, 1958); cited in Nicolaevsky. “Secret

Societies and the First International."

[1653] Nicolaevsky. "Secret Societies and the First International."

[1654] Nesta H. Webster. *World Revolution Or the Plot Against Civilization* (Kessinger Publishing) p. 187

[1655] Michael Bakunin. *God and the State*, (1882).

[1656] Ibid.

[1657] Bakunin. *Revolutionary Catechism* (1866).

[1658] *The Internet Encyclopedia of Philosophy*. "Nihilism."

[1659] Denis William Brogan. *Proudhon* (London: H. Hamilton, 1934), chapter iv.

[1660] Benjamin Peixotto. "Principality, now Kingdom, of Roumania." *Menorah* Vol. I. JULY, 1886 No. 1. p. 345.

[1661] Webster. *Secret Societies and Subversive Movements*, p. 410.

[1662] Leon Zeldis. "Some Sephardic Jews in Freemasonry." *Masonic Papers*. Pietre-Stones Review of Freemasonry. Retrieved from http://www.freemasons-freemasonry.com/zeldis14.html

[1663] "Jews in English Freemasonry." *Jewish Communities and Records*. 20 April 2015. Retrieved from https://www.jewishgen.org/jcr-uk/Newman_papers/Jews_in_English_Freemasonry.htm

[1664] Isaac Baer Levinsohn. *Éfés dammîm: a series of conversations at Jerusalem between a patriarch of the Greek Church and a chief rabbi of the Jews, concerning the malicious charge against the Jews of using Christian blood* (Longman, 1841). p. 14.

[1665] B.A. Elzas. *The Jews of South Carolina* (1905), index; C. Reznikoff and U.Z. Engelman. *The Jews of Charleston* (1950), passim; J.R. Marcus. *Early American Jewry* (1953), index; J.R. Rosenbloom. *A Biographical Dictionary of Early American Jews* (1960), pp. 28–29.

[1666] Cited in Robert Dreyfuss. *Hostage to Khomeini*, (New Benjamin Franklin House, June 1981), p. 118.

[1667] Lady Queenborough (Edith Starr Miller). *Occult Theocrasy* (Abbeville, France: F. Paillart, 1933) p. 417.

[1668] Ibid.

[1669] Hess. *Rome and Jerusalem*, p. 35.

[1670] Ibid.

[1671] "Giuseppe Mazzini" in Volume III K – P of *10,000 Famous Freemasons*, William R. Denslow, 1957, Macoy Publishing & Masonic Supply Co., Inc.; Garibaldi —the mason Translated from Giuseppe Garibaldi Massone by the Grand Orient of Italy.

[1672] Dillon. *Grand Orient Freemasonry Unmasked*, p. 89

[1673] Margiotta. *Adriano Lemmi*, p. 97; cited in Queenborough, *Occult Theocracy*, pp. 225.

[1674] Fred Hobson. *Mencken: A Life* (Random 2012).

[1675] "Publication of Geneology Shows Bismarck Descendant of Jews." Jewish Telegraphic Agency (September 16, 1930).

[1676] Hugh Chisholm, (ed.) "Friedrich Wilhelm II. of Prussia." *Encyclopædia Britannica*. 11 (11th ed.). (Cambridge University Press, 1911), pp. 64–65.

[1677] F.B.M. Hollyday. *Bismarck. Great Lives Observed* (Prentice-Hall, 1970), pp. 16–18.

[1678] Fritz Stern. *Gold and Iron: Bismarck, Bleichröder and the Building of the German Empire*, p. 17.

[1679] James Joll. "The Jewish banker and the German statesman: the history of a 19th-century partnership." *New York Times* (February 27, 1977).

[1680] Ibid.

[1681] David B. Green. "This Day in Jewish History / The Man Who Would Bankroll Prussia's Wars Is Born." Haaretz (December 21, 2014).

[1682] Agetha Ramm. *Germany, 1789–1919: a political history* (London: Methuen, 1967), pp. 308–313.

[1683] Stern. *Gold and Iron*, p. 132.

[1684] George William Speth. *Royal Freemasons* (Masonic Publishing Company, 1885), p. 28.

[1685] Queenborough. *Occult Theocracy*.

[1686] A.E. Waite. *Devil Worship in France* (1896), p. 28.

[1687] Ibid., p. 24.

[1688] A. Ralph Epperson. *The Unseen Hand: An Introduction to the Conspiratorial View of History* (Publius, 1985), p. 223.

[1689] Nick F. Lucas. *Compare* (Georgetown, South Carolina: Lighthouse Bookstore, 1980), p. 24; as cited in Epperson. *The Unseen Hand*, p. 223.

[1690] "About Scottish Rite." Ancient and Accepted Scottish Rite Valley of Calgary. Retrieved from http://www.aasrcalgary.ca/about/about-scottish-rite

[1691] René Guénon. *Theosophy: History of a Pseudo-religion* (Hillsdale, NY: Sophia Perennis, 2003), p. 20.

[1692] Waite. *Devil Worship in France*, p. 24.

[1693] Ibid.

[1694] *Blood on the Altar* (Coeur d'Alene: Independent History and Research, 2007), p. 69.

[1695] Waite. *Devil Worship in France*, p. 202.

[1696] Ibid., p. 213.

[1697] Margiotta. *Adriano Lemmi*, p. 97; cited in Queenborough, *Occult Theocracy*, pp. 217-218.

[1698] Michael W. Homer. "'Why then introduce them into our inner temple?': The Masonic Influence on Mormon Denial of Priesthood Ordination to African American Men." *The John Whitmer Historical Association Journal*, Vol. 26 (2006), pp. 238.

[1699] "Ham's curse, blackness and sin." *University of Capetown News* (March 29, 2004).

[1700] "Digital History." www.digitalhistory.uh.edu (Retrieved May 17, 2018).

[1701] Hans Nathan. *Dan Emmett and the Rise of Early Negro Minstrelsy* (Norman, Oklahoma: University of Oklahoma Press. 1962), p. 252.

[1702] Ibid.

[1703] Nicholas Hagger. *The Secret Founding of America*. Kindle Locations 3113-3123.

[1704] Ibid., Kindle Locations 3133-3139

[1705] Bertram Wallace Korn. *Jews And Negro Slavery In The Old South - 1789-1865* (Reform Congregation Keneseth Israel, 1961), p. 13; Susan Lawrence Davis. *Authentic History, Ku Klux Klan, 1865-1877* (New York) pp. 45-47.

[1706] Roberta Strauss Feuerlicht. *The Fate of the Jews: A People Torn Between Israeli Power and Jewish Ethics* (New York: Times Books, 1983), pp. 187-88 note 5.

[1707] Feuerlicht. *The Fate of the Jews*, p. 73.

[1708] Ibid.

[1709] Marc Lee Raphael. *Jews and Judaism in the United Statses: A Documentary History* (New York: Behrman House, 1983), p. 14; Also see Eli Faber. *Jews, Slaves, and the Slave Trade: Setting the Record Straight* (New York University, 1998), Chapter 1.

[1710] Ibid.

[1711] G. Cohen, pp. 84-5; See also Eugene 1. Bender, "Reflections on Negro-Jewish Relationships: The Historical Dimension," *Phylon*, vol. 30 (1969), p. 60; Lewis M. Killian, *White Southerners* (Amherst: UMass Press, 1985), p. 73; Harry Simonhoff. *Jewish Participants in the Civil War* (New York: Arco Publishing Co., Inc., 1963), pp. 31011; Korn, *Jews and Negro Slavery*, p. 218.

[1712] Marc Lee Raphael. *Jews and Judaism in the United Statses*, p. 14; Also see Faber. *Jews, Slaves, and the Slave Trade: Setting the Record Straight*, Chapter 1.

[1713] MJL Staff. "Jews and the African Slave Trade." *My Jewish Learning*.

[1714] Peter Wiernik. *The History of Jews in America: From the Period of the Discovery of the New World to the Present Time* (New York: Hermon Press, pub. 1912, rev. 1931, reprinted 1972 by Greenwood Press, Westport, Connecticut).

[1715] Henry L. Feingold. *Zion in America: The Jewish Experience from Colonial Times to the Present* (New York: Twayne Publishing, Inc., 1974), pp. 42-3.

[1716] Jacob Rader Marcus. *United States Jewry, 1776-1985* (Detroit: Wayne State University Press, 1989), p. 586.

[1717] Carola Hoyos. "Rothschild and Freshfields founders linked to slavery." *Financial Times* (June 26, 2009).

[1718] Kris Manjapra. "When will Britain face up to its crimes against humanity?" *The Guardian* (March 29, 2018).

[1719] Ibid.

[1720] "Nathan Mayer Rothschild." Legacies of British Slave-ownership (University College London). Retrieved from https://www.ucl.ac.uk/lbs/person/view/2146631430

[1721] Nicholas Hagger. *The Secret Founding of America*, Kindle Locations 3144-3147.

[1722] Irving Katz. *August Belmont; a political biography* (New York/London: Columbia University Press, 1968).

[1723] Jessica Cale. “Composer, Abolitionist, Hero: The Extraordinary Life of the Chevalier de Saint-Georges.” *Dirty, Sexy History* (December 19, 2018). Rretrieved from https://dirtysexyhistory.com/2018/12/19/composer-abolitionist-hero-the-extraordinary-life-of-the-chevalier-de-saint-georges/

[1724] Edward Royle & James Walvin. *English Radicals and Reformers, 1760-1848* (1982), p. 36.

[1725] Josiah Wedgwood, letter to Thomas Bentley (31st March 1763).

[1726] Royle & Walvin. *English Radicals and Reformers, 1760-1848*, p. 36.

“Antislavery Medallion.” National Museum of American History. Reitreved from https://americanhistory.si.edu/collections/search/object/nmah_596365

[1727] Le Forestier. *Les Illuminés de Bavière et la franc-maçonnerie allemande*, p. 687.

[1728] Seymour Stanton Black. *Benjamin Franklin: Genius of Kites, Flights, and Voting Rights* (McFarland, 2015), p. 12.

[1729] M. Andrew Holowchak & Brian W. Dotts. *The Elusive Thomas Jefferson: Essays on the Man Behind the Myths* (McFarland, 6 nov. 2017), p. 214.

[1730] Randall M. Miller & John David Smith, eds. *Dictionary of Afro-American Slavery* (2nd ed.) (Westport, Connecticut: Praeger Publishers, 1997).

[1731] Cross, FL, ed., “Baptists.” *The Oxford dictionary of the Christian church*, (New York: Oxford University Press, 2005).

[1732] Young Hwi Yoon. “The Spread of Antislavery Sentiment through Proslavery Tracts in the Transatlantic Evangelical Community, 1740s-1770s.” *Church History* (June 2012) 81 (2): 355.

[1733] Edward J. Cashin. Beloved Bethesda: A History of George Whitefield’s Home for Boys (Mercer University Press, 2001).

[1734] Charles V. Hamilton. *The Black Preacher in America* (New York: William Morrow and Co., 1972), pp. 37-46.

[1735] Susan Stinson. “The Other Side of the Paper: Jonathan Edwards as Slave-Owner.” *Valley Advocate* (April 5, 2012).

[1736] Stephen Tomkins. *The Clapham Sect: How Wilberforce’s circle changed Britain* (Oxford: Lion, 2010), p. 248.

[1737] Ibid., p. 1.

[1738] William Hague. *William Wilberforce: The Life of the Great Anti-Slave Trade Campaigner* (London: HarperPress, 2007), pp. 53–55.

[1739] Adam Hochschild. *Bury the Chains, The British Struggle to Abolish Slavery* (London: Macmillan, 2005), pp. 125–26.

[1740] Charlotte Julia Blennerhasset. *Madame de Staël et son temps: 1766-1817* (L. Westhausser, 1890), p. 540.

[1741] John Pollock. *Wilberforce* (David C Cook, 2013).

[1742] Hélène Palma. “The Abolitionist Cause in Britain and in France (1787-1790): A Case of Counter-Productive Transposition?.” *MFDS Le Monde français du dix-huitième siècle*, 2019,4 (1), 10.5206/mfds-ecfw.v4i1.8279. hal-02504652

[1743] Zachary Macaulay. *Anti-slavery Monthly Reporter*, Volume 3 (London Society for the Mitigation and Abolition of Slavery in the British Dominions, 1831), p. 229.

[1744] David W. Blight. *Frederick Douglass: Prophet of Freedom* (New York: Simon & Schuster, 2018).

[1745] Christine Leigh Heyrman. *Southern Cross: The Beginning of the Bible Belt* (Chapel Hill, North Carolina: University of North Carolina Press, 1998), pp. 10–18, 155.

[1746] Kimberly Jade Norwood. *Color Matters: Skin Tone Bias and the Myth of a Postracial America* (Routledge, 2013). p. 50.

[1747] Elizabeth City. *Baptist Messenger* (May 5, 1850), p. 1, col. 2.

[1748] John C. Calhoun. “Slavery a Positive Good.” (February 6, 1837).

[1749] David I. Durham. *A Southern Moderate in Radical Times: Henry Washington Hilliard, 1808–1892* (Baton Rouge: LSU Press, 2008), p. 104.

[1750] John C. Calhoun. Crallé, Richard K., ed. *The Works of John C. Calhoun: Reports and public letters* (New York: D. Appleton & Company, 1870), p. 311.

[1751] Irving Bartlett. *John C. Calhoun: A Biography* (New York: W. W. Norton, Incorporated, 1994).

[1752] Margaret L. Coit. *John C. Calhoun: American Portrait* (Boston: Houghton, Mifflin, 1950), p. 42.

[1753] Bradburn Douglas. *The Citizenship Revolution: Politics and the Creation of the American Union, 1774–1804* (Charlottesville, Virginia: University of Virginia Press, 2009), p. 368.

[1754] Margaret L. Coit. *John C. Calhoun: American Portrait* (Boston: Houghton, Mifflin, 1950), p. 42.

[1755] Judith Schiff. “Yale, Calhoun, and the War of 1812.” *Yale Alumni Magazine* (July/August 2012).

[1756] William T. Hastings. *Phi Beta Kappa as a Secret Society with its Relations to Freemasonry and Antimasonry Some Supplementary Documents* (Richmond, Virginia: United Chapters of Phi Beta Kappa, 1965).

[1757] Paul J. Rich. “Freemasonry and Phi Beta Kappa.” *Selected Works of Paul J. Rich* (SelectedWorks of Paul J. Rich, June 2002).

[1758] “Freemasonry and the Development of Greek-Letter Fraternities.” *Tennessee Lodge of Research*. Retrieved from http://tnlor.org/?p=24&print=pdf

[1759] Alexandra Robbins. *Secrets of the Tomb: Skull and Bones, the Ivy League, and the Hidden Paths of Power* (Back Bay Books, 2003).

[1760] Randall Beach. “Come with us for a rare glimpse into the mysterious secrets within the walls of Yale’s ‘tombs’ (photos)” *New Haven Register*, (November 29, 2012).

[1761] Jesper Aagaard Petersen. “Introduction: Embracing Satan.” *Contemporary Religious Satanism: A Critical Anthology* (Ashgate Publishing, 2009).

[1762] Robbins. *Secrets of the Tomb*, Kindle Locations 924-925.

[1763] Henry Barnard. *Military Schools and Courses of Instruction in the Science and Art of War, in France, Prussia, Austria, Russia, Sweden, Switzerland, Sardinia, England, and the United States* (New York: E. Steiger, 1872).

[1764] Kris Millegan. *Fleshing Out Skull & Bones: Investigations into America's Most Powerful Secret Society* (Trine Day, 2004).

[1765] Ibid.

[1766] Yonatan Eyal. *The Young America Movement and the Transformation of the Democratic Party, 1828–1861* (2007)

[1767] Sigmund Diamond, ed. *A Casual View of America—The Home Letters of Solomon de Rothschild* (Stanford: Stanford University Press, 1961), p. 22.

[1768] "Who Belongs To Phi Beta Kappa." Phi Beta Kappa website (n.d.). Retrieved from http://www.pbk.org/infoview/PBK_InfoView.aspx?t=&id=59

[1769] Philip F. Gura. *American Transcendentalism: A History* (New York: Hill and Wang, 2007), p. 172.

[1770] Judith Thurman. "The Desires of Margaret Fuller." *The New Yorker* (March 25, 2013).

[1771] David M. Robinson. "Margaret Fuller and the coming democracy." *OUPblog* (August 21st 2017). Retrieved from https://blog.oup.com/2017/08/margaret-fuller-democracy/

[1772] Michael Walzer "On Democratic Internationalism." *Dissent* (Spring 2016). Retrieved from https://www.dissentmagazine.org/article/democratic-internationalism-hungarian-revolution-irving-howe

[1773] John L. O'Sullivan. *A Divine Destiny for America* (1845).

[1774] Widmer. *Young America*, p. 3.

[1775] William Earl Weeks. *Building the continental empire: American expansion from the Revolution to the Civil War* (Ivan R. Dee, 1996), p. 61.

[1776] Justin B. Litke. "Varieties of American Exceptionalism: Why John Winthrop Is No Imperialist," *Journal of Church and State*, 54 (Spring 2012), pp. 197–213.

[1777] "James K. Polk: Reaffirmation of the Monroe Doctrine." *Encyclopædia Britannica*

[1778] Michael F. Holt. *The Rise and Fall of the American Whig Party: Jacksonian Politics and the Onset of the Civil War* (Oxford University Press, 1999), pp. 169–170.

[1779] Ibid., pp. 323–326.

[1780] Eric Foner. *Free Soil, Free Labor, Free Men* (Oxford University Press, USA, Apr. 20, 1995), p. 9

[1781] "Revolution - 1848 and 'young america'" Encyclopedia of American Foreign Policy. Retrieved from https://www.americanforeignrelations.com/O-W/Revolution-1848-and-young-america.html

[1782] Ibid.

[1783] Peter A. Wallner. *Franklin Pierce: New Hampshire's Favorite Son* (Plaidswede. 2004), p. 16–21.

[1784] “Revolution - 1848 and ‘young america’”

[1785] “Kossuth County EDC.” Kossuth-edc.com. Archived from the original at http://www.kossuth-edc.com/community/kossuthbio.htm

[1786] Hal Draper & Ernest Haberkern. *Karl Marx’s Theory of Revolution*, Volume 5. (NYU Press, 2010). p. 41.

[1787] Phineas Camp Headley. *The Life of Louis Kossuth: Governor of Hungary* (Publisher: Miller, Orton & Mulligan, 1856), p. 241.

[1788] Jasper Ridley. *Lord Palmerston* (Publisher Pan Macmillan, 2013).

[1789] Laurence Fenton. *Palmerston and the Times: Foreign Policy, the Press and Public Opinion in Mid-Victorian Britain* (I.B.Tauris, 2012), pp. 119–20.

[1790] John Daniel. *Scarlet and the Beast - A History of the War Between English and French Freemasonry*, Vol. 3 (John Kregel, Inc., 1994).

[1791] Merle E. Curti, “Young America.” *American Historical Review* (October 1926), p. 44.

[1792] As cited in Daniel. *Scarlet and the Beast*.

[1793] Ibid.

[1794] Ibid.

[1795] Ibid.; Mark A. Lause. *A Secret Society History of the Civil War* (University of Illinois Press, 2011), p. 1.

[1796] Michael Walzer “On Democratic Internationalism.” *Dissent* (Spring 2016). Retrieved from https://www.dissentmagazine.org/article/democratic-internationalism-hungarian-revolution-irving-howe

[1797] Irving Katz. *August Belmont: a political biography* (New York/London: Columbia University Press, 1968).

[1798] Ibid.

[1799] *Encyclopedia Americana* (1901) Vol. 16, p. 485.

[1800] John Burt. *Lincoln’s Tragic Pragmatism: Lincoln, Douglas, and Moral Conflict* (Harvard University Press, 2013). p. 95.

[1801] Allen Johnson, ed., *Dictionary of American Biography*, Vol. II (New York: Charles Scribner's Sons, 1929), pg. 170.

[1802] Eli N. Evans. *Judah P. Benjamin: The Jewish Confederate* (New York: The Free Press, 1989). pp. 194–197.

[1803] Jay Longley & Colin Eby. “Knights of the Golden Circle.” (n.d.). Retrieved from https://knightsofthegoldencircle.webs.com/

[1804] Ibid.

[1805] Hagger. *The Secret Founding of America*. Kindle Locations 5430-5431

[1806] Daniel. *Scarlet and the Beast*.

[1807] Hagger. *The Secret Founding of America*. Kindle Locations 3181-3182.

[1808] David C. Keehn. Knights of the Golden Circle: Secret Empire, Southern Secession, Civil War (LSU Press, Apr. 15, 2013), p. 8.

[1809] Benson J. Lossing. *Civil War in America, Vol. I* (Philadelphia: George W. Childs, 1866), p. 187.

[1810] Anonymous. *An Authentic Exposition of the KGC, Knights of the Golden Circle; or, A History of Secession from 1834 to 1861* (1861). As cited in Warren Getler & Bob Brewer. *Rebel Gold: One Man's Quest to Crack the Code Behind the Secret Treasure of the Confederacy* (New York: Simon & Schuster, 2003), p. 47.

[1811] Roy William Roush. *The Mysterious and Secret Order of the Knights of The Golden Circle* (Volume 1) (Front Line Press, 2005).

[1812] Ibid.

[1813] Fred Milliken. "Freemasonry's Connection With The Knights Of The Golden Circle," *Freemason Information* (December 29, 2012). Retrieved from http://freemasoninformation.com/2012/12/freemasonry-and-the-knights-of-the-golden-circle/

[1814] Member of the Order. *An authentic exposition of the "K.G.C." "Knights of the Golden Circle;" or, A history of secession from 1834 to 1861* (Indianapolis: C.O. Perrine Publisher, 1861).

[1815] David M. Potter. *The Impending Crisis: 1848-1861 (*New York: Perennial Books. 1976), pp. 466-467.

[1816] Daniel. *Scarlet and the Beast*.

[1817] Jay Longley and Colin Eby. "Knights of the Golden Circle." (n.d.). Retrieved from https://knightsofthegoldencircle.webs.com/

[1818] Hagger. *The Secret Founding of America*. Kindle Locations 5430-5431

[1819] Ellis Washington. "Myths vs. Facts (Part 8) – Young America: Illuminati Influence on Education." (June 14, 2019)

[1820] Paul Johnson. *A History of the American People* (New York: HarperCollins, 1997), p. 452.

[1821] Fraternity, Psi Upsilon (1917). The twelfth general catalogue of the Psi Upsilon Fraternity. The fraternity. Retrieved March 24, 2011.

[1822] Fred Milliken. "Freemasonry's Connection With The Knights Of The Golden Circle." *Freemason Information* (December 29, 2012). Retrieved from http://freemasoninformation.com/2012/12/freemasonry-and-the-knights-of-the-golden-circle/

[1823] Michael Perman. *The Southern Political Tradition* (LSU Press, 2012), p. 11.]

[1824] Edwin Haviland Miller. *Salem Is My Dwelling Place: A Life of Nathaniel Hawthorne* (Iowa City: University of Iowa Press, 1991), p. 119.

[1825] Arthur Hobson Quinn. *Edgar Allan Poe: A Critical Biography* (Baltimore: The Johns Hopkins University Press, 1998), p. 334.

[1826] Robert Con Davis-Undiano. "Poe and the American Affiliation with Freemasonry." *symplokē*, Vol. 7, No. 1/2, Affiliation (1999), p. 125.

[1827] Clyde Woods. Development Drowned and Reborn: The Blues and Bourbon Restorations in Post-Katrina New Orleans (Athen: University of Georgia Press, 2017). p. 53.

[1828] "Reformed Society of Israelites." *Mapping Jewish Charleston*. Retrieved from https://mappingjewishcharleston.cofc.edu/1833/map.php?id=1036

[1829] Daniel Brook. "The Forgotten Confederate Jew." *Tablet Magazine* (July 17, 2012).

[1830] Winston De Ville. "The Marriage Contract of Judah P. Benjamin and Natalie St. Martin, 1833." *Louisiana History: The Journal of the Louisiana Historical Association. Louisiana Historical Association*, 37, 1 (Winter 1996), p. 84.

[1831] Brook. "The Forgotten Confederate Jew."

[1832] Terry L. Jones. "The Jewish Rebel." *New York Times* (April 18, 2012).

[1833] Korn. *Early Jews*, p. 227, quotes Rothschild from Jacob Rader Marcus. *Memoirs of American Jews: 1775-1865*, 3 vols (Philadelphia, 1955-1956), 3:104.

[1834] Maury Wiseman. "Judah P. Benjamin and slavery." *American Jewish Archives Journal* 59,1-2 (2007): 107-114.

[1835] Cyrus Adler & Max J. Kohler. "Benjamin, Judah Philip." *Jewish Encyclopedia* (1906)

[1836] Pierce Butler. *Judah P. Benjamin. American Crisis Biographies* (Philadelphia: George W. Jacobs & Company, 1908), p. 256.

[1837] Ibid.

[1838] Adler & Kohler. "Benjamin, Judah Philip."

[1839] John A. Bingham, Special Judge Advocate, "Trial of the Conspirators for the Assassination of President Lincoln Delivered June 2-28, 1865, before the Military Commission of the Court Martial of the Lincoln Conspirators," *War Department Records,* Section Monograph 2257, Official Transcript.

[1840] *The Great Conspiracy, A Book of Absorbing Interest! Startling Developments… and the Life and Extraordinary Adventures of John H. Surratt, the Conspirator* (Philadelphia: Barclay, 1966), pp. 36-37, 70, 111-13.

[1841] Ellis Washington. "Myths vs. Facts (Part 8) – Young America: Illuminati Influence on Education." (June 14, 2019).

[1842] Edward Pollard. *Life of Jefferson Davis With a Secret History of the Southern Confederacy* (1869), p. 412.

[1843] Melinda Squires. "The Controversial Career of George Nicholas Sanders." Masters Thesis (Western Kentucky University, 2000).

[1844] William C. Davis. *An Honorable Defeat: The Last Days of the Confederacy Government* (New York: The Free Press, 2001), pp. 244–245.

[1845] Adler & Kohler. "Benjamin, Judah Philip."

[1846] Ibid.

[1847] Reid Mitchell. *All on a Mardi Gras Day: Episodes in the History of New Orleans Carnival* (Cambridge: Harvard University Press, 1995), p. 66.

[1848] "Albert Pike did not found the Ku Klux Klan." *Grand Lodge of British Columbia and Yukon* (http://freemasonry.bcy.ca accessed January 18, 2018).

[1849] Albert Pike. "Indo-Aryan Deities and Worship as Contained in the Rig-Veda." (Louisville: The Standard Printing Company, 1930) p. 1.

[1850] *New York Tribune* (April 16, 1868); cited in Walter Lee Brown. *Life of Albert Pike* (University of Arkansas Press, 1997), p. 439.

[1851] Peter Levenda. *Unholy Alliance: A History of Nazi Involvement with the Occult* (New York: Continuum, 2006), p. 333.

[1852] Susan Lawrence Davis. *Athentic History of the Ku Klux Klan, 1865-1877* (New York: Susan Lawrence Davis, 1924).

[1853] William R. Denslow. *10,000 Famous Freemasons* (Columbia, Missouri, USA: Missouri Lodge of Research, 1957). (digital document by phoenixmasonry: vol. 1, 2, 3, 4).

[1854] James Taft Hatfield. "Goethe and the Ku-Klux Klan," *PMLA*, Vol. 37, No. 4, 1922, pp. 735-739.

[1855] Ibid.

[1856] Ibid.

[1857] Ibid.

[1858] Roy William Roush. *The Mysterious and Secret Order of the Knights of The Golden Circle*, Volume 1 (Front Line Press, 2005).

[1859] *Encyclopedia of the History of St. Louis: A Compendium of History and Biography for Ready Reference*, edited by William Hyde, Howard Louis Conard (Southern History Company, 1899, Saint Louis, MO).

[1860] Albert C. Stevens. *The Cyclopædia of Fraternities; a compilation of existing authentic information and the results of original investigation as to more than six hundred secret societies in the United States* (New York city, Paterson, N.J., Hamilton printing and publishing company, 1907).

[1861] John J. Robinson. *Born in Blood: The Lost Secrets of Freemasonry* (Rowman & Littlefield, 2009), p. 325.

[1862] Ibid.

[1863] *Ku Klux Klan Secrets Exposed* (Chicago: Ezra A. Cook, 1922), p. 7.

[1864] K. Stephen Prince. *Stories of the South: Race and the Reconstruction of Southern Identity, 1865-1915* (University of North Carolina Press, 2014), p. 66.

[1865] Chris Ladd. "Pastors, Not Politicians, Turned Dixie Republican." *Forbes* (March 27, 2017); David Stricklin. *A Genealogy of Dissent: Southern Baptist Protest in the Twentieth Century* (University Press of Kentucky, 2000), p. 17.

[1866] Susan Lawrence Davis. *Authentic History, Ku Klux Klan, 1865-1877* (New York) p. 102.

[1867] Ibid., p. 81.

[1868] Ibid., pp. 45-47.

[1869] Ibid., p. 45.

[1870] David Holthouse. "Activists Confront Hate in Selma, Ala." *Intelligence Report* (Winter 2008).

[1871] Niall Ferguson. *The House of Rothschild: Moneys Prophets 1798-1848*, (Viking Penguin, 1998), p. 157.

[1872] Vernon Stauffer. *New England and the Bavarian Illuminati*. (Columbia University, 1918).
[1873] F. Clément. *Histoire de la Franc-maçonnerie belge au XIXe siècle.* Ed. Suprême Conseil, (Bruxelles, 1940).
[1874] Christoph De Spiegeleer. “Her death is as saintly as her life’. Media representations of royal deathbeds in Belgium, 1850–1910.” *Mortality*, 24:4 (2019), pp. 450-466.
[1875] Adam Hochschild. *King Leopold’s Ghost: A Story of Greed, Terror, and Heroism in Colonial Africa* (Mariner Books,1999) p. 46.
[1876] Ibid.
[1877] Asafa Jalata. “Colonial Terrorism, Global Capitalism and African Underdevelopment: 500 Years of Crimes Against African Peoples.” *Journal of Pan African Studies*, 5, *9* (March 2013).
[1878] Rabbi A. Kook (*Orot Hakodesh* Book 2 Chap. 537).
[1879] *Edward Munch: Behind the Scream*. [http://yalepress.yale.edu/yupbooks/excerpts/munch.asp]
[1880] Robert E. Schofield (December 1966), “The Lunar Society of Birmingham; A Bicentenary Appraisal.” *Notes and Records of the Royal Society of London*, 21 (2), pp. 146–147.
[1881] Eugene F. Provenzo, Jr., John P. Renaud. *Encyclopedia of the Social and Cultural Foundations of Education:* A-H ; 2, I-Z ; 3, Biographies, visual history, index (SAGE, 2009), p. 329.
[1882] Ruth Barton. “ ‘Huxley, Lubbock, and Half a Dozen Others’: Professionals and Gentlemen in the Formation of the X Club, 1851–1864,” *Isis*,Vol. 89, No. 3 (September, 1998), pp. 411, 434.
[1883] “Darwin and design: historical essay.” *Darwin Correspondence Project*. 2007.
[1884] Sherrie L. Lyons. Thomas Henry Huxley: the evolution of a scientist (New York 1999). p. 11
[1885] Darwin Correspondence Project – Letter 4807 – Hooker, J. D. to Darwin, C. R., (7–8 Apr 1865).
[1886] Ruth Barton, “‘Huxley, Lubbock, and Half a Dozen Others’: Professionals and Gentlemen in the Formation of the X Club, 1851–1864,” *Isis*, Vol. 89, No. 3 (September, 1998), p. 412.
[1887] *Anti-Jacobin Review and Magazine* (July 1798), 98–9.
[1888] C.M. Brown. “Mary Wollstonecraft, or the Female Illuminati: The Campaignagainst Women and “Modern Philosophy” in the Early Republic.” *Journal of the Early Republic*, 15 (1995), pp. 395.
[1889] John Robison. *Proofs of a Conspiracy* (1798), p. 174.
[1890] Ibid., p. 193-4.
[1891] George Rudé. *Revolutionary Europe: 1783–1815* (1964), p. 183.
[1892] Paine. *The Age of Reason* (1974), 50.
[1893] Ibid., Part II, Section 4.

[1894] Chard, Leslie. “Bookseller to publisher: Joseph Johnson and the English book trade, 1760–1810.” *The Library*. 5th series. 32 (1977), p. 150.

[1895] “Fuseli, Henry.” In Hugh Chisholm (ed.). *Encyclopædia Britannica*, 11th ed. (Cambridge University Press, 1911).

[1896] Philip Coppens. “William Blake: What paintings of visions come.” Retrieved from http://www.philipcoppens.com/blake.html

[1897] Percy Bysshe Shelley. *Queen Mab, Canto VII*, Note 13.

[1898] James Bieri & S. James Bieri. *Percy Bysshe Shelley: A Biography: Youth's Unextinguished Fire, 1792-1816* (University of Delaware Press, 2004), p. 85.

[1899] Brian L. Silver. *The Ascent of Science* (Oxford University Press, 2000), p. 7.

[1900] Berthold Schoene-Harwood. *Mary Shelley: Frankenstein* (Columbia University Press, 2000), p.138.

[1901] Thomas Jefferson Hogg. *The Life of Percy Bysshe Shelley*, Vol. II (London, 1858), pp. Melanson. *Perfectibilists* (Kindle Locations 3584-3588).

[1902] Hogg, op. cit., p. 189; cited in Melanson. *Perfectibilists* (Kindle Locations 3589-3592).

[1903] Miranda Seymour. *Mary Shelley* (Grove Press, 2002), p. 111; cited in Melanson. *Perfectibilists* (Kindle Locations 3607-3611).

[1904] “Romanticism.” *Encyclopædia Britannica* (Encyclopædia Britannica, inc. January 21, 2019).

[1905] Richard Lansdown. “Byron and the Carbonari.” *History Today* (Volume: 41 Issue: 5)

[1906] *Stars and Stripes Website*, “Frankenstein Castle: A frightfully nice place for Halloween celebration,” Retrieved 21 April 2014.

[1907] Steven Conn. *History’s Shadow: Native Americans and Historical Consciousness in the Nineteenth Century* (Chicago: University of Chicago Press, 2004), pp.14, 123-124.

[1908] See Sanborn, F.B., ed. *The Romance of Mary Wollstonecraft Shelley, John Howard Payne and Washington Irving* (Boston: Bibliophile Society, 1907).

[1909] Laura Dassow Walls. *The Passage to Cosmos: Alexander von Humboldt and the Shaping of America* (University of Chicago Press, 2009), pp. 117–118

[1910] Stephen J. Gould. “The late birth of a flat Earth,” in Dinosaur in a Haystack: Reflections in Natural History (New York: Three Rivers Press, 1997), pp. 38–50.

[1911] “Bonesmen 1833–1899.” *Fleshing Out Skull and Bones*. Retrieved from http://area907.info/911/index.php?Bonesmen2

[1912] “APS Member History.” search.amphilsoc.org. Retrieved from https://search.amphilsoc.org/memhist/search?creator=&title=&subject=&subdiv=&mem=&year=1876&year-max=&dead=&keyword=&smode=advanced

[1913] James R. Moore. *The Post-Darwinian Controversies* (Cambridge University Press, 1981), p. 10.

[1914] Clement Greenberg. “Modernism and Postmodernism.” William Dobell Memorial Lecture, Sydney, Australia, Oct 31, 1979. *Arts 54*, No.6 (February 1980).

[1915] Neil McKenna. *The Secret Life of Oscar Wilde*. (Century, 2003) p. 33.

[1916] Michael Robertson. *Worshipping Walt: The Whitman Disciples* (Princeton University Press, 2010), p. 135.

[1917] Philip Callow. *From Noon to Starry Night: A Life of Walt Whitman* (Chicago: Ivan R. Dee, 1992), p. 232.

[1918] Sarah M. Pike. *New Age and Neopagan Religions in America*, Columbia Contemporary American Religion Series, (New York: Columbia University Press, 2004).

[1919] Joel Porte. *In Respect to Egotism: Studies in American Romantic Writing* (Cambridge University Press, 1991)), p. 23.

[1920] Joanne Wilkes. *Lord Byron and Madame de Staël: Born for Opposition* (London: Ashgate, 1999).

[1921] W. Potter. "The Free Religious Association: Its Twenty-five Years and Their Meaning" (1892), pp. 8-9.

[1922] Michael Flannery. "Finding Darwin's Real God." Evolution News & Science Today (October 11, 2012). Retrieved from https://evolutionnews.org/2012/10/finding_darwins_1/

[1923] Benny Kraut. "Judaism Triumphant: Isaac Mayer Wise on Unitarianism and Liberal Christianity." AJS Review, 7, pp. 179-230.

[1924] Emil G. Hirsch. "The Doctrine of Evolution and Judaism," in *Some Modern Problems and Their Bearing on Judaism Reform Advocate Library* (Chicago: Bloch & Newman, 1903), pp. 25-46.

[1925] Philip F. Gura. *American Transcendentalism: A History* (New York: Hill and Wang, 2007), p. 172

[1926] Judith Thurman. "The Desires of Margaret Fuller." *The New Yorker* (March 25, 2013).

[1927] Van Akin Burd. "Ruskin on his sexuality: a lost source." *Philological Quarterly*, (Fall, 2007).

[1928] Renée Hayness. *The Society for Psychical Research, 1882–1982 A History*. (London: Macdonald & Co, 1982). pp. 13–14.

[1929] Lewis Carroll. *Lewis Carroll's Diaries: The Private Journals of Charles Lutwidge Dodgson* (Luton: Lewis Carroll Society, 1993), VI, p. 354.

[1930] Sylvie & Bruno Concluded. *The Complete Illustrated Works of Lewis Carroll* (London: Chancellor, 1982), p. 441.

[1931] Cited in Julia Keller. "Is the Innocence of 'Alice' Forever Lost?" *Chicago Tribune* (February 28, 1999).

[1932] Jenny Woolf. "Lewis Carroll's Shifting Reputation." *Smithsonian Magazine* (April 2010).

[1933] *The Secret World of Lewis Carroll* (BBC, 2015).

[1934] *G. van Rijnberk. Épisodes de la vie ésotérique, 1780-1824 : Extraits de la correspondance inédite de J. B. Willermoz, du prince Charles de Hesse-Cassel et de quelques-uns de leurs contemporains* (Lyon: Derain, 1948); Novak. Jacob Frank, p. 61.

[1935] Nevill Drury. *The New Age: Searching for the Spiritual Self* (London: Thames and Hudson, 2004), p. 8.

[1936] Hanegraaf. *New Age Religion and Western Thought*, p. 23.

[1937] Christopher John Murray. *Encyclopedia of the Romantic Era, 1760–1850* (Routledge, 2013), pp. 139.

[1938] John Forster. *The Life of Charles Dickens*, Volume 2 (Chapman and Hall, 1870), p. 206.

[1939] Christopher McIntosh. *Eliphas Lévi and the French Occult Revival* (SUNY Press, 2011), p. 102.

[1940] E. M. Butler & Eliza Marian Butler. *The Myth of the Magus* (Cambridge University Press, 1993, p. 243.

[1941] Joscelyn Godwin. *The Theosophical Enlightenment*, (State University of New York Press, 1994), pp. 122-3

[1942] Wynn Westcott. "Data of the History of the Rosicrucians." *S.R.I.A.* (1916); cited in A. Butler. *Victorian Occultism and the Making of Modern Magic: Invoking Tradition* (Springer, Jan. 5, 2011), p. 79.

[1943] Jacob Katz. *Jews and Freemasons in Europe 1723-1939* (Harvard, 1970), pp. 58-59.

[1944] Schreiber Jean-Philippe, "Juifs et franc-maçonnerie au XIXe siècle. Un état de la question," *Archives Juives* 2/2010 (Vol. 43), p. 30-48.

[1945] "History of Freemasonry in Germany." *The American Freemason's New Monthly Magazine*, Volume 8 (J.F. Brennan, 1856), p. 129; Zur aufgehenden Morgenröthe. Masonic Encyclopedia. Retrieved from https://freimaurer-wiki.de/index.php/Zur_aufgehenden_Morgenr%C3%B6the

[1946] Godwin. *The Theosophical Enlightenment*, p. 121.

[1947] *The Two Worlds*, cited in Godwin. *The Theosophical Enlightenment*, p. 211.

[1948] Edward James, "Preface," *Sexual Magic* by Pascal Beverly Randolph (New York: Magickal Childe, 1988).

[1949] R.A. Gilbert. *The Golden Dawn Scrapbook* (York Beach, ME: Samuel Wiser, 1997).

[1950] Godwin. *The Theosophical Enlightenment*, p. 220.

[1951] Cryptonymus [Mackenzie], "Bro. Lessing and His Masonic Conversations. By Way of Commentary—Part the First," pp. 306-307; cited in Patrick D. Bowen. "The British Birth of the Occult Revival, 1869-1875," p. 16.

[1952] Mackenzie, *Royal Masonic Cyclopaedia*, pp. 344-345.

[1953] "Ancient Oriental Order of Ishmael: history laws etc. from W. Wynn Westcott & J. Yarkers" MSS, [and], Rite of Swedenbourg (unpublished manuscript, 1907), in the possession of the UGLE Library and Museum, p. 11. Cited in Patrick D. Bowen. "The British Birth of the Occult Revival, 1869-1875," p. 10.

[1954] Patrick D. Bowen. "The British Birth of the Occult Revival, 1869-1875."

[1955] Ellic Howe. "Fringe Masonry in England 1870-85," *Ars Quatuor Coronatorum* 85 (1972), p. 258.

[1956] J.P. Deveney. *Paschal Beverly Randolph: A Nineteenth Century Black American Spiritualist* (Albany: SUNY Press 1996), p. 516 n. 44.

[1957] Joscelyn Godwin, Christian Chanel & John Patrick Deveney. *The Hermetic Brotherhood of Luxor: Initiatic and Historical Documents of an Order of Practical Occultism* (Samuel Weiser, 1995), pp. 290-291.

[1958] R. F. Gould. “Obituary of the Rev. A. F. A. Woodford,” *Ars Quatuor Coronatorum*, vol 1, 1888, pp 174–176.

[1959] Markus Osterrieder. “From Synarchy to Shambhala: The Role of Political Occultism and Social Messianism in the Activities of Nicholas Roerich” Birgit Menzel, Michael Hagemeister and Bernice Glatzer Rosenthal, ed. *The New Age of Russia: Occult and Esoteric Dimensions* (Studies on Language and Culture in Central and Eastern Europe, Volume 17), p. 3.

[1960] Manly P. Hall (33rd degree mason). *The Phoenix, An Illustrated Review of Occultism and Philosophy* (The Philosophical Research Society, 1960), p. 122.

[1961] Edith Starr Miller. *Occult theocrasy*, p. 531.

[1962] René Guénon. *Le Theosophisme*, p. 14; cited from K. Paul Johnson, *The Masters Revealed*, p. 40.

[1963] Melanson. *Perfectibilists*.

[1964] Ibid.

[1965] K. von Eckartshausen. *The Cloud upon the Sanctuary* (Isabelle de Steiger, translator) (Weiser: 2003)

[1966] Godwin. *The Theosophical Enlightenment*, ch. 1.

[1967] Godwin, Chanel & Deveney. *The Hermetic Brotherhood of Luxor*, p. 6.

[1968] Nevill Drury. *Stealing Fire from Heaven: The Rise of Modern Western Magic* (New York: Oxford University Press, 2011), p. 93.

[1969] A. H. Greenfield. *The Roots of Modern Magick: An Anthology* (Lulu.com, 2005).

[1970] Ibid., pp. 12-13.

[1971] Max Théon & Alma Théon. *La Tradition Cosmique*, 6 Vols, (Bibliothèque Chacornac/Publications Cosmiques, Paris, 1903).

[1972] Pascal Themanlys. “Le Mouvement Cosmique.” Retrieved from http://www.abpw.net/cosmique/theon/mouvem.htm

[1973] Godwin, Chanel & Deveney. *The Hermetic Brotherhood of Luxor*, p. 95

[1974] Nevill Drury. *Stealing Fire from Heaven: The Rise of Modern Western Magic* (New York: Oxford University Press, 2011), p. 104.

[1975] K. Paul Johnson. *Masters Revealed*, pp. 47-51.

[1976] Ibid.

[1977] (C.S.B.) Report of D.E. McCracken, dated 14 August 1897, in file Foreign: Secret E, Sept. 1898, no. 100, pp. 13-14; national archives of the government of India, New Delhi. Retrieved from http://www.breacais.demon.co.uk/abs/bsr09/9B2a_momen_jamal.htm

[1978] Nikki Keddie. *Sayyid Jamal ad-Din “al Afghani”: A Political Biography* p. 116.

[1979] Ibid.

[1980] Elie Kedourie. *Afghani and Abduh: An Essay on Religious Unbelief and Political Activism in Modern Islam* (New York: The Humanities Press, 1966), p. 45.

[1981] K. Paul Johnson. *Initiates of Theosophical Masters*, (Albany: State University of New York Press, 1995), p. 71.

[1982] "Paris Okhrana 1885-1905." Center for the Study of Intelligence. Studies Archive Indexes, vol 10 no 3. Retrieved from https://www.cia.gov/library/center-for-the-study-of-intelligence/kent-csi/vol10no3/html/v10i3a06p_0001.htm

[1983] Johnson. *Initiates of Theosophical Masters*, p. 161.

[1984] Dreyfuss. *Hostage to Khomeini*.

[1985] Earl of Lytton. *The Life of Edward Bulwer, First Lord Lytton* (London 1913, vol. II), p. 466.

[1986] Joscelyn Godwin. *The Theosophical Enlightenment*, (State University of New York Press, 1994) p. 129.

[1987] Betsy van Schlun. *Science and the Imagination: Mesmerism, Media, and the Mind in Nineteenth-Century English and American Literature* (Galda + Wilch Verlag, 2007) p. 164

[1988] Michael Barkun. *A Culture of Conspiracy: Apocalyptic Visions in Contemporary America* (Berkeley, Calif: University of California Press, 2003 2003), p. 32.

[1989] *Morals and Dogma*, p. 615.

[1990] Godwin. *Arktos: The Polar Myth in Science, Symbolism, and Nazi Survival* (Kempton, IL: Adventures Unlimited Press, 1996), p. 40.

[1991] Tudor Parfitt & Yulia Egorova (2005). "Genetics, History, and Identity: The Case Of The Bene Israel and the Lemba." *Culture, Medicine and Psychiatry*, *29* (2): 206, 208, 221.

[1992] Yulia Egorova. *Jews and India: Perceptions and Image (2006). p. 85; Schifra Strizower. The Bene Israel of Bombay: A Study of a Jewish Community* (1971). p. 16.

[1993] Ibid., p. 84.

[1994] Osterrieder. "From Synarchy to Shambhala," p. 12

[1995] Joscelyn Godwin. "Introduction." *The Kingdom of Agarttha: A Journey into the Hollow Earth* (Inner Traditions, 2008), p. 1.

[1996] See photo published in Joscelyn Godwin. *The Kingdom of Agarttha*, p. 158.

[1997] Marcel Roggemans. *History of Martinism and the F.U.D.O.S.I (*Lulu.com, 2009), p. 36.

[1998] René Guénon. "F.-Ch. Barlet et les sociétés initiatiques," *Le Voile d'Isis* (April 1925).

[1999] "Our Moorish Martyr: Walid al-Taha." *Moorish Orthodox Church of Bridgewater Ma*; Terry Melanson. "The Bektashi Begat the Shriners?" *Conspiracy Archive* (December 9, 2008).

[2000] Susan Nance. *How the Arabian Nights Inspired the American Dream* (Chapel Hill: University of North Carolina Press, 2009), p. 99-100.

[2001] Ibid.

[2002] Ibid., p. 99.

[2003] Blavatsky. *Isis Unveiled*, 2:308;

[2004] Ibid., 1:38.

[2005] Johnson. *Masters Revealed*, p. 66.

[2006] Paul Johnson, ‘‘Albert Leighton Rawson,’’ 232–33; Deveney, ‘‘Nobles of the Secret Mosque.’’

[2007] Nance. *How the Arabian Nights Inspired the American Dream*, p. 97.

[2008] Adam Parfrey & Craig Heimbichner. *Ritual America: Secret Brotherhoods and Their Influence on American Society: A Visual Guide* (Feral House, Mar. 6, 2012).

[2009] Royal Order of Jesters *“Official Website.”* Archived from the original on October 16, 2011.

[2010] Ibid.

[2011] Ibid.

[2012] Sandy Frost. “Ex-Jesters confirm ‘Sam Houston’ E-mail.” *Newsvine* (December 5, 2008).

[2013] Tomas Stacewicz. “The Origins of the Qabalistic Tradition of the Golden Dawn.” (2008, 2009, 2010).

[2014] Godwin. *The Theosophical Enlightenment*, p. 223.

[2015] K. Paul Johnson. *The Masters Revealed*, p. 224.

[2016] Patrick D. Bowen. “The British Birth of the Occult Revival, 1869-1875,” p. 17.

[2017] Nicholas de Vere. *The Dragon Legacy: The Secret History of an Ancient Bloodline* (Book Tree, 2004) p. 22.

[2018] Schuchard. *Restoring the Temple of Vision*, p. 236.

[2019] The Newsroom. “Rosslyn, Templars, Gypsies and the Battle of Bannockburn.” *The Scotsman* (November 9, 2005). Retrieved from https://www.scotsman.com/whats-on/arts-and-entertainment/rosslyn-templars-gypsies-and-battle-bannockburn-2463275

[2020] Schuchard. *Restoring the Temple of Vision*, p. 236.

[2021] Ralls. *The Templars and the Grail*.

[2022] Michael Dummett. *The Game of Tarot* (London: Duckworth, 1980), p. 96

[2023] “APS Member History.” search.amphilsoc.org. Retrieved from https://search.amphilsoc.org/memhist/search?creator=antoine+court+&title=&subject=&subdiv=&mem=&year=&year-max=&dead=&keyword=&smode=advanced

[2024] Robin Waterfield. *Hidden Depths: The Story of Hypnosis* (Psychology Press, 2003), p. 93.

[2025] Ronald Decker, Thierry Depaulis & Michael Dummett. *A Wicked Pack of Cards: The Origins of the Occult Tarot* (New York: St. Martin’s Press, 1996), pp. 256–260.

[2026] Papus (Gérard Encausse). *Le Tarot des Bohémiens* (1889).

[2027] Cynthia Giles. *The Tarot: History, Mystery, and Lore* (New York: Simon & Schuster, 1994), p. 46.

[2028] Godwin. *The Theosophical Enlightenment*, p. 223; Goodrick-Clarke. *The Occult Roots of Nazism*, p. 59.

[2029] Neil Powell. *Alchemy, the Ancient Science* (Aldus Books Ltd., 1976) p. 127.

[2030] Nevill Drury. *Stealing Fire from Heaven: The Rise of Modern Western Magic*. (New York: Oxford University Press, 2011), p. 104.

[2031] Tim O'Neill. "The Erotic Freemasonry of Count Nicholas von Zinzendorf," in *Secret and Suppressed: Banned Ideas and Hidden History*, ed. Jim Keith (Feral House, l993), 103-08.

[2032] Andrew Gough. "John Dee & the Enochian Apocalypse." *New Dawn* No. 133 (July-August 2012).

[2033] Eliphas Lévi. *Dogme et Rituel de la Haute Magie*, II. 209.

[2034] Tau Apiryon Helena. "The Invisible Basilica: The Creed of the Gnostic Catholic Church: An Examination."

[2035] Aleister Crowley, Desti Mary, Waddell Leila & Beta Hymenaeus., ed. *Magick: Liber ABA*, Book Four, Parts I-IV. (York Beach, Me.: S. Weiser, 2004)

[2036] Diary 1913, cited in Peter-Robert Koenig, "XI° – Rocket to Uranus Anal Intercourse and the O.T.O." ParaReligion.com. Retrieved from http://www.parareligion.ch/sunrise/xi.htm

[2037] Francis King. *Megatherion: The Magical World of Aleister Crowley* (Creation Books, 2012), p. 100.

[2038] Aleister Crowley. *Magick*, Book 4. p. 127.

[2039] Aleister Crowley. *The Book of the Law in Magical and Philosophical Commentaries on the Book of the Law* (Publishing: Montreal, 1974) p. 93.

[2040] Albert G. Mackey. *The Symbolism of Freemasonry* (1882); George Mather & Larry A. Nichols. *Masonic Lodge* (Zondervan Academic, 2016).

[2041] Swedenborg. *Apocalypse Revealed* (British & Foreign Swedenborg Society, 1876), p. 31.

[2042] Bernard Thomas Mees. *The Science of the Swastika* (Central European University Press, 2008). pp. 57–58.

[2043] David L. McMahan. *The Making of Buddhist Modernism*, (Oxford University Press, 2008) p. 98.

[2044] John Chyan. *I Spy Hidden Angels from Shambhala* (PublishAmerica, 2012).

[2045] Alexander Berzin. "The Nazi Connection with Shambhala and Tibet," *The Berzin Archives*, (May 2003)

[2046] *Isis Unveiled* (Theosophical University Press Online Edition, Vol. 2), p. 616.

[2047] H.P. Blavatsky. *Isis Unveiled*: Vol. I & II (Simon and Schuster, 2013).

[2048] Hugh B. Urban. *Tantra Sex, Secrecy, Politics, And Power In The Study Of Religion* (Dehli: Motilal Banarsidass, 2007) p. 135

[2049] Kathleen Taylor. "Sir John Woodroffe, Tantra and Bengal: 'an Indian soul in a European body?'" *SOAS London studies on south Asia* (Routledge, 2001), p.148.

[2050] Urban. *Tantra Sex*, p. 135.

[2051] Subhash Kak. “The Connection Between Vivekananda, Tesla, And The Akashic Field,” *Swarajya Magazine* (January 30, 2016).

[2052] Reinhold Niebuhr. *Varieties of Religious Experience*, Introduction (Simon & Schuster, 1997).

[2053] Antony Lysy. “William James, Theosophist,” *The Quest*, Volume 88, number 6 (November–December 2000).

[2054] Dmitri Tymoczko. “The Nitrous Oxide Philosopher.” *The Atlantic* (May 1996).

[2055] William James. “Subjective Effects of Nitrous Oxide.”

[2056] Mary Lutyens. *Krishnamurti: The Years of Awakening* (New York, Farrar Straus and Giroux, 1975).

[2057] Charles Freer Andrews (Hrsg.): *Mahatma Gandhi, Mein Leben*. Suhrkamp, Frankfurt a.M. 1983.

[2058] Kathryn Tidrick. *Gandhi: A Political and Spiritual Life*, (London: I.B. Tauris, 2006) p. 63.

[2059] Mitch Horowitz. Occult America: White House Seances, Ouija Circles, Masons, and the Secret Mystic History of Our Nation (New York: Bantam Books, 2009), p. 189.

[2060] Charles Freer Andrews (Hrsg.). *Mahatma Gandhi, Mein Leben* (Suhrkamp, Frankfurt a.M. 1983).

[2061] Kathryn Tidrick. *Gamdhi: A Political and Spiritual Life* (London: I.B. Tauris, 2006) p. 60-61.

[2062] Andrew Roberts. “Among the Hagiographers,” *Wall Street Journal* (March 26, 2011)

[2063] Ibid.

[2064] Ibid.

[2065] Cited in Joseph Lelyveld. *Great Soul: Mahatma Gandhi and His Struggle with India* (Vintage Books, 2012), p. 256.

[2066] Jonah Goldberg. *Liberal Fascism: The Secret History of the American Left, From Mussolini to the Politics of Meaning* (Doubleday, 2008) p. 423 n. 21.

[2067] William James. “G. Papini and the Pragmatist Movement in Italy,” Journal of Philosophy (1906) 3, p. 340.

[2068] A. Revesz. “Fascism’s Indelible Mark on History,” Sunday Times, (April 11, 1926), p. 15.

[2069] Tom Kington. “Recruited by MI5: the name's Mussolini. Benito Mussolini" (*The Guardian*, Tuesday 13 October 2009).